

# **Impact of Workplace Spirituality on Job Satisfaction of Teachers – A Study of Missionary Schools**



**Thesis submitted to the Degree of Doctor of Philosophy  
In Commerce**

**by  
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## **Preface**

Teachers are the strong winds of change in society primarily because they exhibit intellectual and influential powers. Teachers are entrusted with a massive responsibility of disseminating information and grooming students who, in turn, would one day become a nifty driving force in society. In the backdrop of the present ultra-competitive modern era, teachers are relentlessly required to be heavily involved and showcase commitment in their work. It results from teachers' mindset and spirit in seeking meaning and essential purpose in their profession and wanting to engage with other teachers in the workplace and be a critical part of the community.

An efficient teacher is not only expected to teach and deliver instructions in a classroom atmosphere or only get absorbed in academic-related activities. A teacher's hidden essence exists in interacting with others and bringing positive change to the workplace. A zealous and proactive teacher is expected to go beyond academia, fine-tune their traits, and help the associated institutions burgeon and motor along. Over the years, myriad academicians, academic administrators and research scholars have consented to practise spirituality in the workplace to enhance teachers' traits and performance, which would also contribute to the productivity of the institutions. Besides, it also gives teachers a feeling of satisfaction. It has a plethora of added benefits to the institutions as well, thus, proving to be a win-win situation for both parties. The most critical question emerging here is swirled around workplace spirituality and job satisfaction in the context of teachers, i.e., how are workplace spirituality and job satisfaction related? The present research primarily examines the relationship between workplace spirituality and job satisfaction. The current study would also throw valuable light upon the most pertinent factors of workplace spirituality. It would also explore the key determinants of job satisfaction, analyze the impact of job embeddedness and job engagement on teachers of missionary schools and determine the role played by demographics of the missionary school teachers in influencing job satisfaction. The spirituality experienced at the workplace by the teachers may propel them to taste more pride in their jobs, which is further said to add more benefit to the institutions in the form of increased productivity.

In today's transient era of globalization, the practice of workplace spirituality has become quite essential. It is an intangible investment made by the organizations to enhance employees' knowledge, skills and competencies at the workplace, which would ultimately help the organization accomplish its goals with staggering momentum. The practice of workplace spirituality in India is slowly and steadily gathering steam as, in the next couple of decades, most organizations are expected to embed the winning formula to solve their long-standing jigsaw of workplace conflicts.

Workplace spirituality plays an immense role in shaping employees' traits, providing more satisfaction to the employees in their jobs and benefiting the organization in the long haul. The present research undertaking is very much rooted in this concept, where the relationship between workplace spirituality and job satisfaction among missionary school teachers will be probed. Adequate light has been shed on the present issue to understand teachers' perception of workplace spirituality better and unravel the inter-relationship between workplace spirituality and job satisfaction among teachers of missionary schools. The findings of the research are expected to benefit both the teachers as well as school administrators. Significantly, the administrators of various schools, colleges and universities are expected to be satisfied with the current research. It could potentially craft better techniques for faculty management to generate a positive impact among its teachers to accomplish its goals, increase productivity further and burgeon itself to greater heights of glory.



## Structured Abstract

**Premise:** The inherent nature of work in modern-day organisations witnesses immense volatility, uncertainty, complexity and ambiguity due to phenomenal changes in individual, organisational and societal fabric. Consequently, this has attributed to workplaces becoming more diverse and complex in terms of structural and functional dimensions. Spiritual practices at the workplace are the need of the hour as it seeks to eliminate these dysfunctional outcomes such as stress, absenteeism and employee turnover, adding to increased job dissatisfaction among employees. Erstwhile research has tried to examine the influence of workplace spirituality on job satisfaction. However, the adequate focus has not been given to exploring all the variables of “workplace spirituality”, emphasising job satisfaction variables and establishing their liaison for the same. Hence, more specifically, there is a greater need to address the influences of “workplace spirituality” and “job satisfaction” on organizational outcomes.

**Objectives:** The present research study primarily aims at finding out the impact of workplace spirituality on the job satisfaction of teachers in missionary schools by using the extended model of “Maslow’s Hierarchy of Needs Theory”. The research study also explores some of the major factors of “workplace spirituality” and “job satisfaction”. Moreover, the research study also tries to analyse the impact of “workplace spirituality” on “job engagement” and “job embeddedness”. The following are the study’s primary objectives, which have been duly addressed in the present research.

1. To examine the dominant factors influencing workplace spirituality among teachers of missionary schools.
2. To analyse the major determinants influencing job satisfaction among teachers of missionary schools.
3. To examine the impact of workplace spirituality on job satisfaction among teachers of missionary schools.
4. To examine the impact of job engagement on job satisfaction among teachers of missionary schools.

5. To analyse the impact of job embeddedness on job satisfaction among teachers of missionary schools.

**Design/Methodology:** The study uses a descriptive research design and also performs a pilot study on 213 participants who are all teachers of various missionary schools in different regions of West Bengal state. Besides, the final research conducted a comparatively large pool of respondents to gain deeper insights by following a Circular Systematic Sampling technique among 58 missionary schools in West Bengal and then surveying the available teachers based on random number tables, which stood valid at 1140. Based on the data collected, various tests like "Demographic Test", "Reliability Test", "Normality Test", "Exploratory Factor Analysis", "Principal Component Analysis", "Rotated Component Analysis", "Regression Test", "Chi-Square Test" and "Phi & Cramer's V Test" were performed. Factor Analysis served the purpose of exploring the critical variables of workplace spirituality and job satisfaction. At the same time, Regression Test examined the relationship between various independent and dependent variables.

**Findings:** "Meaningful work," "sense of community," "alignment with organisational values," "inner life," "transcendence," "compassion," and "spiritual connection" are key workplace spirituality variables. Self-actualization, self-esteem, belongingness, safety, and physiological needs influenced job satisfaction. The first three needs are "higher level", and the last two are "lower level." Workplace spirituality has a positive and significant relationship with "job engagement" and "job embeddedness," according to the study. Here are the study's key findings:

In the first objective, seven factors were identified and renamed "meaningful work," "spiritual connection," "alignment with organisational values," "compassion," "inner life," "sense of community," and "transcendence" (TRN).

Second, missionary school teachers' job satisfaction was analysed. Self-actualization and self-esteem are higher-level needs (viz., love and belongingness, safety and physiological).

Third, the relationship between Workplace Spirituality and Job Satisfaction was examined using a regression test with various factors of "workplace spirituality" as "independent

variables" and "job satisfaction" as the "dependent variable." Five models were created to explore the relationship between "workplace spirituality" and "job satisfaction" by considering different job satisfaction factors. Model 1 examined "workplace spirituality" and "job satisfaction" Model 2 considered "workplace spirituality" and "job satisfaction's" lower-level needs, Love and Belongingness, Safety, and Physiological. Model 3 considered "workplace spirituality" and "job satisfaction's" Self-Actualization and Self-Esteem Needs, per Maslow's Theory of Needs. Models 4 and 5 considered "workplace spirituality" independent variables. Job engagement and job embeddedness are significant predictors of job satisfaction. In Model 1, only "transcendence" was linked to "job satisfaction." Other variables of "workplace spirituality" were unrelated to "job satisfaction". Only "Alignment with Organizational Values" (AOV) was significantly related to lower-level and higher-level "job satisfaction" needs in Models 2 and 3. Other "workplace spirituality" variables showed no link. Model 4 showed that all "workplace spirituality" variables except "Inner Life" were related to "job engagement" (IL). Model 5 showed that all "workplace spirituality" variables were related to "job embeddedness" except "Meaningful Work" and "Inner Life" (IL).

Fourth, Job Engagement's impact on Job Satisfaction was examined, and the results showed a significant impact.

Finally, Job Embeddedness' impact on Job Satisfaction was examined. "Regression Test" was again used to determine "job embeddedness" and "job satisfaction." "Job embeddedness" significantly affected "job satisfaction."

The relationship between "gender," "age," "monthly income," "class teacher," "work experience", "workplace spirituality", and "job satisfaction" was also explored. A "Chi-Square" test and a "Phi and Cramer's V" test were used to check the association between variables. Except for age and monthly income, none of the missionary school teachers' demographic variables had a relationship with "job satisfaction" except "work experience." "Phi and Cramer's V" found a strong relationship between age and "job satisfaction."

No demographic variables significantly affected missionary school teachers' job satisfaction. The "Chi-Square" test was used. The "Phi and Cramer's V" test became impractical because there was no relationship between demographic variables and "job satisfaction."

**Implications:** The research study presents novel insights about the impact of workplace spirituality on job satisfaction and job satisfaction indicators like “job engagement” and “job embeddedness” in the context of teachers of various missionary schools across different regions of West Bengal. Job satisfaction ensures better professional growth, class performance and productivity of schools. The professional and personal satisfaction of teachers also gets enhanced accordingly. A satisfied teacher exhibits positive workplace behaviour and demonstrates more significant organisational commitment. Teachers who are contented tend to present more significant levels of skilful competence, and the effectiveness of schools depends mainly on the work satisfaction of the teachers in the system. It would be of tremendous help not only to teachers belonging to another category of schools or institutes of higher learning but also to employees of various organisations, and also to the society at large who can embed the practice of spirituality and gain satisfaction.

**Keywords:** *Workplace Spirituality; Job Satisfaction; Missionary School Teachers; Maslow’s Sixth Level Need; Job Engagement; Job Embeddedness*

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*Chapter 1*

**INTRODUCTION TO THE STUDY**

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# Chapter 1: Introduction to the Study

## Chapter Orientation

*The present chapter attempts to outline the background of the study by delineating workplace spirituality and job satisfaction in the context of teachers of various missionary schools. Furthermore, the pertinence, rationale and core beneficiaries of the research in the light of the modern era have been expounded.*

### 1.1. Background Observations

All individuals are active learners in everyday life as they learn something new formally or informally daily. It can also be argued that all individuals are informal teachers in themselves as they help to teach us to learn something else or the other. Hence, it can be asserted that individuals are a source of life-long learning (Crozier, 1997). When discussing workplace spirituality, learning from individuals is perfectly illustrated by the unique qualities that make each person stand out from the crowd and the distinctive approaches that various people take in various circumstances. Further, the different ways people go about their daily lives and the various workplace behaviours that people exhibit when discussing spirituality are also exemplified (Levine, 2020). Thus, it becomes imperative to probe into the dynamics of behaviour and feelings at the workplace. Individuals are complex entities, and their mercurial attitudes and behaviour must be critically investigated.

All individuals have their traits and personalities, making them unique and different from each other (Furnes et al., 2019). Each individual is also said to have a distinct degree of emotions. However, there is a noticeable difference in the type and degree of emotions individuals possess at home and the workplace. Individuals have been observed to showcase more incredible warmth and affection at home than at the workplace (Sarkar, 2022). However, the last few decades witnessed a dramatic reversal of the phenomenon, where individuals now display the same emotions in workplaces. This practice is known as “workplace spirituality,” which benefits individuals emotionally and mentally. It proves vital

to the organization through enhanced productivity as employees stay upbeat and motivated to perform to the best of their potential (Pawar, 2022). Hence, it is pivotal to measure the relationship between “workplace spirituality” and “job satisfaction.”

The essence of the present research study is centred around the statement mentioned above, where the motive lies in mapping the influence of “workplace spirituality” on the “job satisfaction” of school teachers in the context of missionary schools (Dongna & Lertamornsak, 2022). Missionary schools are those schools which are initially and predominantly run by Christian missionaries. These are also known as mission schools. A missionary school promotes holistic education. It implies that the essence of missionary schools exists in promoting a 360-degree development of its students and teachers, aimed at fostering the hearts and minds of students and teachers by being oriented towards a life filled with joy and completeness so that a sense of connection to the institutions is felt among the students and teachers (Sebola et al., 2019).

A robust comprehension is needed to understand “workplace spirituality” and “job satisfaction” in different contexts like academic institutions, corporates, NGOs, and hospitals. “Workplace spirituality” and “job satisfaction” has a broad spectrum of research opportunities. Hence, it can also be asserted that addressing “workplace spirituality” and “job satisfaction” only in the present context of missionary schools from the viewpoint of teachers is not enough as the levels of practice of spirituality are different in different academic institutions. Throwing light upon the twin key constructs, which are “workplace spirituality” and “job satisfaction”, it is identified that other academicians, scholars and management behemoths have defined the two terms in various ways. A more straightforward yet compact definition of the two terms has been encapsulated below:

**Workplace Spirituality:** *“It is a blend of organizational values, wherein it is recognized that employees have an inner life which nourishes and is nourished by meaningful work that occurs in the bracket of community.”*

**Job Satisfaction:** *“It is the measure of the levels of satisfaction or fulfilment an employee derives from his or her job.”*

The growing significance of the two management terms is essential in the contemporary era, where a reasonable balance between the productivity of human resources and the organisation's productivity needs to be struck. Additionally, helping the employees bolster their personal growth is also regarded as an additional avenue which could help both employees and the organization in the long run. A uniquely developed human resource could add to organizational success through increased productivity.

Spirituality practices within an organisation's four walls have been instrumental in shaping the satisfaction levels of the employees (Khan et al., 2011). In this light, a proper examination is needed to determine the impact of “workplace spirituality” on “job satisfaction”.

The skyrocketing relevance of spiritualism in the workplace is a significant factor in differentiating organizations (Thakur & Singh, 2016). It ensures a loving and peaceful organizational climate, let alone adding significantly to organizational success. The growing significance of the critical ingredients of workplace spirituality can be deemed as the impetus for recent organizational success across several corporates (Grim, 2020) and educational institutions. Hence, building a resilient spiritual atmosphere is a warrantee towards a peaceful organizational environment as well as organizational productivity.

The practice of workplace spirituality has shaped renowned corporates as well as educational institutions. Nevertheless, it is always an enticing challenge to probe into the perceptions of individuals working in any organization as to how they perceive workplace spirituality and explore the vital relationship between “workplace spirituality” and “job satisfaction” (Iqbal et al., 2021).

Employees working in a spiritual organization have claimed they feel pleased and delighted with their job. From the viewpoint of erstwhile research, the spirituality practices within organisations are a potential avenue for employees to embrace and relish their work and substantial self-satisfaction (Mishra & Kumar, 2022). Thus, workplace spirituality is an effective practice to simultaneously provide “job satisfaction” to employees and keep them engaged and motivated in their respective jobs, which could generate gains for the company. Hence, workplace spirituality helps an organization achieve the twin objectives of employee satisfaction and organizational growth.



Employees tend to bring the best out of their workplace potential when exposed to such a spiritual environment. Modern-day organizations have also captured this expected phenomenon among individuals (Paul & Saha, 2015). The various ingredients of workplace spirituality include love, belongingness, self-esteem, transcendence, etc. Using the concept of workplace spirituality, organizations that of late have successfully brought the expected changes in their employees with a stunning pace. Today, spirituality at the workplace has almost become imperative as organizations constantly seek to generate positive perceptions among employees towards their job and increase satisfaction levels. In turn, it benefits employee morale and boosts organizational productivity. As the landscape of a spiritual organization is gaining profound relevance, a primary focus has also been on the practice of workplace spirituality at educational institutions. In this light, it would be pertinent to examine the impact of “workplace spirituality” on the “job satisfaction” of teachers and attempt to investigate the relationships (if any).

## **1.2. Rationale of the Study**

This segment seeks to explain the justification for conducting the research study. It brings into the current research problem various apt solutions to address the issues. Workplace Spirituality has assumed vast significance since it plays a mammoth role in influencing employees' perceptions in that it increases their satisfaction level with their job (Khan et al., 2011). But every organization does not practice spirituality; if they practice, the level of spiritualism in every organization also differs. Administrators of educational institutions can better manage their institutions by implementing spirituality at workplaces, which is said to leave a positive effect on the employees and increase their job satisfaction. Hence, measuring workplace spirituality and its correlation with job satisfaction is of utmost importance.

Moreover, workplace spirituality comprises hallowed concepts that are incredibly vital and contribute to the overall notion of Workplace Spirituality. As pivotal antecedent factors, “meaningful work” is of utmost importance as a strong work meaning will lead to a broader understanding of life's real meaning. It is regarded as the first stepping stone toward

workplace spirituality. “Sense of Community” enhances the belongingness and attachment among employees, acting as a glue for proper synchronization. “Alignment with Organizational Values” is instrumental in matching the employees' personal goals with the organizational goals. “Inner Life” is significant as it helps individuals deal with their values and life purpose. “Transcendence” is another dimension of Workplace Spirituality that urges employees to go beyond their normal limits or boundaries. “Compassion” displays feelings of care and concern for each other, which is a significant part of Workplace Spirituality.

Furthermore, a spiritual connection felt at the workplace blended with job engagement techniques practised by the organizations further fosters workplace spirituality in organizations. When compared with the influence, it bears on job satisfaction. All these factors are likely to provide intriguing results. Hence, from an academic viewpoint, measuring “workplace spirituality” and its impact on “job satisfaction” would be pretty helpful in examining its validity across various other geographical locations and various other organizations like academic institutions, professional institutes, hospitals, NGOs, corporates, etc. From the perspective of an academic administrator, the association between “workplace spirituality” and “job satisfaction” would facilitate the congruity between “workplace spirituality” in missionary schools and “job satisfaction” amongst its teachers. The traditional roles of educational institutions, particularly missionary schools, are of profound importance in the light of changing national goals and priorities of education, w.r.t. National Educational Policy (2020), thereby giving it an added resonance and significance. Teachers are the education facilitators, and the community of these dedicated teachers are instrumental in realising the learning goals and expanding human knowledge.

Any research would undoubtedly give researchers a potential prospect to introspect into thrilling research, which helps to understand the scholarly domain better. It is critical to mull over the benefits that shall be provided by the study to “individuals” and “groups” such as academicians, scholars, avid readers, business professionals as well as practitioners and administrators to make appropriate decisions in the domain (Hinrichs-Krapels et al., 2015). Furthermore, the contribution of the present thesis to society shall also be explored. The current research study provides potential merits to administrators, teachers, academic

researchers, and scholars. Workplace Spirituality is quite an intriguing research domain finding its orientation in an all-format organization, be it business or educational, hospitality or any other milieu. The present research study throws valuable insights to administrators to gain precious “know-how” related to the significance of the practice of spirituality in the workplace to propel job satisfaction. The essence of workplace spirituality is aimed at employee job satisfaction and teaching a sacrosanct culture within the organization climate to provide employees exclusive feelings of spiritualism. Thus, establishing a spiritual organization has a competitive edge. Hence, actualizing a robust appraisal and embracement of workplace spirituality in academic institutions like missionary schools is imperative in shaping an institution’s success and effective growth and development in the right direction. The current research study also sheds valuable light on the determinants of “workplace spirituality” and “job satisfaction.” When speaking from the perspective of an academic institution, a better understanding of the fundamental elements that constitute the integrity of "workplace spirituality" and "job satisfaction" is a much-needed tonic for their adequate implementation and practice and their respective propelling to drive the necessary changes.

### **1.3. Statement of the Research Problem**

The current segment identifies several critical questions the thesis will address.

✧ *Why does the issue need to be addressed?*

The primary concern is to examine the perception of teachers of missionary schools towards workplace spirituality for job satisfaction

✧ *Why is the issue significant?*

After knowing the benefits of workplace spirituality, organizations could better practice workplace spirituality to increase employee job satisfaction and organizational productivity.

✧ *How will it contribute to those who are already aware of the problem?*

The thesis shall present a robust conceptualization and examination of the impact of “workplace spirituality” on “job satisfaction” in the context of teachers of missionary schools. It is lacking in former academic literature besides also presenting intriguing insights regarding the factors of “workplace spirituality” and the effect of “demographic variables” on “workplace spirituality”.

✧ *Who will benefit from the research?*

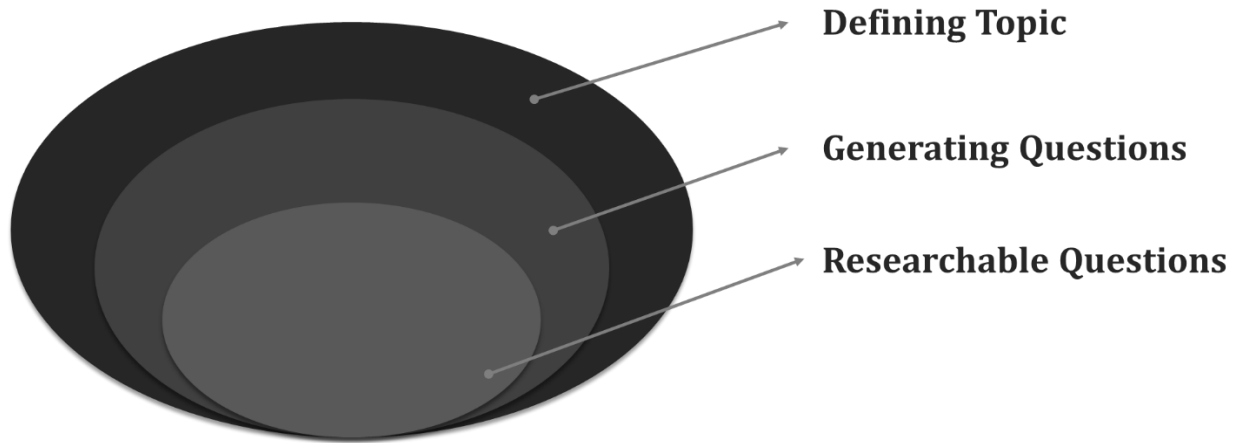
The present research study shall be of immense relevance to the administrators of missionary schools and higher education institutions (HEIs) like colleges and universities.

Employees tend to be more productive and show tremendous enthusiasm in their work when workplace spirituality is implemented. Therefore, building a spiritual environment in the workplace calls for travails on the part of administrators. It also looms large as a challenge for employees to bring about a stunning change in their character.

Even corporate behemoths could fail due to employees' lack of job satisfaction, resulting in large-scale work inefficiency. Many organizations suffer as they lack spirituality within the workplace, implying the relevance of workplace spirituality apart from the organization being productive and society-oriented. Organizations implementing workplace spirituality have been able to better cope with the challenges thrown at them in the current rampant era of competition. A noticeable challenge for any organization is to fine-tune their relationships with employees and among them. Over the years, several organizations have failed to promote a loving and caring work environment and develop long-term emotional attachments among employees. Moreover, monetary benefits and other perks are not the only methods of promoting efficiency and productivity among employees in an organization, as employees are also in the quest for specific “intrinsic needs”, which goes beyond gains and efficiency to include sacrosanct concepts of spiritualism. The relationship between “workplace spirituality” and “job satisfaction” can be probed from these aspects to gain valuable insights into the present research domain.

## 1.4. Research Questions

A research question forms a pivotal question to which a research study aims to respond, emphasising the study domain, helping build a theoretical framework, and facilitating all phases of data examination and analysis.



*Figure 1.1: Development of Researchable Questions*  
[Source: Researcher's Conceptualization]

The first phase lays the definition of the topic of research. The current research study is centred on examining the impact of “workplace spirituality” on the “job satisfaction” of teachers in missionary schools. It also explores the pivotal determinants of “workplace spirituality” and “job satisfaction”. Insights into this domain would be of immense relevance to administrators continuously seeking to establish strong emotional bonds with their employees. Workplace Spirituality ensures a competitive edge for the organization. For instance, the display of love, care and compassion, as well as meditation and prayer group, will help boost the organisation's employees and help them work with greater sincerity and tenacity.

The second phase generates essential research questions that stem from the research topic. The question would help researchers to address the research topic better. Whilst “workplace spirituality” and “job satisfaction” comprise the dominant portion of the research, other questions swirling the two crux domains would emphasize how they can be examined via a proper empirical investigation. The questions are in unfiltered versions representing

various constructs in the present context of the research study. The multifarious associations proposed between them have been portrayed with the help of a diagram below.

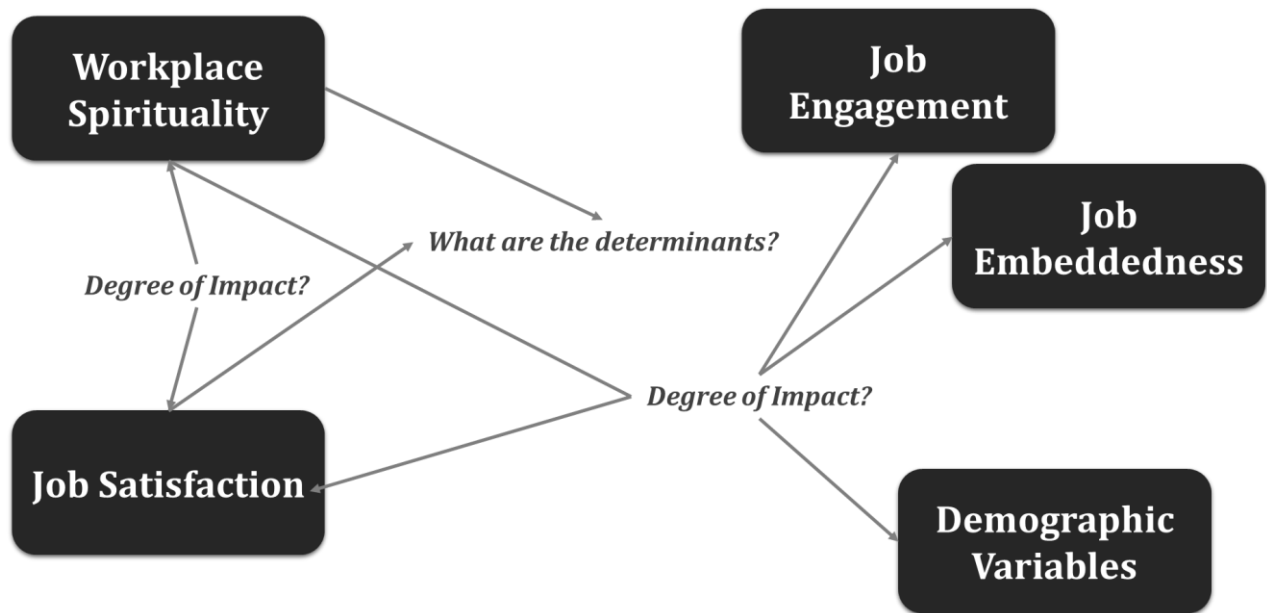


Figure 1.2: Mapping of Crude Research Questions  
(Source: Researcher's Conceptualization)

The potential questions that seem to be looming large in the present research study have been framed below after refining the unfiltered version of the questions. The narrow research questions to be addressed in the context of the current research study are as follows:

- ✧ *What are the key determinants influencing “workplace spirituality” among teachers of missionary schools?*
- ✧ *What are the significant determinants influencing “job satisfaction” among teachers of missionary schools?*
- ✧ *Does workplace spirituality have any impact on “job satisfaction” among teachers of missionary schools?*
- ✧ *Does job engagement influence “job satisfaction” among teachers of missionary schools?*
- ✧ *Does job embeddedness influence “job satisfaction” among teachers of missionary schools?*

- ✧ *Do demographic variables have any impact on “workplace spirituality” among teachers of missionary schools?*
- ✧ *Do demographic variables have any impact on “job satisfaction” among teachers of missionary schools?*

## **1.5. Research Methodology**

This particular segment would find answers to the fundamental questions swirling as to “how”, “when”, and “where” the research study was conducted. The current research study is instrumental in comprehending the effects of workplace spirituality on the “job satisfaction” of teachers in missionary schools, and this is what the study would impart. Hence, the present segment addresses the tools, research process, sampling details and theoretical and conceptual frameworks.

A preliminary research investigation consists of retrieving secondary data via a proper survey of existing literature and a thorough analysis of the literature by further exploring its shortcomings. After the limitations are revealed, the study aims to identify the research problems further and focus on the research questions to also arrive at the research objectives. A theoretical framework has been developed for applying it in the present study context, paving the way for formulating the various hypotheses that an empirical survey and appropriate analysis have tested. The current study is descriptive research following a deductive approach to finding solutions to the present problems whilst testing the existing theory of Maslow’s Hierarchy of Needs blending it with Workplace Spirituality.

Through the website of the "West Bengal Association of Christian Schools" (WBACS), a total of 174 Christian missionary schools (Primary, Secondary, and Higher Secondary Schools) in the state of West Bengal were identified. A total of 58 such schools were taken into consideration after cleaning by segregating or categorising them based on “location,” “gender affiliation,” and “student-teacher ratio.” The selected 58 Christian missionary schools were surveyed using “Multi-Stage Sampling” and “Systematic Circular Sampling” techniques. The teachers teaching in the 58 Christian missionary schools were selected for

the survey based on seniority in serial order. A random number table was used to identify each school's required number of teachers. The study uses quantitative techniques involving structured questionnaires based on a "5 Point Likert Scale" to measure the concepts. The data analysis has been done by using SPSS version 23. More than 1200 respondents took part in the survey, out of which 1140 responses were considered valid and hence considered for final analysis. Various statistical tests like "Reliability Test" (Cronbach's Alpha), "Normality Test" (Kolmogorov-Smirnoff Test and Shapiro-Wilk Test), "Exploratory Factor Analysis", "Principal Component Analysis", "Rotated Component Analysis", "Linear Regression Test", "Chi-Square Test" and "Phi & Cramer's V Test" were performed.

## **1.6. Significance of the Study**

Any research would undoubtedly give researchers a potential prospect to introspect into thrilling research, which helps to understand the scholarly domain better. It is critical to mull over the benefits that shall be provided by the study to "individuals" and "groups" such as academicians, scholars, avid readers, business professionals as well as practitioners and administrators to make appropriate decisions in the domain (Hinrichs-Krapels et al., 2015). Furthermore, the contribution of the present thesis to society shall also be assessed. The current research study provides potential merits to administrators, teachers, academic researchers, and scholars. Workplace Spirituality is quite an intriguing research domain finding its orientation in an all-format organization, be it business or educational, hospitality or any other milieu. The present research study throws valuable insights to administrators to gain precious "know-how" related to the significance of the practice of spirituality in the workplace to propel job satisfaction. The essence of workplace spirituality is aimed at employee job satisfaction and teaching a sacrosanct culture within the organization climate to provide employees exclusive feelings of spiritualism. Thus, establishing a spiritual organization has a competitive edge. Hence, actualizing a robust appraisal and embracement of workplace spirituality in academic institutions like missionary schools is imperative in shaping an institution's success and effective growth and development in the right direction.



The current research study also sheds valuable light on the determinants of “workplace spirituality” and “job satisfaction”. When viewed from the perspective of an academic institution, a better understanding of the fundamental elements that constitute "workplace spirituality" and "job satisfaction" is critical for their proper implementation and practice as well as their respective propelling to bring about the necessary changes.

### **1.7. Scope of the Study**

The scope of a research study defines the broad range of the research issue and the exploration of its subtopics. Mesquita (2018) noted that the content of a research study is instrumental for designating a comprehensive picture and a better understanding of the research study to probe into the critical questions and associated parameters it would delve into in the context of the population and period of study. The respondents of the current research study, who are teachers working in missionary schools in various parts of the state of West Bengal, were asked to provide insight into the extent to which they believe "workplace spirituality" to be a driving force behind "job happiness."

Every research study has its scope for future research due to a plethora of reasons which may stem from “methodology” or “research design” that is said to either have a direct or indirect impact on the findings of the research study. Apart from that, “generalizability” and “applications” of the research study are also said to be some significant constraints, which usually emerge from the research design or even the research methodology adopted (Price & Murnan, 2004). The present study addresses shortcomings in previous brand personality research but also suffers several limitations. The various flaws that the current research study suffers are as follows:

- ✧ Workplace Spirituality is a highly-decorated domain of study in organizational development. Although the current research study has been undertaken by considering missionary schools, the present study fails to address workplace

spirituality in other academic institutions of higher learning, such as colleges and universities, including missionary ones and professional institutions.

- ✧ The current research study is an essential one focusing on a very relevant domain of study but has been restricted only to selected regions across the state of West Bengal due to time and other constraints.
- ✧ Although the present research study deliberates upon “workplace spirituality” and its influence on “job satisfaction”, consideration and application are only made only through the lens of “Maslow’s Hierarchy of Needs Theory” as it appropriately fits with the research title. There are three additional more widely recognized “job satisfaction” theories like “Herzberg’s Motivator-Hygiene Theory”, “Job Characteristics Model Theory”, and “Dispositional Approach.” The dimensions are valuable determinants of “job satisfaction” and could also serve the purpose of exploring the job satisfaction indicators among teachers of missionary schools. Thus, the current research study fails to provide scope to accommodate the application of all three pivotal job satisfaction theories.

## **1.8. Important Terms associated with the Study**

Identifying specific relevant terms associated with the present research study is imperative. These key terms are the “all-important” keywords or “concepts” that take a crux position in the present thesis. The definition of these terms would furnish a lucid understanding of the subject matter. All the below descriptions of key terms have been self-developed by the author.

### **WORKPLACE SPIRITUALITY**

*“It is a blend of organizational values, wherein it is recognized that employees have an inner life which nourishes and is nourished by meaningful work that occurs in the bracket of community.”*

### **JOB SATISFACTION**

*"It measures the levels of satisfaction or fulfilment an employee derives from his or her job."*

### **MISSIONARY SCHOOLS**

*"Missionary Schools are predominantly educational institutions run by Christian missionaries striving for rich quality education along with overall development of the students, especially the poor and the marginalized."*

### **MEANINGFUL WORK**

*"The degree to which people find their work to have significance and purpose of finding broader meaning in life"*

### **SENSE OF COMMUNITY**

*"A feeling that members have of belonging, a feeling that members matter to others and the group, and a shared faith that members' needs will be met through their commitment to being together."*

### **ALIGNMENT WITH ORGANIZATIONAL VALUES**

*"A critical mass of people with a common language of values and clarity about how personal values, personal vision/mission and goals align with the desired values, mission/vision and goals of the organization."*

### **INNER LIFE**

*"It refers to how one deals with emotions, degree of self-awareness and sense of clarity about values and life purpose."*

### **TRANSCENDENCE**

*"The quality of being able to go beyond normal limits or boundaries."*

### **COMPASSION**

*"Sympathetic pity, care and concern for others who are sufferings or misfortunes of others."*

### **SPIRITUAL CONNECTION**

*“Experiences of harmony, understanding and peace towards the thoughts and beliefs of another person.”*

### **JOB ENGAGEMENT**

*“The level of enthusiasm and dedication a worker feels toward their job.”*

### **JOB EMBEDDEDNESS**

*“The collection of forces that influence employee retention, where the emphasis lies on all factors that keep an employee on the job.”*

### **SELF ACTUALIZATION**

*“The complete realization of one's potential and the full development of one's abilities and appreciation for life”*

### **SELF-ESTEEM**

*“It is the overall opinion of oneself — how he/she feel about his/her abilities and limitations.”*

### **LOVE AND BELONGINGNESS**

*“Love is the emotional and physiological bond we feel toward others while belongingness is the human emotional need to be an accepted member of a group.”*

### **SAFETY NEEDS**

*“The sturdy desire of humans for safety and security to remain secure or safe from harm.”*

### **PHYSIOLOGICAL NEEDS**

*“The biological requirements for human survival, e.g., air, food, drink, shelter, clothing, etc.”*

## **1.9. Chapter Inferences**

The introduction chapter presents a preliminary viewpoint about the core research constructs identified in the study, viz. workplace spirituality and the second construct being job satisfaction. It explains the significance of the research study and expounds on its aims,

scope, shortcomings or limitations. Furthermore, additional avenues are explored by fine-tuning upon the insights of erstwhile researchers, thus, identifying research gaps and laying down the research objectives.

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*Chapter 2*

**LITERATURE REVIEW**

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## Chapter 2: Literature Review

### Chapter Orientation

*The present chapter attempts to recognise, assess, and integrate background literature primarily in the light of workplace spirituality and job satisfaction, coupled with job engagement and embeddedness. It aims to elucidate the progress of the research in the present realm, delineating the erstwhile investigations and throwing valuable insights upon the requirements of academia and organizations and the existing state of erudition on the subject.*

### 2.1. Overview of the Literature Review Process

A literature review might comprise a summary of pivotal sources. In the light of social sciences, a literature review consists of an organizational pattern and combines both summarization and synthesis within the bracket of conceptual classifications. The scope of “literature review” is extensive and is aimed at bringing new interpretations of old ones or combining new ones with the old ones, evaluating the sources and making suggestions on the most pertinent areas. The last but not least, the essence of a “literature review” lies in identifying research gaps (Hart, 1998).

A “literature review” reflects sources explored while researching a particular topic and demonstrates the study fitting within a broad field of study. A literature review searches “books”, “scholarly articles”, and a host of other sources which are essential to a “specific issue”, or “research area”, or “theory” and hence, makes a “description”, “summarization” and “evaluation” of works related to the research problem under investigation (Arlene, 2014). A substantial literature review helps in fathoming the research problem, identifying new methods for interpreting previous research, exploring gaps in the literature and finding a way to fulfil a need for additional research.

A thorough analysis of literature has been undertaken to scout for existing literature that blends “workplace spirituality” and “job satisfaction”. Besides, literature deliberating on “job theories” have also been rigorously studied to understand further essential terms like “job engagement” and “job embeddedness”, which comprise a vital part of the present research.

An aggregate of 180 pieces of existing works of literature has been used to understand the research in the present research domain comprehensively. Initially, 192 scholarly articles were collected and considered for the study. Still, factors like “improper language” and “duplicate articles” made 12 of such studies unfit for consideration, thus giving us a whopping 180 total research studies for conducting a literature survey.

## **2.2 Studies emphasizing the Core Areas of Spirituality and its Practice**

### ***2.2.1. Workplace Spirituality – A Deeper Reflection***

The focus of human beings seems to be more on physical and material aspects of life than spiritual elements. Individuals are heavily engrossed in physical and materialistic aspects of their life that they barely have the time to reflect upon spiritual elements. Nonetheless, the truth is that one can only find unconditional and eternal happiness and peace only if our spiritual lives are enriched. However, it does not imply that attention to spirituality needs to be paid only at home, as considerable attention also needs to be paid to and practised in the workplace environment.

“Workplace Spirituality” has its roots in the aspects of meaning, value, and purpose related to work. Individuals tend to find such core aspects at their workplace because they nourish them and are satiated. It is one of the natural traits of human beings, as evidenced by their inner potential to make a difference and feeling energy whilst making the difference.

In the words of Mitroff & Denton (1999), “workplace spirituality involves the effort to find one’s ultimate purpose in life, to develop a strong connection to co-workers and other people associated with work, and to have consistency (or alignment) between one’s core beliefs and the values of their organization.”

Dandona (2013) highlighted the role of spirituality at work by stating that it integrates three different perspectives based on which spirituality enables or results in organizational performance:

- (a) "Human Resources Perspective": Here, "workplace spirituality" is said to enhance the well-being of employees and their quality of life."*
- (b) "Philosophical Perspective": Here, "workplace spirituality" provides employees with meaning and a strong sense of purpose in their work."*
- (c) "Interpersonal Perspective": Here, "workplace spirituality" provides employees with a strong sense of community and interconnectedness."*

Since the 18<sup>th</sup> and 19<sup>th</sup> centuries, business practices have had strong principles of spiritualism rooted in their day-to-day operations. Still, the essence of spirituality diminished with time as the modern 20<sup>th</sup> century embarked on a new era of business where the emphasis has been on profits, strategies, analytical thinking and planning. But now, the essence of workplace spirituality seems to be gaining wider traction like never before as the business landscape is on the verge of a rejuvenated transformation in the current mercurial world. In the present modern era, there are a variety of difficulties that employees must deal with at work, including enormous stress and exhaustion that renders them incompetent and unproductive. In addition, corporate downsizing, business outsourcing, layoffs, etc., have gained prominence and added to employees' difficulties. Human resources are considered necessary in any business; each individual has capabilities beyond which they cannot push themselves. Faulty practices by the organizations and inexorable stress ingrained in the modus vivendi of employees often prove to be catastrophic and often send an alarm of "job insecurity". It results in increased fear, stress and ultimate depression. Hence, an urgent need has been felt to combat all such hostile forces in the workplace. Scientific observations and experiments have proved that spiritual practices such as love, care, affection, prayer, and meditation are critical to maintaining employees' good health. They prove to be quite beneficial for the organization. In addition to all these, a desire for spiritual fulfilment also exists. The "baby boomer generation" is crawling towards mid-life and highly reflects upon issues like moral values, investment of energies after reaching a career peak and many more such things which need to be reflected upon and take a bearing on society at large. In the last

decade, the market has been flooded with books, research articles, and myriad programs like conferences, seminars and workshops, all of which have deliberated on the practice of spirituality at the workplace, primarily aimed at helping employees unearth their spiritual side.

As per Petchsawang and Duchon (2009), “workplace spirituality”, or spirituality at work, is defined as “having compassion towards others, experiencing a mindful inner consciousness in the pursuit of meaningful work and that enables transcendence.”

In simple terms, “workplace spirituality” can be defined as a “search for a deeper meaning and value in the work of an individual beyond monetary and other benefits, where the emphasis exists on findings a sense of oneness and togetherness in an organizational setting”.

The notion of “workplace spirituality” began in the early 1920s and gradually emerged as a grass-root movement with individuals seeking to practice their spiritual principles at work. Now, more and more organizations realize the importance of workplace spirituality. Also, there has been a broad acknowledgement that work can be meaningful to the employees' lives. Thus, spirituality at work is slowly becoming a crux component of the organization all across the globe. Workplace Spirituality has numerous benefits like “increased employee motivation”, “increased employee commitment”, “increased job satisfaction among employees”, “enhanced employee well-being”, “increased employee morale”, “increased employee productivity”, “reduced absenteeism”, “reduced employee burnouts” and “reduced employee turnover rates”. These benefits highlight the importance for employers to incorporate spirituality at work.

“Workplace spirituality” is not an old movement, though, but could be told to be an emerging notion which is fast grabbing eyeballs around the globe. It has triggered a widespread reaction among the organizations now emphasizing more spiritual values and their implementation in the organizational setup for unlocking their employees' full potential and bringing. Furthermore, there also seems to be a massive realization among the employees that they could find meaning and obtain fulfilment from their jobs.

The bottom line lies in providing a proper explanation for the fact that spiritual employees have the potential to offer more than just better performance and increased productivity to organizations. They have created better workplaces and helped companies make the world a better place. The phenomenon seems unlikely to go out of trend anytime soon. There are several ways by which spirituality at a workplace can be fostered, but it is to be kept in mind that it is a slow as well as a long proves. It is where the employers must step in to change how things are implemented to foster spirituality at work besides attaining organizational goals. Employers must be proactive in taking a fast approach that could encourage workplace spiritual practices.

Some of the ways by which an organization can foster spirituality in the workplace are as follows:

- ✧ *Eliminating any fear among employees as the absence of suspicion is necessary for spirituality to thrive.*
- ✧ *Building an environment of trust in the workplace wherein one can work and contribute significantly and learn.*
- ✧ *Organizing personality development seminars for employees in the workplace would help them effectively manage their personal, professional and social lives besides assisting the employees to deal with negativity and bring out positivity.*
- ✧ *Interacting with every employee at the workplace and encouraging them to learn will make employees believe that the employers care for them and appreciate them, thus boosting the morale of employees, resulting in increased productivity and fostering a better work environment.*
- ✧ *Encourage your employees to spend time on their families, personal lives, health, etc. Doing so will help them find happiness, contentment, and peace of mind in their lives and at work.*

### ***2.2.2. Spirituality versus Workplace Spirituality***

The terms “workplace spirituality” and “spirituality” may seem the same, but it is not. People often comprehend the two words to be the same, but a deeper introspection would reveal the difference between the two. Albeit there is a lack of existent literature which holistically and primarily discusses the differences between the two, from the general viewpoint, a host of explanations can be framed better to explain the difference between workplace spirituality and spirituality.

Spirituality is not a new phenomenon. It has evolved and expanded over time. The term “spirituality” refers to a “religious process of reformation which is concerned with the human spirit or soul as opposed to material or any physical assets” (Spencer, 2012). It involves recognizing a feeling or sense of belief that there exists something greater than oneself, something more to being just humans than sensory experience and depicting the cosmic or divine nature of the larger whole of which humans are a part. It is the state of being connected to God or the realm of spirit, such as praying daily. It has been commonly noticed that several individuals are on a persistent quest to improve their spiritual health. Some methods of doing it are exploring one’s spiritual core, searching for deeper meanings, practising meditation and being connected to one’s faith. Three essential pillars of spirituality comprise mind, body and soul.

When spirituality practices emphasising the unity of mind and soul are integrated into the workplace environment, it becomes “workplace spirituality”. Workplace spirituality is “a framework of corporate principles evident in the culture that support employees’ experience of transcendence via the work process, facilitating their sense of being linked to others in a way that delivers a feeling of completion and joy” (Giacacolene, & Jurkiewicz, 2003).

Workplace spirituality includes a wide range of elements, such as "meaningful work," "inner life," "transcendence," "feeling of community," and "organisational alignment," among others. Spirituality at the workplace focuses on individuals and organizations seeing work as a spiritual way or as an opportunity to grow, emerge, and contribute significantly to society. It concerns care, compassion and supporting others, integrity, people being honest

with each other, and many other things. Hence, we see that “spirituality” and “workplace spirituality” are not the same thing.

Nevertheless, it is a no-brainer that spiritual practices can be implemented in any organization for the betterment and well-being of individuals, primarily aiming at increasing the organisation's productivity.

### ***2.2.3. Integration of Spirituality at Workplace – A Brief Overview***

Fenwick and Lange explored how spirituality might be coherent with learning and work via alternate approaches emphasized on an ethical, ecological and inclusive basis (1998). Cavanagh (1999) explained spirituality in the business context by stressing that companies rarely have more spirituality in the workplace. Likewise, Moore and Casper (2006) contributed to the development of spirituality measures from “extant valid measures” in the existent literature on organizational behaviour. However, the articulation of twin dilemmas of “instrumentality” and “quiet desperation” by Sheep (2006) concerning workplace spirituality was a significant contribution. Besides, he also laid the proposition of twin theoretical contexts, viz. “both-and” and “either-or”, which provides an impetus to fine-tuning the bonding between “conflicting aspects” and “climate combos” of ethical dilemmas. Khasawneh (2011) found that employees are encouraged to bring their soul into the workplace and incorporate it into their respective jobs. The study focused on Jordan's public universities by considering staff members. Long and Driscoll (2015) stated the historicity of texts of “workplace spirituality” and introduced a model to comprehend how the discourse of “workplace spirituality” came into existence. The authors conducted an “inter-textual analysis”, which produced a texts-cape of the discourse of “workplace spirituality” for the depiction of these levels of “discursive interconnections”. Illes and Zsolnai (2015) highlighted the stern imbalance in business education betwixt providing opportunities and abstract concepts based on rationality for personal growth. To help the students prepare for workplace complexities and associated challenges, it becomes imperative to introduce spirituality into the landscape of business education.

#### 2.2.4. Various Models of Workplace Spirituality – Model Proposition of previous Two Decades

Rathee & Rajain (2020) corroborated the studies conducted by various researchers and analyzed them in an alluring manner to explain the multiple models of workplace spirituality proposed over the last two decades.

Milliman et al. (2003) performed a “structural equation modelling” and highlighted that the dimensions of job attitude were all significantly associated with the dimensions of spirituality. The model analysis showcases “alignment with organizational values” is knitted with “intention to quit” and “organizational commitment.” “Sense of community” was associated with all the five dimensions of job attitude, and “meaningful work” was significantly associated with only four of the five variables of job attitude. The only variable bearing an insignificant relationship was “intention to quit”. It is represented below mentioned in Figure 2.1.

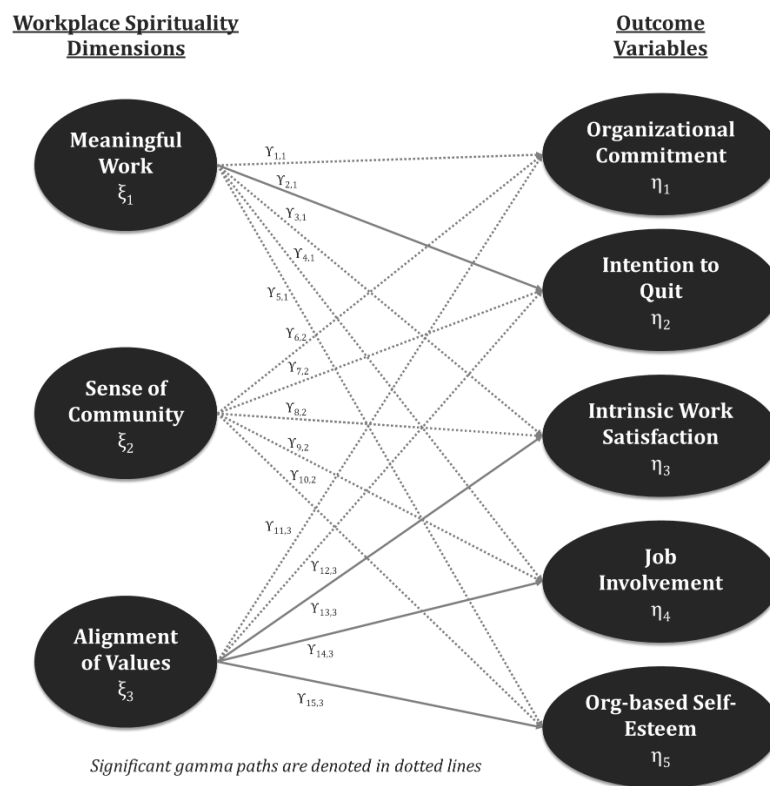
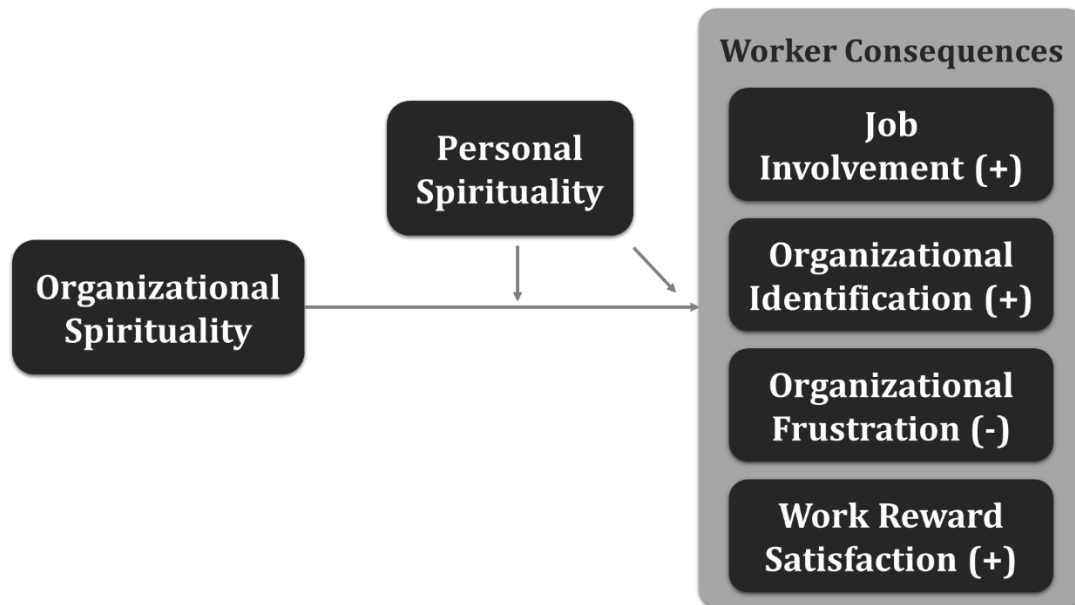


Figure 2.1: Existing Research Model  
(Source: Milliman et al., 2003)

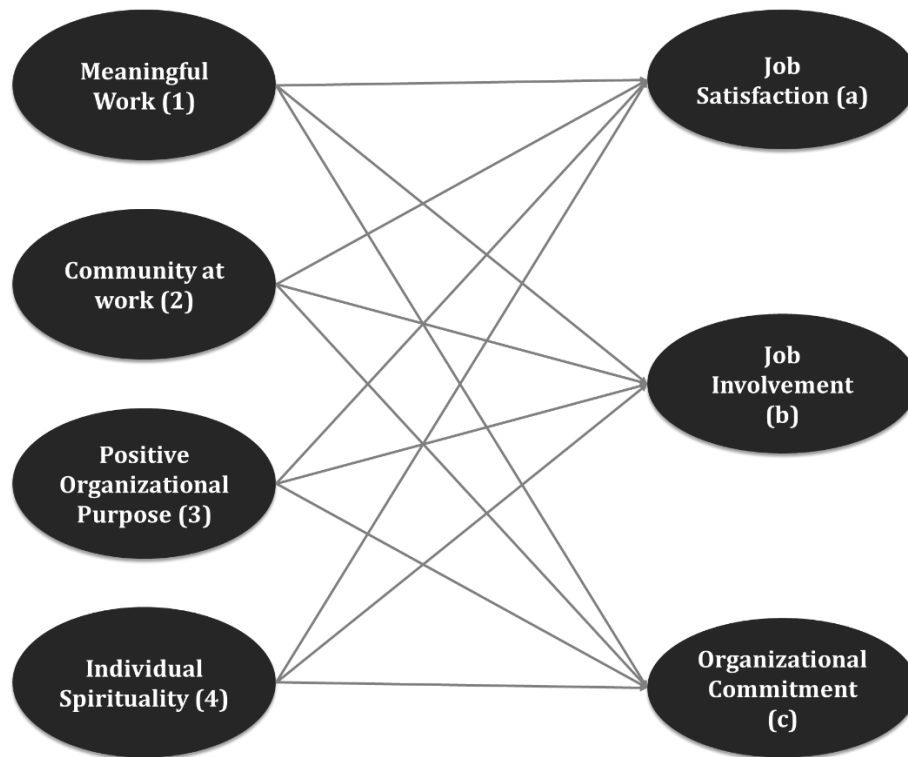


Kolodinsky et al. (2008) probed into the perceptions of spiritual values of organizations, the impact of personal spiritual values and their interplay on attitudinal outcomes at workplaces. It was found that spirituality in organizations had a negative association with “job frustration” and a positive association with “rewards”, “organizational identification”, and “job involvement”, as mentioned in Figure 2.2.



*Figure 2.2: Existing Research Model  
(Source: Kolodinsky et al., 2008)*

Pawar (2009) explained that employee work attitudes were positively associated with “workplace spirituality”. The results showed that out of three dimensions of “workplace spirituality”, two were linked with “job involvement” and “job satisfaction”. In comparison, all three sizes were positively associated with “organizational commitment”. It is represented in Figure 2.3.



*Figure 2.3: Existing Research Model  
(Source: Pawar, 2009)*

Vandenberghe (2011), in his study, proposed an integrated model of “workplace spirituality” and “commitment”. The variables of “commitment” which have an impact on work outcomes were explored to be “job performance”, “organizational citizenship behaviour”, “job turnover”, and “employee well-being”. The framework also featured a spiritual aura as a distinct source via which “workplace spirituality” have a bearing on influence. It is hence a moderator of the relationships of “calling” and “membership” to the determinants of “commitment” and of the relationship between “commitment” and “work outcomes”, as represented in Figure 2.4.

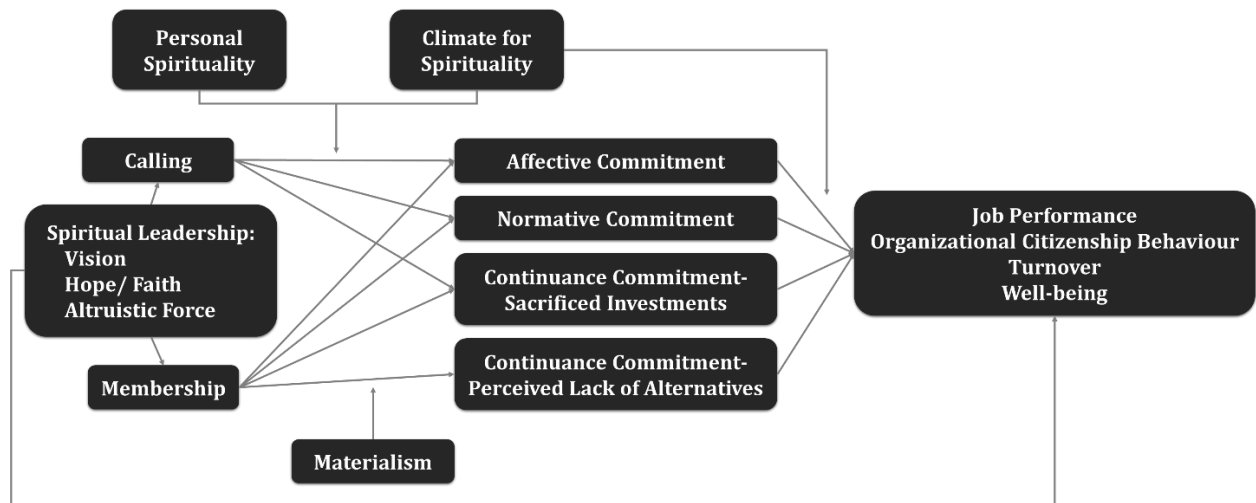


Figure 2.4: Existing Research Model  
(Source: Vandenberghe, 2011)

Houghton et al. (2016) delved into an elaborated model in the context of spiritual freedom. The authors added a few extra outcomes of “workplace spirituality” based on the literature review. They opined that to encourage “spiritual diversity” at work, “leadership” was a crux dimension. The authors further made a proposition of six types of leadership, viz. namely “shared leadership”, “empowering leadership”, “ethical leadership”, “authentic leadership”, “servant leadership”, and “spiritual leadership”, which could hold the unique potential to facilitate “workplace spirituality”. They deliberated upon a few ways for each leadership approach to fine-tune “workplace spirituality” and “spiritual diversity”.

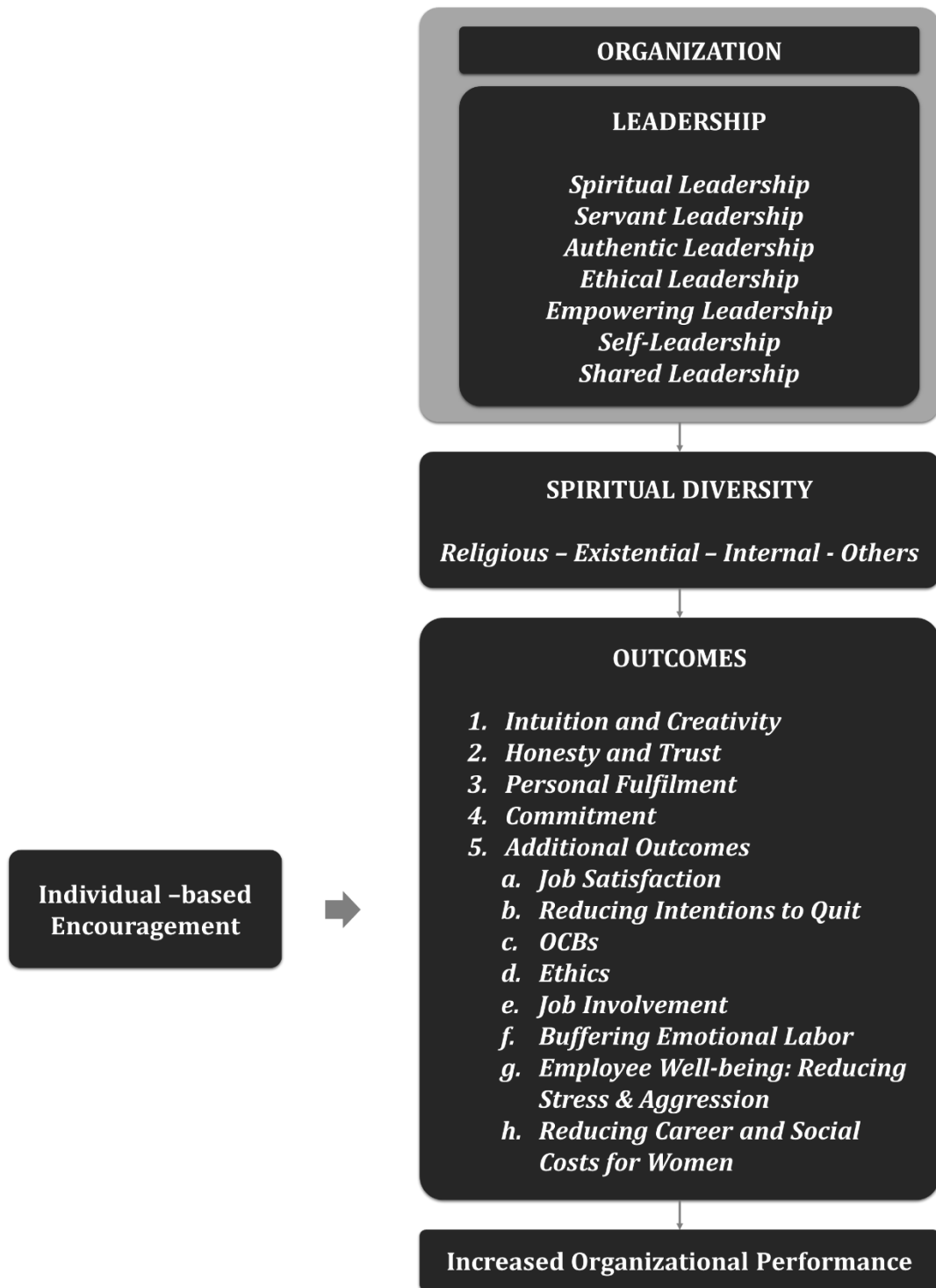


Figure 2.5: Existing Research Model  
(Source: Houghton et al., 2008)

### ***2.2.5. Spirituality in Educational Institutions***

Education plays a crucial role in “human capital education” as it comprises the “social, economic, cultural and political” development of human societies. Analyzing such factors, which contribute to human communities in developed or developing countries, indicates the education system's effectiveness (Hyatt, 2003). The philosophy of a good higher educational institution (HEI) should be to contribute to both the academic and professional, and spiritual development of individuals. It proves to be of great help to the students who could be better citizens of tomorrow and can contribute to society (Zohar, 2008). There seems to be an urgent need for more detailed, lucid and elaborated educational approaches to increase the understanding of educational institutions' values and spirituality. Eklund (2009) applauded factors in the academic workplace, like “reward”, “learning opportunities”, and “dynamic independence”, which all contribute to the association of teachers and their commitment to academic accomplishments. Teaching is hallowed, involving high levels of responsibility. The teachers' working conditions play a role in deciding the current performance of the teachers. In addition, “workplace spirituality” in HEIs has a highly positive impact on “teaching effectiveness”, “overall academic performance”, “organizational performance”, and “institutional loyalty” (Giacalone & Jurkiewicz, 2010). Alexander et al. (2010) discussed a study performed by an institute of higher learning at UCLA University, which consisted of close to 1,12,000 students enrolled across 236 colleges and universities. It revealed the spiritual growth of students, fine tunes “academic performance”, “leadership development”, and “satisfaction”.

Hence, creating an ideal academic environment is said to propel the spiritual growth of students, which is significant in creating next-generation leaders who would be globally alert, selfless and committed to social justice. Furthermore, positive spiritual growth is likely to help students respond positively to stress (Alexander et al., 2010). Ananthanarayanan (2011) holds an educational institution as a workplace wherein individuals work with “epistemic tradition”, “disciplinary culture”, and “national tradition”. In the current era of globalization, the aura of the educational framework is metamorphosing from human-like constant images to spacious towers of information management. In India, the obsolete “Guru

Shishya” tradition was cancelled after the British invasion, especially since Lord Macaulay took charge of the educational changes. HEIs are responsible for transmitting spiritual values via academic endeavours with specific “student-centred” philosophy (Romli, 2012). In the higher education system, there is a growing need for developing “fundamental education projects”, which provide students with an opportunity to build their life philosophy and make them aware of the real meaning of being human. In fact, in several academic backdrops, the deliberations related to “workplace spirituality” is not new. Still, the value of spirituality is continuously on the rise in higher education.

As per Sandhu (2015), the strength of every nation exists in the educational structure in which teachers play a crucial role. It depends upon the potential ability of the teachers who are societal change agents. Additionally, the energy of all educational institutions tends to make it so that teachers must compete with their work to develop the institutions with which they are affiliated. Furthermore, teachers of HEIs are considered pivotal as they are accountable for educating and cultivating the next group of change agents in society who would ultimately contribute to the nation.

Teachers are also spiritual beings with an innate sense of “personal wholeness” and look to find meaning in their lives. Teachers who integrate spiritual dimensions in their work have a penchant for self-reflection. The choices of such teachers are based on love, modesty and empathy. They are adapted to be active listeners and form spaces. Still, when spirituality is limited to private realms, teachers cannot unite in spirit, resulting in the degeneration of teaching into a “de-spirited” action. In light of exploring “meaningful life”, education cannot be jettisoned from spirituality (Sandhu, 2015).

Teachers tend to experience “connectedness” and meaning in their lives. Thus, “workplace spirituality” provides and fosters amongst the teachers a sense of unity with their work, which also includes decision making, networking and fulfilment at the workplace. When educational institutions can create an aura appropriate to teachers in the quest for harmony, values and work commitment, an environment of spirituality is likely to develop (Sandhu, 2015). The essential features of “workplace spirituality” comprises meta needs or B-values, which include interconnectedness amongst each other, a deep-rooted living and existence, a

fulfilment of intellect and different altruistic values and practical implications to the vocations of employees at work. The fundamentals responsible for shaping up the framework conducive to this are “work ethics”, “trust”, “fairness of judgments”, “respect”, “honesty”, and “integrity of activities”.

## **2.3. Studies focusing on the Concept of Integration of Spirituality at Workplaces**

### ***2.3.1. Studies defining Workplace Spirituality***

The term “spirituality” exists in abstract and subjective forms in theory. But a more significant emphasis on the practical side would reveal that spirituality is more objective and concrete in its application. It can be said that “spirituality” is the quest for the final being. Bregman & Thiermann (1995) opined “spirituality” as finding meaning in life, while Wong (1998) stated “spirituality” as a pursuit of the ultimate truth of life. Mitroff and Denton (1999) explained “spirituality” as an intimate relationship associated with aspects like care, hope, love, generosity, kindness and optimism. Gawain (2000) asserted that a lack of spirituality in people's lives results in insecurity and chaos. Hence, spirituality is seen as an immense potential that could bring peace, stability and sustainability by bringing necessary changes in human beings. The persistent expedition in pursuing better human resource management explored a crux milestone called “workplace spirituality”. Benefiel (2005) quoted “spirituality” as an individual's relationship with oneself.

From the viewpoint of an organization, “workplace spirituality” is a set of organizational values triggering feelings of completeness and contentment (Dent et al., 2005). “Workplace Spirituality” is gathering monumental steam and being embraced among individuals, organizations and society (Moore & Casper, 2006; Sheep, 2006). The “four-dimensional” attributes of human beings, i.e., body, mind, heart and soul, act as a stimulus towards their quest for meaning. In an organizational context, this quest is satiated by meaningful work. The individuals' inner life, meaningful work, and community are three fundamental pillars of workplace spirituality.

### ***2.3.2. Studies explaining the functioning of Spirituality in the Workplace***

While it might be thought that workplace spirituality is the same as religion, the study of Rego and Cunha (2008) clarifies that spirituality relates to values, whereas religiosity relates to behaviours. Also, spirituality is much more personal, but religiosity is much more communal. Malik and Naeem (2011) added that workplace spirituality is characterized as open-minded. In contrast, religiosity is viewed as close-minded and excludes those who do not follow the same religion or share the same beliefs. According to Gupta et al. (2014), spirituality can be discussed, but religiosity is inappropriate for workplace discussion. It is a no-brainer that at the individual stage, “human values” and the practice of such values define the efficacy of spirituality. It needs personal willingness and cultivation of spiritual values in and through organizational work values. These two workplace spirituality approaches hint at two different ways of experiencing spirituality at the workplace. In the first approach, the organization adopts spiritual values and incorporates them into the organization through several HR processes. It results in employees experiencing this spirituality at the workplace and reflecting it through positive attitudes and behaviour, generating enhanced performance. In contrast, the second approach directly impacts individual employees by inculcating human values within them, resulting in their spiritual transformation and increasing productivity through ameliorated teamwork.

### ***2.3.3. Workplace Spirituality in Educational Institutions***

Intensification in a busy work schedule has left people with less time for interaction with family members, friends, colleagues and peers. In addition, the high-tech modus vivendi and frequent migration, along with dual roles in a family, have all affected the social needs of humans. It primarily results in unstable jobs and poses a lot of headaches for people leading them to introspect on their lives and works (Neal & Griffin, 1999). The consideration of an organization being spiritual by employees makes such employees become fearless and regard the workplace as more humane, flexible and productive (Eisler & Montouori, 2003). Workplace spirituality triggers positive attitudes in trust, compassion, commitment, increased morale, loyalty, and honesty with increased organizational efficacy and



productivity, with low absenteeism rate and decreased turnover being the ultimate products (Jurkiewicz & Giacalone, 2004). It was further discussed by Pawar (2008), who opined adoption of spiritual values by the organization, designing the HRM that is congruent with supporting the goals and behaviour of the employees and rewarding positive behaviour in the workplace.

Educational places, be it schools, colleges or universities, are all hallowed places where “work ethos” comprises certain epistemic as well as national tradition, culture, and local conditions blended with certain specific norms and values followed permanently. In the current age of globalization, there has been a seismic shift in the educational system from culturally excellent monolithic symbols to dynamic towers of knowledge management. Several workplace components such as the reward system, the scope for learning and decision autonomy contribute wholesomely to teachers' commitment and their contribution to academic success. The tough fissures to crack in the cut-throat competitive era of globalization in the context of educational institutions have posed stern competition for teachers. This sort of competition triggers a feeling of immense stress amongst teachers. In such a hyper-competitive climate, developing spiritual values at the workplace, like love, care, concern, affection, and peace, is instrumental for satiating the inner lives of teachers, who are an essential part of educational institutions. It bears testimony to various educational institutions, especially missionary schools, predominantly Christian missionary schools that presently deploy spiritual interactive sessions to nourish the employees' morale and spiritual lives while wiping the stress on their employees.

Teaching in the realm of professionalism is a “calling” for most teachers. A teacher's “self-image” always aligns with strong work beliefs (Eklund, 2009). The “sense of calling” aspect results in teachers doing extraordinary things in the academic ambit. One strong realization by such institutes is that monetary rewards are not just enough to upgrade the aspect of self-realization of employees as more emphasis needs to be put on upgrading the spiritual ingredients of employees. School teachers are the quintessential scientific force in the academic sphere, but the amount of pressure sustained is gruelling. The requirement of academia can often be challenging as, more often than not, it demands on the part of the

teachers to have lofty professional ethics and spend quality time exploring their inner selves. The essence of “workplace spirituality” lies in connecting individuals to others who work together cohesively as one family, resulting in increased performance and productivity. In this context, it can be safely asserted that spirituality in schools not only provides meaning to teachers but also has a bearing on human capital, which is said to affect the development of society and the nation. Without spirituality, schools will only be a reservoir for integrating human capital and knowledge centre inherited without proper character development. The practice of workplace spirituality in the education sector leaves a positive impact on teachers and students (Hamjah et al., 2012). It helps the teachers to fight stress and result in efficient career management. It is most likely that the value of the work of teachers and school culture blended with high spirituality helps to improve a school's performance. A school administrator must take the necessary steps to bring about the required changes which would trigger high spirituality to enhance the school's performance.

#### ***2.3.4. Workplace Spirituality and Employee Participation***

The last two decades have witnessed practitioners and researchers pay considerable attention to “employee engagement” and “workplace spirituality”, and researchers have found empirical pieces of evidence regarding the existence of an association between “workplace spirituality” and “employee engagement” (Garcia-Zamor, 2003; Heaton et al., 2004). The authors further assert that employee engagement comprises an individual's workplace emotional and spiritual aspects. The convergence of cultural motivations and spiritual consciousness in the workplace leads to increased employee engagement (Fernando & Jackson, 2006). Employee engagement is of utmost importance to both the industrial sector and academia. The concept of “employee engagement” was first developed by Kahn in the year 1992. The idea has become essential to practitioners and researchers all across the globe. Work Spirituality makes work more and results in the integration of people and community. It adds strength to an organization and individual by cutting down stress and absenteeism rate, enhancing his job performance but most importantly, allowing him to become a highly efficient and good person (Karakas, 2010). Empirical evidence also shows

that employee engagement triggers positive organizational outcomes like increased job commitment, profits and job satisfaction. Engagement is, instead, a continuous state of mind at work that reflects the degree to which an employee is committed to their working role (Shuck et al., 2011). Hence, the presence of committed employees ameliorates organizational competitiveness by reducing turnover rates and job leaving intention (Omar et al., 2012).

### ***2.3.5. Workplace Spirituality and Job Satisfaction***

Workplace spirituality focuses on creating a human environment rooted in human values, wherein employees can flourish, ultimately benefitting themselves and the organization (Helminiak, 2010) and promoting health and happiness in the workplace (Faribors et al., 2010). From ancient times onwards, ethics and spirituality have been two core values that have shaped human life (Mahadevan, 2013). Compared to the Western world emphasizing the increased need for workplace spirituality, minute attention has been paid to workplace spirituality in the Eastern world (Bodla et al., 2013). The surging paradigm of the concept of workplace spirituality has allured more people (Ahmadi et al., 2014). It has triggered a dramatic rise in the number of research works conducted in the domain. Fachrunnisa (2014) argues that all organizations need spirituality in their respective workplaces to create job satisfaction. Hence, a proper investigation of the various determinants or dimensions of workplace spirituality is necessary, which has been ignored or not entirely focused upon for many years, especially from the viewpoint of their association with employees' job satisfaction measurements (Walt & Klerk, 2014). Swindell (2014) explored that individual spirit had a positive relationship with staff management. Aspects like “meaningful work”, “belongingness”, and “alignment with the organizational values” promote self-efficacy among employees at the workplace. Besides, practising spirituality in the workplace is also said to help develop love and a solid commitment to work. It makes them highly devotional and enthusiastic toward work. Spirituality in the workplace is reported to have a positive relationship with job satisfaction (Fanggida et al., 2016), besides improving the attitude of employees toward job involvement and reducing job quitting intentions (Promsri, 2016). The author further opined that if employees are satisfied with their job, there is very little

chance of them leaving. Spirituality has also been hailed as a proximal factor needed to motivate employees intrinsically.

## **2.4. Studies emphasizing the Key Variables of Workplace Spirituality**

### ***2.4.1. Meaningful Work***

As an ingredient of spirituality, “meaningful work” encompasses meaningful tasks based on cognition. Still, work also creates a sense of joy, connecting employees in a broad perspective and perceived as significant by employees in their lives (Duchon & Plowman, 2005). According to Arnold et al. (2007), meaningful work positively impacts employees' psychological well-being. Besides, significant work has a positive linkage with life satisfaction and life meaning and negatively impacts anxiety and depression (Arnold et al., 2007). Meaningful work is said to have a strong association with job satisfaction as well as the well-being of employees. In the light of work-related outcomes, individuals viewing their work as meaningful are said to exhibit high levels of “career commitment” (Duffy et al., 2011), “intrinsic work motivation”, and lower “job quitting intentions” (Steger et al., 2012) and “job performance” (Harris et al., 2014).

### ***2.4.2. Sense of Community***

Gusfield (1975) distinguished between two primary uses of the term “community”. The first refers to the notions of territory and geography, like a local neighbourhood, city/town, district, state, and country. The second is “relational,” which is oriented towards the quality of traits existing in human relationships, irrespective of location.

The term “sense of community” has been defined by McMillan and Chavis (1986) as “a feeling that members have of belonging and being important to each other, and a shared faith that members’ needs will be met by their commitment together”. “Sense of Community” is experienced by employees when they are supported by their immediate supervisor(s), who

are also sensitive to the needs of the employees, practice fair promotional methods and play a critical role in the encouragement of interaction among workers (Lambert & Hopkins, 1995). A stable finding is that a “sense of community” positively contributes to employees' well-being (Prezza et al., 2001).

### ***2.4.3. Alignment with Organizational Values***

The organizational values and the associated purpose lays the foundation for various corporate practices and also play a vital role in the light of “employee thinking”, “employee acting”, and “employee decision-making” (Rosen, 1992). Values comprise an organizational “sense of purpose” (Channon, 1992) and primarily represent priorities (Anderson, 1997). Values are the representation of the corporate “soul” (Blanchard & O’Conner, 1997) and exist right at the bottom of the heart of any organization’s culture (Begley & Boyd, 2001). Lewis (2008) defines organisational values as “a unique set of organizational-wide beliefs and ideas that intrinsically influence the attitudes and behaviours of employees to achieve institutional and greater societal goals as well as promote employee attainment of personal aspirations”.

### ***2.4.4. Inner Life***

Shamir (1991) opines that when employees experience an inner life in the organizational context, they have a cohesiveness with their work and hence, the connection between “inner life” and “work behaviour” proves to be harmonious. “Inner Life” is characterized by individuals' proclivity regarding their work and commitment (Vaill, 1998). Ashmos and Duchon (2000) observed that if workers get the opportunity to express their “inner life”, the results could be advantageous for the group and the organizations. It has been recognized that employees have an “inner life” that nourishes and is itself nourished by “meaningful work” occurring in the context of community (Duchon & Plowman, 2005). Gupta & Kumar (2018) cited that “inner life” is a crucial dimension of spirituality as it is the “inner

consciousness” wherein individuals express themselves with a sense of inter-connectedness and unanimity.

#### ***2.4.5. Transcendence***

Cloninger, Svrakic and Przybeck (1998) proposed “transcendence” as a relatively stable dimension in their model of personality and defined it as “the extent to which an individual identifies oneself as a fundamental part of the whole”. Piedmont (1999) proposed “transcendence” as a trait characterized by the experience of oneself as an integral part of a whole. As a “higher level need”, ingrained in the works of Koltko-Rivera (2006), the term “transcendence” got defined as “a desire to devote to a larger cause to experience oneness with others beyond self-boundaries”. Self-transcendence, according to Reed (2008), can occur when a person transcends their limitations in four different ways: intrapersonally (connecting with oneself); interpersonally (connecting with others and the environment); temporally (integrating the past and future to sense the present), and transpersonally (connecting with something much bigger than oneself). Schwartz (2010) defined transcendence “as a higher order value”. Besides, the transcendent viewpoint of work, in the light of work oriented towards the well-being of others, is a strong assertion that such work provides a sense of fulfilment (Kinjerski and Skrypnek, 2011). Transcendence has been deliberated as a component of organizational culture in the light of rising above “self-interest” for a shared interest (Karakas, Sarigollu and Kavas, 2015). From the leadership perspective, Barney et al. (2015) suggested “transcendental leadership” comprising features of a “strong sense of purpose” and “self-whole integration consciousness”. Yaden et al. (2017) defined self-transcendence as “a state of mind, marked by experiencing a strong sense of connectedness with others”.

#### ***2.4.6. Compassion***

Compassion at the workplace can be differentiated from that of “sympathy”, “pity”, or “emotions”, which focus on the suffering of others (Thoits, 1995). Compassion is “an interpersonal process that recognizes the suffering of others, an experience of emotional empathy for the suffering and performing in a way to relieve it” (Frost et al., 2000). The authors opine that others in workplaces are perceived as personal rather than impersonal objects when employees experience compassion at work. An individual’s positive responses to the suffering of others are a simple way to describe compassion (Dutton et al., 2002). It is noteworthy to mention that while both compassion and social support at workplaces are considered “coping resources”, compassion emphasizes more on maintaining a relationship with those suffering. Experiencing compassion is said to evoke positive emotions in maintaining relationships with colleagues, subordinates and superiors (Lilius et al., 2008). It could prove essential for an organization, leading to several positive outcomes. Furthermore, employees at workplaces who experience compassion are more likely to form collective “self-esteem” as well as a positive “work-related identity”, which increases their job performance (Ko & Choi, 2019).

#### ***2.4.7. Spiritual Connection***

Waddock (1999) believes that if the employees' hearts, minds, bodies and souls are brought and made to work in sync, it could prove vital for both individual and the organization. “Workplace Spirituality” is an intrinsic self-awareness (Ashmos & Duchon, 2000), a positive psychological state of the individual that supports meaningful work and enables individuals to demonstrate their ability and get satisfaction from work. Over the years, a host of theories has emerged primarily aiming at developing a spiritual framework to explain the spiritual growth of employees at workplaces in the contemporaneous era, in the context of which the spiritual development of employees is a resultant of meaning towards work meaning and knowledge (Brown, 2003). Sharing emotions in work communities refers to the interpersonal relationships among colleagues, clients and customers, enhancing their inner

feelings. Besides, individuals in an organization align themselves with organizational values and, in the process, experience feelings of integrity related to organizational vision, mission and goals. It generates a sense of membership and calling at the workplace (Fry, 2003) as people working in an organization are always in the quest for contentment, meaningful work and smooth interpersonal relationships, resulting in the rationalization of the search process of an individual into inner life through workplace spirituality. Usman and Danish (2010) highlight the power of workplace spirituality to disseminate cultural values that align employees with their organization to taste success. Gupta et al. (2014) saw that the source of stress shaped motivation for the baptism and maintenance of spirituality in both organizational and academic spheres. Spirituality is deemed vital as it fine-tunes employees' personal growth and builds a psychological connection between employer and employee (Daniel and Jardon, 2015). Moreover, the ever-increasing tendency of employees to satiate their higher-level or "meta needs", which requires increasing discourse about spirituality, is the need of the present hour (Arockiam, 2022).

## **2.5. Studies emphasizing Job Satisfaction (Through the lens of Job Engagement and Job Embeddedness)**

### ***2.5.1. Job Engagement***

Milliman et al. (2003) suggested that a connection between people and organizations will enable the employees to fathom and illustrate spirituality which is likely to convey extra performance whilst the whole brain is functioning. According to Patel et al. (2018), employee engagement is defined as "a worker's mental presence during his work, achieving obligations in an enhanced method, and improving themselves physically, cognitively, emotionally, and psychologically during work activities." All theoretical interpretations, according to Jena and Pradhan (2018), express the idea that spirituality is comprised of employee involvement, which encompasses "completeness" and "fulfilment." Hight and Park (2019) explained that the principles, standards and prospective targets of institutions match the dreams and



necessities of workforces and substantially influence managerial determination and job satisfaction.

### ***2.5.2. Job Embeddedness***

Dawis (1996) asserts that job embeddedness is a “representation of the psychological attachment of employees to personally worthwhile job characteristics which influence their levels of job satisfaction”. The theory of Job Embeddedness emphasizes the concept of “employee retention” (Mitchell et al., 2001). The authors state that the three strands of “Job Embeddedness” viz. “links”, “fit”, and “sacrifice”.

Links are the “formal or informal connections between a person and institution or other people” (Mitchell et al., 2001). It comprises a concoction of “psychological factors”, “social factors”, and “financial factors” that affect the retention of employees (Yao et al., 2004). The theory of “Job Embeddedness” emphasises factors that encourage employees to remain with an organization (Holtom et al., 2008). A person becomes more unwilling to exit from the organization in which they work depending on the strength of the links between him or others (Bambacas & Kulik, 2013). Fit refers to “a person’s perceived compatibility or comfort with an organization and with his or her environment” (Lee et al., 2004). People are said to fit in a job when their personal and career values match the organization and job demands (Zhang et al., 2012). Hence, a strong fit helps people stay rooted in their job. Sacrifice is the “perceived material or psychological costs associated with leaving a job” (Mitchell et al., 2001). Material benefits include monetary benefits and other perks related to the organization, whereas psychological benefits comprise of “stable job”, “status”, and “uncertainty” (Dawley et al., 2010). Leaving the organization would trigger on the part of the employees to forfeit perks along with social commuting.

## **2.6. Job Satisfaction – A Brief Introduction**

It is a fact well observed that some individuals love their job. Some individuals tolerate their job while others cannot stand their job. In simple terms, “job satisfaction” can be defined as

the “degree to which individuals enjoy their job”. Locke (1976) described it “as the state of feeling resulting from appraising one’s job experiences”. However, it needs to be mentioned that while “job satisfaction” emerges from both cognizant levels of individuals and feeling toward work (Saari & Judge, 2004), “job satisfaction” can be best described in the context of the latter. The work itself impacts “job satisfaction”, “individual traits”, and “culture” that the individuals inherit from and live in (Saari & Judge, 2004).

“Job Satisfaction” is commonly estimated after an organizational change to assess the role of such changes that affect employees. “Job Satisfaction” may also be routinely checked by an organization to find out one of many factors expected to influence the organizational performance (Saad & Elshahed, 2012).

“Job Satisfaction” can be empirically measured using questionnaires and statistical analysis. Sometimes, a single question may be asked straightforwardly, to which employees respond with a “Rating Scale”. A “Likert Scale” provides five possible responses to a question, thus, allowing respondents to indicate their positive-to-negative strength of agreement or feeling regarding the question. A “Five-Point Likert” scale consists of the following scales “Very satisfied”, “Satisfied”, “Neutral”, “Dissatisfied”, and “Very Dissatisfied”. A “job satisfaction” survey aims to ask some pivotal questions related to employees’ satisfaction to determine the reason for their satisfaction or dissatisfaction. The survey, though created for specific jobs or in a particular backdrop, has a general application.

A deeper look would reveal that theories of “job satisfaction” actually began a long time ago with Taylor’s “Scientific Management Theory” of 1911, where humans were considered to be “economic men”, and “money” was supposed to be the biggest motivator for “job satisfaction.” Nevertheless, most discussions about “job satisfaction” theories begin with the famous approach of “Maslow’s Hierarchical Needs” of 1943. This perspective was split in the famous “Hawthorne Studies” conducted by Elton Mayo and his associates during 1924-33. They explored that multiple factors contribute to the “motivation” and “satisfaction” of workers, which included “personal morale”, “positive interrelationships”, management

based on fathoming “individual behaviour” and “group behaviour” via interpersonal skills like “motivation”, “counselling”, “leadership” and “communication”.

### ***2.6.1. Studies explaining Job Satisfaction Theories (Classification of Job Satisfaction Theories)***

In “job satisfaction” research, the theories are consistently groped on the trait of theories or in chronological order of appearances of such approaches. For instance, Shahjahan (2004) proposed “nature-based grouping”, terming them as Content Theories, including “Maslow’s Hierarchical Needs Theory”, “Herzberg’s Two Factor Theory”, “Theory X and Theory Y”, “Alderfer’s ERG Theory”, and “McClelland’s Theory of Needs.” The other group included Process Theories which provides for “Behavior Modification Theory”, “Cognitive Evaluation Theory”, “Goal Setting Theory”, “Reinforcement Theory”, “Expectancy Theory”, and “Equity Theory”.

Luthans (2005) used a blend of nature-based and history-based classifications to organize the theories into Content Theory consisting of “Needs Hierarchy Theory”, “Two-Factors Theory”, and “ERG Theory”, Process Theory consisting of “Expectancy Theory” and “Porter & Lawler Model” and Contemporary Theory consisting of “Equity, Control and Agency Theories”. However, Robbins (2005) applied just one base of chronology. As a result, the “job satisfaction” theory was classified into traditional theories of “Hierarchy of Needs”, “Theory X & Y”, and the “Two-Factor Theory”, and contemporary theories of “McClelland’s Needs Theory”, “Goal Setting Theory”, “Reinforcement Theory”, “Job Design Theory”, “Equity Theory” and “Expectancy Theory”.

#### **2.6.1.1. Content Theories**

The base of the content theories exists on the reason behind the motivation which people have at work, i.e., to identify the “needs”, “drives”, and “goals” and how the individuals prioritize them for deriving satisfaction and fine-tuning their performance. As per Luthans

(2005), researchers in the past have been heavily involved in the preparation of various lists of “biological”, “psychological”, “social”, and “higher level needs” of human beings. These needs have been classified into “primary level”, “secondary level”, and “tertiary level” needs of employees, requiring to be fulfilled whenever motivation or satisfaction is needed on the part of the employees.

#### ***2.6.1.1.1. Maslow’s Hierarchy of Needs Theory (1943)***

Abraham Maslow, an American psychologist 1943, proposed a model for explaining human motivation. This particular theory is the most popular and widely stated theory of “motivation” and “satisfaction” (Wehrich & Koontz, 1999). Maslow postulated about an individual's motivational needs, which could be arranged in the hierarchy based on capitalization on “human psychology” and “clinical experiences”. Upon the satisfaction of a given level of need, the immediate need satisfied is no longer helpful for further motivating an employee. Hence, activating “higher level need” is essential for encouraging and helping an individual (Luthans, 2005). Maslow laid the identification of five levels in his need hierarchy theory:

- ✧ *Physical Needs*: These needs refer to the biological requirements for human survival, like (air, food, clothing, shelter, etc.)
- ✧ *Safety Needs*: These needs are the sturdy desire of humans for safety and security to remain secure or safe (physical protection)
- ✧ *Social Needs*: These needs focus on opportunities to develop close associations with other persons (love, belongingness, etc.)
- ✧ *Self-Esteem Needs*: These needs are the overall opinion of oneself as to their feelings about self-abilities and self-limitations (prestige received from others)
- ✧ *Self-Actualization*: These needs emphasize the complete realization of one’s potential and the full development of one’s abilities and appreciation for life (opportunities for self-fulfilment and accomplishment through personal growth)

Further adding, it can be argued that the need satisfaction of an individual is influenced by both the significance linked to various needs and the extent of each individual's perception of the multiple facets of their life to fulfil such requirements (Karimi, 2007). Some argue that “Maslow’s Hierarchy of Needs Theory” is the first motivation theory that laid the foundation for the “job satisfaction” theory. This theory provided a reasonable basis for early researchers to develop job satisfaction theories.

#### ***2.6.1.1.2. Herzberg’s Two-Factor Theory (1959)***

Frederick Herzberg, an American psychologist 1959, developed a specific “work motivation” theory. He conducted a motivational survey on close to 200 engineers and accountants working in Pennsylvanian firms in the region of Pittsburgh. Herzberg used the “critical incident method” as a means of data collection with only two questions, viz., “when did you feel excellent about your job – what turned you on?” and “when did you feel terrible about your job – what turned you off?” (Luthans, 2005).

Herzberg, after tabulation of these, reported “positive” and “negative” feelings and concluded that “motivating factors” are associated with “job content” and that “hygiene factors” are allied to “job context”. While “job motivators” are related to the “job contents” like “achievement”, “recognition”, “work”, “responsibility”, and “advancement”, the “hygiene factors” do not result in motivation or satisfaction but it does prevent “job dissatisfaction”. These factors are related to the context of the job, like “company policy”, “administration”, “supervision”, “salary”, “interpersonal relationship”, “supervisor”, and “working conditions” (Herzberg et al., 1959). Herzberg’s Two Factor Theory has been hailed as the most helpful model for studying “job satisfaction” (Wright & Kim, 2004). It has gained massive support in the educational sector (Karimi, 2007). It has been used as a theoretical framework to scientifically assess the “job satisfaction” of police officers (Getahun et al., 2007). However, Karimi (2007) criticized the theory because it failed to prove the model based on empirical data. Similarly, the theory has been heavily criticized for ignoring individual differences. Further, it is based on the assumption that all employees have a similar reaction to the

changes in “motivating factors” and “hygiene factors”, as well as there exists a lack of any method for measuring the factors of “job satisfaction” and “job dissatisfaction”.

#### ***2.6.1.1.3. Douglas McGregor Theory X & Y (1960)***

After observing how employees were dealt with the managers, Douglas McGregor, an American management professor in the year 1960, concluded that a manager views human beings based on a particular group of assumptions and that they tend to mould their behaviour towards subordinates as per these assumptions (Robbins, 2005).

##### **Assumptions of Theory X**

The average human beings possess an inherent dislike for work and look to avoid it if they get an opportunity. Most people must be under coercion, control and threat related to the punishment due to their dislike for work. There is a penchant among the average human beings to be directed, wish to avoid responsibility, have relatively little ambition, and want security.

##### **Assumptions of Theory Y**

Work efforts, physical or mental, are as natural as play and rest. The only means of producing steps towards the accomplishment of organizational objectives are external control and threat, wherein people have the willpower to exercise self-direction and self-control towards achieving the goals. The extent of commitment to objectives is proportionate to the size of the rewards associated with the achievement. The average human beings under proper working conditions do not only learn to embrace responsibility but also seek it.

#### ***2.6.1.1.4. David McClelland's Achievement Theory of Needs (1961)***

McClelland, an American psychologist, in the year 1961, stated that people possess a drive to succeed as they are fiercely driven toward personal accomplishment rather than just rewards, and they have a penchant for working more efficiently than ever before. Hence, they prioritize challenging jobs (Robbins, 2005). This theory focuses on the motives of

achievement, thus, also known as “achievement theory”, and the model consists of three needs or explanations which are inter-related:

- ✧ *Achievement*: This is the driving force to excel, achieve standards and strive for success.
- ✧ *Power*: This refers to a desire to be influential, control and thus, make an impact. It is the requirement to exert the desired behaviour on others which they would not have displayed otherwise.
- ✧ *Affiliation* is the desire to maintain a friendly and warm interpersonal relationship. People who are highly affiliated prefer a cooperative environment over competing.

#### **2.6.1.1.5. Alderfer's ERG Theory (1969)**

In 1969, Clayton Alderfer, an American psychologist and consultant, ameliorated “Maslow's Hierarchy of Needs Theory” and aligned it closely with empirical shreds of evidence. He grouped “Maslow's Theory” into three groups of needs, viz., “existence” (E), “relatedness” (R) and “growth” (G), thus, coming to be known as ERG Theory. Alderfer's Theory which categorizes needs, serves as an absorbent for “Maslow's Needs Theory” into “existence”, which comprises “physiological needs” and “security needs”, and “relatedness”, which is made up of “social needs” and “esteem needs” and “growth” which contain “self-actualization need”. Alderfer suggested a continuum of needs than “hierarchical levels” or “prepotency needs” having twin factors. He did not contend with the idea that a “lower-level need” must be fulfilled before a “higher-level need” becomes a motivator or that the only way for need activation is deprivation (Luthans, 2005).

#### **2.6.1.2. Process Theories**

“Process Theories” are concerned about how motivation occurs, unlike “Content Theories”. “Process Theories” are more oriented toward explaining how needs and goals are fulfilled and accepted cognitively (Kramer et al., 2006). A host of “process theories” has served as a pivotal source of study wherein various types of research have been conducted for testing

hypotheses in multiple situations. As a result, it has proved to be “thought-provoking”. The leading theoretical formats in the process domain are the following:

#### ***2.6.1.2.1. Adam’s Equity Theory (1963)***

“Equity Theory”, developed by a Scottish economist and philosopher named Adam Smith, holds that employees put weight behind their inputs, i.e. their contribution towards a job situation, against the output, i.e. the outcome that emerges from it. After that, employees make a comparison of the “input-output ratio” with the “input-output” ratio of “relevant others”. An equilibrium exists if the input is equal to the output. (Robbins, 2005). “Distributive Justice”, the first of the fairness perceptions, has been studied extensively over the last few decades under “Equity Theory” (Yusof & Shamsuri, 2006). A continuous journey through the motivation cycle suggests that high-performance results in rewards, which could be “intrinsic” and “extrinsic” in nature. It would, in turn, contribute to “increased employee satisfaction”, especially in the light of the rewards being valued by the employees who perceive it to be equitable (Kramer et al., 2006).

#### ***2.6.1.1.2. Vroom’s Expectancy Theory (1964)***

In 1964, Victor H. Vroom of the Yale School of Management, USA, proposed that individuals would have the motivation to do things to accomplish a goal if they hold the dream to be worthwhile. It could also be attained if they expect a probability of doing what they do would help them achieve the vision (Wehrich & Koontz, 1999). The authors further opine that Vroom realizes the significance of various individual needs and motivations in his theory. The “Expectancy Theory” comprises three significant variables, viz., “valance”, “expectancy”, and “instrumentality”. Valance is “the strength of an individual’s preference (or value, incentive, attitude, and expected utility) for a particular output”. Expectancy is “the probability that a particular effort will lead to a particular first-level outcome”. Instrumentality is “the degree to which a first-level outcome will lead to a desired second-level outcome”. For instance, an employee would have the motivation towards better



performance to obtain a promotion (Luthans, 2005). For example, “expectancy theory” recommends that individuals should value the rewards meant for influencing employee behaviour (Kramer et al., 2006). The theory provides the most thorough explanation of “job satisfaction” (Robbins, 2005). According to Newstrom (2007), “motivation” is the outcome of “valence,” “expectancy,” and “instrumentality,” which are symbolised as:

$$\text{“Valence} \times \text{Expectancy} \times \text{Instrumentality} = \text{Motivation”}$$

#### ***2.6.1.1.3. Porter and Lawler’s Expectancy Model of Motivation (1968)***

Porter and Lawler, in the year 1968, figured out that motivational force does not result in direct performance. Capabilities, characteristics and role perceptions control it. Likewise, “satisfaction” is not dependent on “performance” but rather depends upon the “probability of fair rewards” (Wehrich & Koontz, 1999). The “Porter-Lawler Motivation” model asserts the dependence of motivation on several interrelated factors of cognition. However, before the effort is converted into performance, the “capabilities” and “characteristics” plus the “role perceptions” play a moderating role in the investment of steps towards implementation. Ultimately, the “perceived equitable rewards” is the deciding factor in determining “job satisfaction” (Luthans, 2005).

#### ***2.6.1.1.4. Edwin Locke’s Goal-Setting Theory (1968)***

Edwin Locke, an American psychologist in the year 1968, argued that if “intentions” could be expressed as “goals”, then they could serve as a potent source of “motivation” and “satisfaction” (Shahjahan, 2004). It is a no-brainer that specific goals could result in increased performance. For instance, acceptance of challenging goals could lead to enhanced performance compared to hassle-free goals and that feedback results in “higher performance” in sharp contrast to “no feedback”. Likewise, challenging goals result in higher productivity compared to generalized goals. Furthermore, employees tend to perform better when informed about the feedback on their current progress towards accomplishing their

goals. Here, the importance of feedback is highlighted as it helps in the identification of discrepancies betwixt the previous performance of the employees and their future performance. Robbins (2005), in his study, stated that the testing of “goal-setting theory” has been successful in demonstrating the superiority of specified challenging goals with feedback as a “motivating force.”

The “goal-setting theory” is the “most researched and dominant” theory of employee motivation. Kramer et al. (2006) state that researchers have applied the “goal-setting theory” to study the performance of more than 40,000 participants across 100 different tasks in as many as eight countries in the backdrop of laboratory and field. The theory believes that challenging goals need an emphasis on the problem but increase the importance of the purpose and encourages continuous and increased hard work to accomplish the goals. It is noteworthy that “goal theory” can be blended with “cognitive theories” to comprehend the phenomena better. Besides, increased “self-efficacy” has a positive correlation with the perception of employees, which believes that such employees are making a successful contribution towards “meaningful work” and hence, foster “work motivation” (Moynihan & Pandey, 2007).

#### ***2.6.1.1.5. Hackman & Oldham's Job Characteristics Theory (1975-76)***

Hackman and Oldham's in the year 1980, argued that several moderators play an influential role in the outcomes of “job redesign”. Amongst these moderators, the most noticeable moderator is the difference in the extent to which various employees have a desire for either “personal development” or “psychological development” (Kramer et al., 2006). “Job Characteristics” refer to the aspects of an employee's job and tasks that shape the employee's perception of their organizational role. It is expected that “greater role clarity” will result in the generation of employees who are more “satiated with”, “committed to”, and “involved in” their work (Moynihan & Pandey, 2007).

Psychological states of mind like “meaningful work” among employees are triggered by jobs rich in “motivating characteristics”, which result in the likelihood of desired outcomes. To be

precise, the “Hachman-Oldham Model” states the existence of five key job characteristics, viz. “skill variety”, “task identity”, “task significance”, “autonomy”, and “feedback.” They have a bearing on three critical psychological states, which are “experienced meaningfulness”, “experienced responsibility for outcomes”, and “knowledge of the actual results”, in turn influencing work outcomes like “job satisfaction”, “absenteeism”, “work motivation”, etc.

## **2.7. Influential Studies focusing on Job Satisfaction among School Teachers**

The most important statement is that the primary reason for “teacher turnover” is dissatisfaction with work conditions, with pay being just a minor dissatisfaction source, which has also been ably supported by empirical studies (Borman & Dowling, 2008; TemaNord, 2010). There is widespread recognition of the inevitable role of the work of the teachers on the outcome for students. Still, the extent to which teachers contend with the work environment has been often overlooked (Bascia & Rottmann, 2011). The “job satisfaction” of teachers is said to have several relevant and wide-reaching implications. Firstly, it enhances the well-being of teachers as teachers are less prone to stress (Skaalvik & Skaalvik, 2011). Secondly, evidence also supports that teachers who are satisfied with their job feel better at work (Spilt et al., 2011; Collie et al., 2012), which also fine-tunes their quality of teaching (Kunter et al., 2013). The turnover intention hurts the teachers as well as the part of the school (Ronfeldt et al., 2013). Critical research under Singh & Jain (2013) highlighted some key factors influencing job satisfaction. They are “Policies of Compensation and Benefit”, “Job Security”, “Working Conditions”, “Relationship with Superior”, “Promotion and Career Development”, “Personal Variables”, and various other factors like individual belongingness and motivation. Thirdly and lastly, satisfied teachers display more substantial “job commitment” and are less susceptible to “job quitting intention” (Blomeke et al., 2017).

Adequate measures need to be undertaken to control the teacher crisis. It highlights the importance of teacher retention techniques to wield teacher crises, primarily emphasising efforts toward “teacher retention” (Worth & De Lazzari, 2017; Ingersoll, 2017; Sibieta, 2018).

Since there has been a massive surge in the turnover rates of teachers, this light shortage of effective teachers is a matter of grave concern (European Commission, 2018). Furthermore, the trust between a teacher and the school could also be lost due to “job turnover intention”, thus affecting the school's overall performance.

## **2.8. Studies on Job Satisfaction of Teachers in Missionary Schools**

An absence of literature deliberates upon the “job satisfaction” of school teachers working in schools of a religious congregation. However, the few available research studies consider Catholic or Christian missionary schools. Nevertheless, the insights thrown upon have a more generalized application to schools of other religious congregations.

Ciriello (1988) explored that teachers from Catholic elementary schools were high on “mission-related” engagement and commitment and were more satisfied with their job than teachers of other schools. Teachers who have high levels of “engagement” and “satisfaction” with their job become significant contributors to the culture of a school and its effectiveness (Billingsley & Cross, 1992). Teachers who have a high commitment to enhancing a Catholic school's identity will work harder to achieve the objectives of the Catholic school that are in line with the mission and goals of the institution, according to an association between “identity” and high “commitment levels” among Catholic school teachers (Tarr et al., 1993). Previous research studies have concluded that the “engagement” of teachers is one of the most significant predictors of teacher satisfaction (Bryk et al., 1993).

The presence of “mission-orientated” teachers is imperative to maintain the culture of a missionary school (Convey, 2012). Besides academics, teachers in missionary schools also play an instrumental role in imparting values to their students and adding to the self-development of the students based on religious formation by being “witnesses of faith” and acting as “individuals” and “communities” (Convey, 2014). The author further opines that teachers in missionary schools are expected to recognize their roles and duties for experiencing motivation due to the practice of spirituality and thereby derive “job

satisfaction". The investigation of Catholic school teachers' motivation and "job satisfaction" continues. He found that the teachers' basis for teaching in the school was primarily because the school was of a Catholic congregation, which was a relevant predictor of the satisfaction of the teachers with the school. The study's findings can be generalized to teachers teaching in schools belonging to various other religious congregations.

## **2.9. Studies in Workplace Spirituality and Job Satisfaction in the Indian context**

Kumar (2016) investigated the effects of "workplace spirituality" on "work behaviour" and "job satisfaction" among employees taking into consideration the moderating role of gender. It was found that "workplace spirituality" is positively correlated to both "work behaviour" and "job satisfaction", as well as gender had an impact on the relationship between "workplace spirituality" and individual outcomes like "work behaviour" and "job satisfaction".

Rajappen et al. (2017) investigated the relationship between teachers' "job embeddedness" and "workplace spirituality." The three crucial aspects of "workplace spirituality" that have an impact on "job embeddedness" are "fit," "connection," and "sacrifice." Further, "connection" had a considerable influence on "sacrifice," while "meaningful work" had a significant effect on both.

Habeeb and Khan (2018) examined the impact of "workplace spirituality" on "job satisfaction" in the Indian public sector of Prasar Bharti and All India Radio via an empirical study, which indicated a positively strong moderate correlation between "job satisfaction" and selected variables of "workplace spirituality" except transcendence.

Mukherjee (2018) examined the influence of "workplace spirituality" and "demographic variables" on "job satisfaction" among employees working in the Indian IT sector and found "workplace spirituality" to be positively associated with "job satisfaction."

Kumar (2018) attempted to explore the perceived “workplace spirituality” in the context of school teachers by surveying 81 school teachers across public and private schools and found that “meaningful work”, “meaningful life”, “interpersonal relationships”, and “working environment” were the key dimensions of “workplace spirituality” in schools

Mahipalan & Muhammed (2019) found a positive relationship exists between different dimensions of “workplace spirituality”, “teacher efficacy”, and two categories of “organizational citizenship behaviour” after surveying 363 state-run schools in southern India.

Sony & Mekoth (2019) conducted a study in the region of western India and found that “compassion”, “meaningful work”, “mindfulness”, and “transcendence” on “job satisfaction”. Besides, the role of gender in moderating the relationship between employees and “job satisfaction” was supported.

Karthikeyan & Udhaykumar (2017) sought to analyze the impact of dimensions of “workplace spirituality” on “job involvement”, wherein, a significant relationship between “meaningful work” and “job involvement”.

Dubey et al. (2020) aimed to investigate the association of “workplace spirituality” on four factors, viz. “job satisfaction”, “leadership”, “organizational citizenship behaviour”, and “organizational growth”, and found that “workplace spirituality” has a positive relationship with all the four variables.

## **2.10. Studies in Workplace Spirituality and Job Satisfaction conducted outside India**

Crawford et al. (2008) conducted a study on 87 hotel employees, finding a significant relationship between “workplace spirituality” and the employee variables.

Previous research studies by Van der Walt et al. (2014) asserted that “workplace spirituality” was positively correlated to “job satisfaction”. The study was undertaken in South Africa amongst 600 white-collar workers.

Fanggidae et al. (2015) found a significant relationship between “workplace spirituality” with both “organizational commitment” and “job satisfaction” by surveying 50 young lecturers from private colleges in the country of Indonesia.

Alas & Mousa (2016) found that “meaningful work” and “sense of community” had a significant relationship with approaches of “organizational commitment”, viz., “affective”, “continuance”, and “normative”, whereas “organizational values” had a fragile impact on all the three approaches of “organizational commitment”.

Hassan et al. (2016) considered the role of “trust” as a mediator to study the impact of “workplace spirituality” on “job satisfaction”. The results proved that “workplace spirituality” has a significant and positive relationship with “trust” and that “trust” itself significantly mediates the impact of “workplace spirituality” on “job satisfaction”.

Nuzulia & Nuzulia (2016) found that “workplace spirituality” had a positive and significant relationship with “job satisfaction” amongst teachers, with “transformational leadership” playing a negative role in affecting the relationship between “workplace spirituality” and “job satisfaction.”

Jajarm (2016) aimed to determine the impact of “workplace spirituality” on “work environment” and “job satisfaction” and reported significant interplays.

Ke et al. (2017) found a significant positive correlation between “meaningful work” and “employee engagement” in the context of Chinese University Teachers.

Rahmati et al. (2018) investigated the relationship of “workplace spirituality” with “motivation” and “job satisfaction”. It was found that “meaningful work”, “sense of community”, and “alignment with organizational values” impacted “job satisfaction”, while only “sense of community” had an impact on “motivation”.

Korkmaz & Merge (2018) explored a positive relationship between “workplace spirituality” and “affective commitment” and “normative commitment” but no relationship with “continuance commitment.”

Kalantari and Khalili (2018) investigated the relationship between “workplace spirituality”, “organizational commitment”, and “professional ethics” among senior high school teachers of girl schools in the Iranian territory and the findings revealed significant positive correlations.

Abdullah et al. (2018) noted that the work values of the teachers were related to the “school culture” and “workplace spirituality” of teachers in the school. A significant study was conducted across 36 schools, including boarding schools, high-performance schools (SBTs), and national-type secondary schools.

Biswakarma (2018) explored a positive interplay between “meaningful work”, “sense of community”, “alignment between individual and organizational values”, and “sense of community” and opportunities for “inner life” among 150 employees from the hospitality sector.

Delfino (2019) analyzed the relationship between “spiritual leadership” and “job satisfaction” of both “teaching” and “non-teaching” employees of Partido State University and found that the degree of “spiritual leadership” in the institution was high and that “job satisfaction” was slightly above the satisfactory level.

Foster & Foster (2019) concluded that the majority of the employees deemed that they were not comfortable discussing spirituality in the workplace.

Iksan et al. (2020) explored that “workplace spirituality” significantly impacts “organizational commitment”, “job involvement”, and “job performance”. The authors further state that “organizational commitment” substantially affects “job performance”, whereas “job involvement” does not involve “job performance”. Besides, it was also found that “organizational commitment” increases “employee performance” as well as has a moderating effect on the relationship between “workplace spirituality” on the performance of employees.



## 2.11. Tabular Representation of Relevant Studies integrating Workplace Spirituality and Job Satisfaction

The following are some of the most pertinent research studies conducted in the research domain of “workplace spirituality” and “job satisfaction” in the Indian context and studies driven outside India's geographical territories. Nine scholarly pieces of literature have been selected in the Indian context, and fifteen academic articles have been chosen in countries other than India.

*Table 2.1: Studies in the Indian Context*

Author(s)	Objectives	Methodology	Findings
Kumar, 2016	To investigate the effects of workplace spirituality on job satisfaction and innovative work behaviour, with the moderating role of gender	Descriptive Research, Cross-Sectional Design; 609 employees in Chennai were surveyed; SPSS and AMOS were used for analysis	Workplace spirituality is positively related to job satisfaction and innovative behaviour. Gender has a moderating effect on the relationship between workplace spirituality and individual outcomes
Rajappen et al., 2017	To understand the level of workplace spirituality and job embeddedness among teachers. To analyze the effect of workplace spirituality on job satisfaction	Descriptive Research; Survey conducted among 105 secondary school teachers of Ernakulam district of Kerala; Simple Random Sampling	A significant positive relationship between workplace and job embeddedness
Karthikeyan & Udhaykumar, 2017	Analyze the impact of dimensions of workplace spirituality on job involvement	Random Sampling; 90 employees of the Private sector in India were surveyed; SPSS used for analysis	A significant relationship between meaningful work and job involvement
Habeeb & Khan, 2018	Understanding the impact of spirituality and job satisfaction in the public sector through an empirical study.	Cross-sectional study; Survey conducted on 30 government employees of Prasar Bharti and All India Radio	Positively robust to moderate correlation between workplace spirituality (except for transcendence) and job satisfaction

Mukherjee, 2018	To examine the influence of workplace spirituality and demographic variables on job satisfaction among employees working in the Indian IT industry	Judgment Sampling; 259 employees across 3 Indian IT companies with were surveyed	Workplace spirituality is found to be positively related to job satisfaction
Kumar, 2018	To explore the perceived workplace spirituality of school teachers	A pilot study was conducted on 81 school teachers from different public and private schools in Himachal Pradesh. SPSS and AMOS used for statistical analysis	Meaningful work, meaningful life, interpersonal relationships and working environment were extracted as the main dimensions of workplace spirituality among school teachers
Mahipalan et al., 2019	To explore the relationship between workplace spirituality and teacher on OCB of teachers' self-efficacy	Data collected on 363 state-run schools in one of the southern states of Karnataka, India; AMOS used for statistical analysis	There exist positive relationships exist between different dimensions of workplace spirituality, teacher efficacy and two categories of OCBs
Sony & Mekoth, 2019	Finding the impact of compassion, meaningful work, mindfulness and transcendence on job satisfaction, along with finding the impact of demographic variables on job satisfaction	Cross-sectional study; 262 employees of power plant surveyed in Goa, India; AMOS used for statistical analysis	There is a positive relationship between various dimensions of workplace spirituality and job satisfaction. Gender moderates the relationship between employee and job satisfaction is supported
Dubey et al., 2020	To investigate the correlation of workplace spirituality on job satisfaction, leadership, organizational citizenship behaviour and organizational growth	Systematic Literature Review was done by studying 101 research articles from sources like Emerald, Elsevier, Taylor and Francis, Web of Science and Shodhganga	Workplace spirituality has a positive and direct relationship with job satisfaction, leadership, organizational citizenship behaviour (OCB) and organizational growth

Table 2.2: Studies beyond the Indian Context

Author(s)	Objectives	Methodology	Findings
Crawford et al., 2008	Examining workplace spirituality and its relationship with intrinsic work satisfaction, job involvement, intention to quit, organizational-based self-esteem and organizational commitment	Descriptive Research Design; 87 hotel employees were surveyed	A significant relationship between workplace spirituality and intrinsic work satisfaction, job involvement, intention to quit, organizational-based self-esteem and organizational commitment
Van der Walt & Klerk, 2014	To determine the relationship between workplace spirituality and job satisfaction.	Cross-Sectional Study; 600 white-collar employees across a private hospital and an educational institution in South Africa were surveyed	There is a positive relationship between various dimensions of workplace spirituality and job satisfaction, and gender has a moderating role in the relationship between employee and job satisfaction.
Fanggidae et al., 2015	To investigate the relationship between workplace spirituality, job satisfaction, and organizational commitment.	Simple Random Sampling; 50 young lecturers from private colleges in Kupang, Indonesia, were surveyed; SPSS used for analysis	There is a significant relationship between workplace spirituality, job satisfaction, and organizational commitment.
Alas & Mousa, 2016	Finding the relationship between workplace spirituality dimensions and organizational commitment	Stratified Random Sampling; Survey conducted on 150 school teachers in Egypt	Meaningful work and a sense of community had a significant relationship with organizational commitment approaches (affective, continuance and normative), whereas corporate values had a fragile effect on the

			three methods of commitment
Hassan et al., 2016	To examine the relationship between workplace spirituality dimensions and work satisfaction by taking trust as a mediator	Causal Study; Convenience Sampling; 174 teachers of colleges and universities were surveyed; Multiple Regression test was used for statistical analysis	Workplace spirituality has a significantly positive relationship with trust, and trust significantly mediates the impact of workplace spirituality on job satisfaction
Nuzulia & Rupiaty, 2016	Examining the relationship between workplace spirituality and honorary teachers' job satisfaction. To determine the effect of transformational leadership as a moderator variable	165 Junior school teachers of Indonesia were surveyed. Simple Regression and Moderate Regression Analysis were used for statistical analysis	Workplace spirituality has a positive and significant relationship with teachers' job satisfaction. Transformational leadership affected the relationship between workplace spirituality and job satisfaction in a negative way
Jajarm, 2016	To determine the relationship between spirituality, work environment and job satisfaction.	Stratified Random Sampling; 68 employees of the Department of Martyr Foundation and Veterans Affairs in North Khorasan, Iran, were surveyed	All variables of workplace spirituality (except for inner life) had a significant relationship with job satisfaction.
Ke et al., 2017	Finding the impact of university teachers' workplace spirituality on their engagement and examining the mediating effect of professional commitment in the relationship between them	234 university teachers of Beijing, China, were surveyed; AMOS was used for statistical analysis; Structural Equation Modelling was performed	There are significant positive correlations between meaningful and employee engagement. The relationship between mediator and dimensions of other variables, including employee engagement and professional commitment, are all significant

Rahmati et al., 2018	Investigating the relationship of spirituality in the workplace with motivation and job satisfaction	Descriptive Correlational Study; 80 school teachers of Kerman, Iran, were surveyed; Regression tests were performed	A sense of community was the only predictor of job motivation, while Meaningful work and alignment with organizational values not showing any significant relationship
Korkmaz & Menge, 2018	Investigating the impact of workplace spirituality on organizational commitment and moderating the role of gender	Random Sampling; 112 teachers of Gaziantep, Turkey, were surveyed	A positive relationship between workplace spirituality and affective commitment as well as a normative commitment but no relationship with continuance commitment. The influential role of dissimilar gender on workplace spirituality and organizational commitment was observed
Abdullah et al., 2018	Identify the effect of interaction between the value of teachers' work and school culture on the spirituality of the workplace	A pilot study was conducted on 110 teachers in Penang, Malaysia and the final study included 324 teachers from 36 secondary schools in the same geographical region	Work value variables interact significantly with school culture on work value, school culture and spirituality in educational organizations
Biswakarma, 2018	Analyzing the relationship between creating workplace spirituality and how it influences the employee productivity	Convenience Sampling; 150 employees from the hospitality and airline sector in Kathmandu, Nepal, were surveyed; Correlation and Regression Tests were performed	The positive impact between meaningful work, sense of community/team, alignment between individual and organizational values and sense of contribution to the community and

			opportunities of the inner life.
Delfino, 2019	Analyzing the correlation between spiritual leadership and job satisfaction of the teaching and non-teaching personnel of Partido State University	Descriptive Correlational Research Design; 81 faculty members and 63 non-teaching personnel of Partido State University in the Philippines were surveyed. Mean and ranking method, T-test and Pearson's Correlation Coefficients were performed	Spiritual leadership was found to have a weak correlation with job satisfaction of teaching and non-teaching personnel of Partido State University.
Foster & Foster, 2019	To examine whether spirituality is recognized by the organization or perceived as a source of conflict To examine whether respondents were able to express their spiritual beliefs.	Quantitative Approach; Survey conducted among 1249 managers and employees in a multi-national retail UK-based organization	Spirituality was not something employees felt comfortable discussing or appropriate to practice within the workplace, and there are no clear policies and procedures to support either management or employees.
Iksan et al., 2020	To examine the mediating role of organizational commitment and job involvement on the effect of workplace spirituality on job performance	Employees of PKU Muhammadiyah Public Hospital, Yogyakarta, were surveyed. Structural Equation Modeling (SEM) was performed	Workplace spirituality significantly improves employee performance. Organizational commitment also significantly increases employee performance as well as moderates the effect of workplace spirituality on employee performance

## **2.12. Inference from Literature Review**

Inferences assist readers in understanding the researcher's perspective by revealing latent connotations. Without the deduction, readers translate a text word by word, missing associated relationships established by the author.

The present study documents the association between the various critical constructs identified. There is a significant association between the spirituality of educational institutions, the culture of the workplace, and the worth of an individual's work. The opportunity for personal growth and service to others in the workroom and the greater community have a positive effect. Notably, job satisfaction in the context of educational institutions has little correlation with spiritual leadership. There appears to be a lack of defined policies and processes to assist management and employees. Thus workers did not feel safe talking about or engaging in spiritual practices while on the job. A more spiritual workplace is deemed more productive, employee performance is boosted by organisational commitment, and the influence of spirituality in the workplace is mitigated.

There is adequate literature evidence to demonstrate that spirituality in the workplace is allied to happiness, engagement, loyalty, and pride in an employee's enterprise. Gender moderates the relationship between workplace spirituality and job satisfaction. Spirituality at work leads to job satisfaction and company loyalty. Meaningful work and a sense of community are strongly associated with affective, continuing, and normative commitment methods, but business values have a weaker effect. These inferences give birth to the various gaps that can be discerned in the context of the present study.

## **2.13. Research Gaps**

The research gap is significant in any research study as it is an issue that has not been appropriately addressed or handled. A research gap is also said to exist due to erroneous or unfinished work in the existing literature that is highly relevant to be investigated. A gap can also stem from data in sample sizes and shapes. It may also occur due to the inability to

fathom the functions and applications of research instruments or the analysis of a new and advanced theory (Dissanayake, 2013). As per erstwhile research, “workplace spirituality” and “job satisfaction” has been an extensive subject of study, especially in the last couple of decades. Former researchers have continuously developed and pioneered. The various gaps explored through an intricate analysis of existent literature have been deliberated and captured in a table depicted after a brief explanation of the research gap in terms of context, geographical location, content, theoretical framework and methodology for a more alluring presentation.

- ✧ Context: There exists an enormous amount of existent literature trying to probe into the relationship between “workplace spirituality” and “job satisfaction” in the context of schools and colleges, organizations, hotels and hospitals, but we find it extremely arduous to come across any research study in the present topic in the ambit of a missionary school. It is the primary objective of our research study, where the essence lies in examining and analyzing the relationship between workplace spirituality and job satisfaction among teachers of missionary schools.
- ✧ Geographical Location: Most of the research delving into the current topic has been conducted in Western countries, albeit some of the research has also been shown in the Indian context. An intricate analysis of literature would reveal the absence of any research study in the geographical location of Kolkata.
- ✧ Content: There hardly exist any research papers exploring workplace spirituality sources which shall be discussed in the current research endeavour. Albeit only a few research studies are being conducted trying to probe into the impact of workplace spirituality on work-related variables, there lies another significant research gap as most of the critical work-related variables have not been considered collectively.
- ✧ Theoretical Framework: There is a lack of clarity on proper construct development in existing literature (Dent et al., 2006). Appropriate models of “job satisfaction”, which could be linked to “workplace spirituality”, are missing. Moreover, the existent literature fails to collectively bring out the relevant dimensions of “workplace spirituality” and “job satisfaction” with a proper model framework. Hence, it would



be ideal to consider an appropriate model of job satisfaction that could be linked to workplace spirituality. It would help serve as a win-win scenario as the dimensions of both “workplace spirituality” and “job satisfaction” can be examined along with rationalizing an appropriate model of job satisfaction which can be associated with “workplace spirituality” for future research.

## **2.14. Objectives of the Study**

Research objectives describe concisely what the research is seeking to achieve. It summarizes the accomplishments the researcher wishes to achieve through a study and provides a direction to the investigation.

The broad spectrum of the present research study is “workplace spirituality” and “job satisfaction”. However, the issues which need an in-depth exploration will be examined. Within the broader framework, the determinants of “workplace spirituality” and “job satisfaction” have been explored, coupled with probing into the impact of “demographic variables” on “job satisfaction”. These crux aspects of the study are purely in the context of teachers of missionary schools. After framing the research questions, the roadmap to formulate the research objectives becomes relatively easy (Aslam & Emmanuel, 2010). The research objectives also lay a stepping stone towards arriving at the research gaps, which will be discussed in the forthcoming chapter. Thus, the following are the research objectives which the present research study shall throw light upon

**Objective 1:** *To examine the dominant factors influencing workplace spirituality among teachers of missionary schools*

**Objective 2:** *To analyze the major determinants influencing job satisfaction among teachers of missionary schools*

**Objective 3:** *To examine the impact of workplace spirituality on job satisfaction among teachers of missionary schools*

**Objective 4:** *To examine the impact of job engagement on job satisfaction among teachers of missionary schools*

**Objective 5:** *To analyze the impact of job embeddedness on job satisfaction among teachers of missionary schools*

## **2.15. Chapter Inferences**

Research studies reviewed in this chapter reveal countless research areas for exploration in the exciting field of “workplace spirituality” and “job satisfaction”. They were integrating spirituality with the professional arena, whether corporates or academia, to increase organisation efficiency and consolidate and coordinate its mission and goals. Quality teachers can create a favourable climate in schools impacting the overall work efficiency. Erstwhile research has also shown that “workplace spirituality could overpower an organization’s weaknesses and problems”. It has been proved that the existence of spirituality at work can overcome all problems and weaknesses of the organization. It is due to the fact of spirituality warrants the conduct of a school quite smoothly and also curtails the human capital problems. The researchers claim that the influence of work values and school culture on workplace spirituality should be carefully studied and practised as it can affect school performance. The positive work cultures and atmosphere implemented by the administrators could provide teachers with “job satisfaction” due to healthy social relationships. The school culture covers determinants which integrate work values practised by individuals. Spirituality not only fosters school culture but also propels self-dependence, belongingness and satisfaction. Spirituality at the workplace is frequently knitted with employee emotions that need to be protected and preserved as they are a nifty driving force for the organizations towards attaining the desired organizational goals. Research has also revealed that caring teachers possess a high degree of “job satisfaction”, have strong willpower to do extra work and are wholeheartedly committed to student duties and welfare. School teachers are often subjected to intense working conditions, which could generate a prodigious amount of stress, impacting their “job satisfaction” levels. In this light, the current research study has been conducted to explore the relationship between “workplace spirituality” and “job satisfaction” among teachers of missionary schools. The present area of research investigation has been taken up to enrich the body of academic

knowledge in the field of “workplace spirituality” and “job satisfaction.” after having considered all these dimensions,

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*Chapter 3*

**CONCEPTUAL & THEORETICAL FRAMEWORK**

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## Chapter 3: Conceptual and Theoretical Framework

### Chapter Orientation

*The present chapter serves as a spontaneous ell to the literature review. It throws valuable light upon identifying various theories and concepts emerging from the examined scholarly works in the domain. The literature review was purported to grab attention to the “research gaps” in the prevailing field of research on “workplace spirituality” and its several components along with “job satisfaction” the theoretical foundation pinpoints the approach adopted to close the research gaps.*

### 3.1. Theoretical Framework – An Overview

The concept of “theory” is said to be a structural design containing fundamental principles and concepts which involve the organization of field knowledge around it. Theories tend to explain how and why people “think”, “feel”, and “act” as they do, and nothing could be more practical than a robust theoretical foundation (Luthans, 1995). Theory is a conceptual approach to organising knowledge and providing an action framework based on the systematic classification of independent concepts swirling a vital knowledge area (Wehrich & Koontz, 1999). Theories can be explained as a categorization, a group of “pigeon holes”, and a “filing cabinet”, which involves the accumulation of facts for making sense and hence facilitating decisions (Wehrich & Koontz, 1999). The primary aim of a theoretical framework exists in the identification of essential variables and associating them to form propositions to be put to the test through research (Newstrom, 2007).

The theoretical relationship between “workplace spirituality” and “job satisfaction” can also be explained from the perspective of the “Theory of Hierarchy of Needs” developed by Abraham Maslow. Per the theory, an individual feels the urge to grow and develop until the “highest level need” is finally reached by the concerned individual, which is a state of

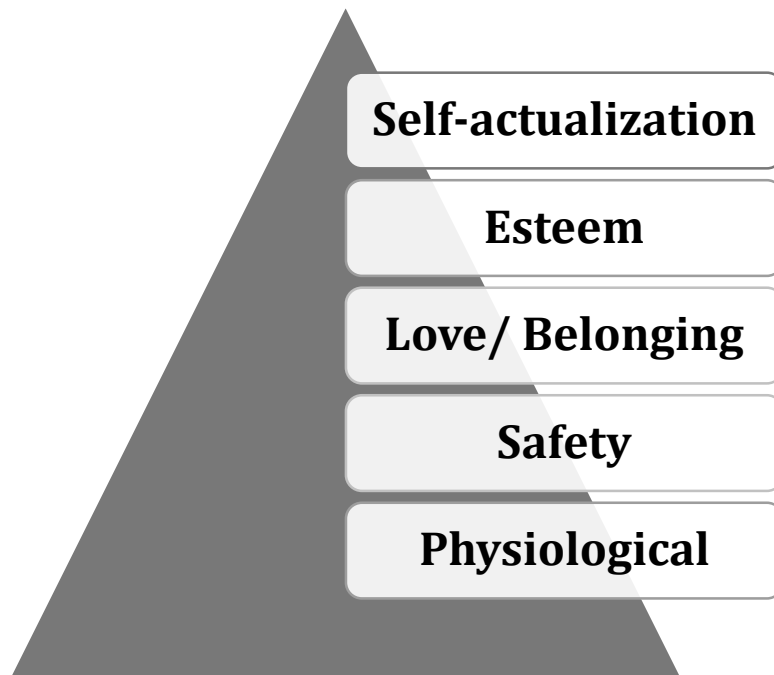
complete “intellectual”, “emotional” and “spiritual” fulfilment experienced by an individual (Crawford et al., 2008). However, this might not hold for all individuals, as it is observed in most cases that people strive for greater self-fulfilment after achieving the highest level of needs.

A conceptual framework of a study gives an illustration of the expectations regarding the findings of the research (Swaen, 2021). It considers the various significant variables regarded and helps in the mapping process regarding their inter-relation. The construction of a conceptual framework takes place before data collection begins. Swaen (2021) states that “a conceptual framework is a visual representation of an expected relationship between variables”. Variables refer to the features or determinants that are to be studied. A thorough survey of existing literature and theories related to the topic is essential to develop a solid conceptual base for the study.

### **3.1.1. Visiting Maslow’s Sixth Level Need**

The method of motivating people has and will forever be an intriguing topic of deliberation. Abraham Maslow 1943 identified the five basic needs of human beings based on an individual’s journey from one level to another, from bottom to top. The rationale behind this is that as an individual feels a motivation, they will be in the quest to achieve it, and once it has been accomplished, they move for higher level needs. According to Maslow, there are five basic needs: “Physiological Needs,” such as adequate nutrition and working conditions; “Safety Needs,” such as stable employment and a job; “Love and Belongingness,” which is a necessary component of many different types of interpersonal interactions and communications; “Self-Esteem Needs,” such as success, recognition, and rewards; and “Self-Actualization Needs,” such as accountability, personal growth and development, etc. According to Cherry (2022), the first three levels of needs, i.e. “Physiological Needs”, “Safety Needs”, and “Love and Belongingness Needs”, fall under the category of “lower level needs”, while the “higher level needs” comprise of “Self-Esteem Needs”, “Self-Actualization Needs”. With Maslow’s claim that “Self-Transcendence” is the “Sixth Level Need,” it is pretty evident

that as it moves past the level of "Self-Actualization," it becomes not just a higher-level need but a need of the highest level.



*Figure 3.1: Original Model of Maslow's Theory of Needs  
(Source: Cherry, 2022)*

But what does one do when they have reached the highest level of need? What should motivate them at this point? Finding answers to such tricky questions related to human psychology saw Maslow develop his "Sixth Level Need" (Maslow, 1969) which he termed "B-Values", which refer to "intrinsic values". Unlike the needs of other levels, Maslow's sixth level need transcends self-interest taking into account "holistic contents" for betterment. It is a selfless act towards others and a cause which exists beyond an individual.

In fact, at the very beginning, Maslow had considered that the "sixth level" was spiritual. Hence, everybody would not be motivated this way because of the mere fact that this has no universal application. It made Maslow introduce his model, which consisted of only five levels. However, during the last phase of his life, Maslow realised that the "sixth level" was a part of every individual's life and hence, legitimately a part of his hierarchy. Maslow's "sixth level need" is not known widely due to its publication in the scarcely known "Journal of Humanistic Psychology" just before he passed away.

Thus, we see that the accomplishment of complete potential is not through “self-actualization” only as it is a step to “intrinsic value”. It implies that the journey of self-development extends beyond oneself and considers the connection of all. The “sixth level” indicates an individual's journey from being independent to being in an interdependent society to accomplish complete self-fulfilment.

For fathoming the management of people and getting a complete picture of the understanding of the drivers and motivation, the leaders should start considering people as individuals. This comprehension of people would come from dialogue and listening, as each person is different from the other (Day, 2018). It is relevant for organizations to make employees aware of the broader aims and values of the organization so that individual employees can stay connected to its purpose.

Therefore, through an extensive survey of background literature, we have been able to prune out the essential determinants of Job Satisfaction as per “Maslow’s Needs Theory”. An intimate study of further literature reveals that to date, no research studies have been conducted attempting to probe into the pivotal components across the six levels of “Maslow’s Theory”. It is an essential objective of our research where we shall seek to examine and analyze the most important determinants of job satisfaction by conducting an Exploratory Factor Analysis.

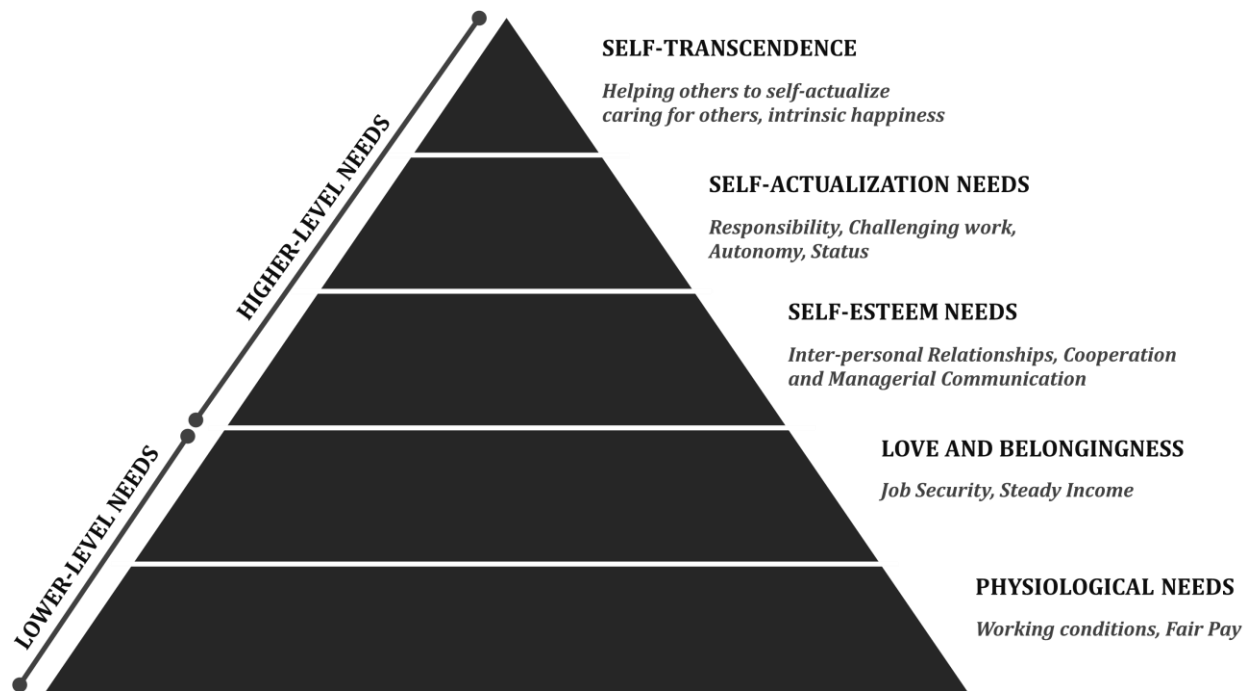


Figure 3.2: Extended Model of Maslow's Theory of Needs  
(Source: Researcher's Conceptualization)

### 3.2. Rationale behind selecting Maslow's Hierarchy of Needs Theory in Concept Development

The present research investigates the influence of "workplace spirituality" on "job satisfaction". Albeit, there are a host of "job satisfaction" theories, a common dilemma may emerge as to which "job satisfaction theory" should be selected and why. If we revisit the present research topic, we would see a blend of key terms: "workplace spirituality" and "job satisfaction". Since the former focuses on spiritual values, an appropriate theory synonymous with "spirituality" can be traced to "Maslow's Need Hierarchy Theory". A typical cloud of doubt likely to hover is that the model of Maslow's Theory comprises five crucial needs of human beings throughout their lives. Abraham Maslow divided his model framework according to a sequential procedure which throws light upon the various needs of a particular individual as they move from one level to another in a "bottom-to-top" approach. The model pyramid consists of five key levels.

A greater introspection in “Maslow’s Hierarchy of Needs Theory” would reveal that Abraham Maslow developed a five-level framework to describe human needs best. Still, during the later phase of his life, he added yet another level to the theory, which is the “spiritual needs”, which can be termed as “B-Values” or “intrinsic needs”. It is the sixth level need as per Maslow, but generally, the first five are taken into consideration as these forms the inevitable ones in the life of human beings. So “B-Values” or “intrinsic needs” basically refer to a person's spiritual needs, especially when they are done with accomplishing the required level of needs. This level of demand remains to be explored more widely through proper examination and analysis. Since the topic of the research is deeply rooted in “spirituality”, choosing “Maslow’s Hierarchy of Needs Theory”, which also provides the avenue to discuss “B-Values” or “intrinsic needs” or spiritual values, could prove to be instrumental in bolstering the foundation of the research concept. Furthermore, the sixth level need of Maslow, in which there has been a lack of proper research investigation via empirical evidence, could also add a new dimension to the present study, thus proving to be a win-win situation.

Abraham Maslow (1908–1970), the former President of the “American Psychological Association” (APA), is renowned for his work on human motivation and for pioneering his famous Hierarchy of Needs, which was first defined in a paper in 1943.

Accordingly, Maslow developed The Hierarchy of Needs Theory as it comprises various levels right from bottom to top. Primarily, the latent or active presence of all the five needs in human beings is described as being “biologically rooted”. The five-level needs start with physiological conditions and stop at self-actualization needs. But the obvious question that lies is that if someone has already achieved the self-actualization need, what then motivates that person? In seeking an answer to this question, Maslow came up with the next level of motivation by proposing another level of needs which comprises intrinsic values such as “truth”, “altruistic love”, “compassion”, and “transcendence”. These are specific values that transcend an individual’s self-interests; thus, Maslow coined the term “B-values”.

Maslow initially believed that these levels of needs or motivations were spiritual and did not include them in his hierarchy of “biologically rooted motivational needs,” which consisted of five



levels. As a result, "self-actualization" remained at the top of "Maslow's Hierarchy Theory of Needs," a theory of needs. It meant that when Abraham Maslow incorporated the level of "self-actualization" into his approach, he also suggested those who were currently pursuing further aspects of "self-fulfilment", and sometimes he meant those who are seeking "B-values".

The search for what Maslow termed "B-values" could now be an addition to his existing theory hierarchy as a "sixth level need" because it satisfied the criterion of being biologically rooted in human beings, just like the other five levels of needs.

All five preceding levels involve the self-interests of individuals in achieving one's own full potential. The sixth level motivates an individual based on values called "ego-transcendent". It was published in the "Journal of Humanistic Psychology". It is unlikely to have been read over here by more than a handful of humanistic psychology pioneers. Abraham Maslow died in 1970 and thus had little chance to consolidate his new perception of the hierarchy. As a result, he could never spell out in print the latest list of motivational needs (Sutich, 1976).

It is a matter of grave concern that Maslow's insights concerning the addition of a new level of need have gone almost unnoticed after being described by him as "the culmination of 30 years of work in the field of psychology". Had Maslow lived longer, his newly integrated theory of motivation, including the sixth level need of spiritual aspects of human nature, could have become more popular along with its practical applications to the workplace and society in general (Skelysey, 2014).

All the Five Levels of "Maslow's Hierarchy of Needs Theory" caters to the respective needs of an individual. It is what the individual needs and is purely based on the demands of the individual. Hence, the first Five Levels of "Maslow's Hierarchy of Needs" emphasizes fulfilling the needs of individuals based on their requirements. In contrast, the Sixth Level Need of "Maslow's Hierarchy of Needs" focuses on satisfying spiritual needs, which cater to oneself and others. As the Sixth Level Need focuses on spirituality like selfless love, compassion, transcendence, inner life, etc., such intrinsic needs nourish the individuals who aim to fulfil them and nurture others who are associated with them. Thus, as we progress from the Fifth

Level to the Sixth Level, it signifies the transition or transformation of an individual from selfishness to selflessness.

The present research study delineates “workplace spirituality” and “job satisfaction” based on “Maslow’s Theory of Needs” by laying particular emphasis on the “Sixth Level Need” as propounded by Abraham Maslow towards the later phase of his life. Thus, the “Sixth Level Need” has been considered for establishing a robust conceptual and theoretical base for the present research study. It is because the “Sixth Level Need” of Maslow deals with an individual’s spiritual aspects that go one step beyond oneself and all worldly needs.

### **3.3. Using Job Engagement and Job Embeddedness as proxies for Job Satisfaction**

Job Engagement and Job Embeddedness could be used as proxies for Job Satisfaction. Job Engagement and Job Embeddedness are not to be confused with Job Satisfaction as the former and the latter are actually the predictors of Job Satisfaction rather than being Job Satisfaction by themselves. The rationale behind selecting Job Engagement and Job Embeddedness as proxies for job satisfaction is to check their respective relationship with different variables of workplace spirituality. Being predictors of job satisfaction, it is expected that both the predictors will have at least some relationship with the different variables of workplace spirituality. This will help to strengthen the conceptual base of the study as well as extend the research model of the present research study. Besides, the statistical application of the present research study could also be extended, which is likely to provide some intriguing results.

### **3.4. Key Concepts**

#### **3.4.1. Definition of Key Variables of Workplace Spirituality**

##### ***Meaningful Work***

The arousal of a sense of satisfaction when the undertaking of work serves a definite purpose can be referred to as meaningful work. It is concerned with enjoying the work which an individual does. An individual's satisfaction and happiness are connected to meaningful work.

##### ***Sense of Community***

It entails a feeling of belongingness and being valued amongst one another. It also includes the common faith of meeting the needs of oneself and the other via sheer commitment, termed a sense of community.

##### ***Alignment with Organizational Values***

The ability of a group to possess shared visions and values through practical strategies, enabling them to collaborate to work towards the organizational objectives, is the best way to define alignment with corporate values.

##### ***Inner Life***

A private space to imagine and reflect on oneself, resulting in the sense of well-being and nourishment of the spirit, is known as inner life. It is oriented toward connecting with one's hopes, thoughts and emotions.

##### ***Transcendence***

It refers to a spiritual condition of moving beyond physical needs and realities. It is a state of being that overpowers the boundaries of material existence and becomes independent of it.

### ***Compassion***

It means recognizing the sufferings of others and taking action accordingly to help them. It is primarily the sympathetic awareness of the distress of others having to do with a desire to alleviate it.

### ***Spiritual Connection***

It is a sense that beliefs in the existence of something more important than oneself and one's individual experiences and beliefs have to be remained connected as a typical human group with shared interests and goals.

## **3.4.2. Definition of Key Variables of Job Satisfaction as per Maslow's Needs Theory**

### ***Physiological Needs***

These needs refer to the biological needs which are essential for human survival. These are the basic needs of any human being—examples: food, shelter, work conditions, etc.

### ***Safety Needs***

These needs refer to the sturdy needs of humans to keep themselves at bay from menaces and therefore desire a safe and controllable environment—examples: personal and financial security, health, employment, etc.

### ***Love and Belongingness***

These needs emphasize the need for individuals to maintain interpersonal relationships and thus the need to be accepted by others and feel a sense of belongingness—examples: friendship, connection, intimacy, etc.

### ***Self-Esteem***

It refers to the human desire for a more prestigious accomplishment that bolsters the individual's values and self-esteem—examples: respect, recognition, status, etc.

### ***Self-Actualization***

It refers to an individual's need to achieve the peak of one's potential and self-fulfilment in the quest for personal growth and development—examples: creativity, practicality, problem-solving, etc.

### ***B-Values or Intrinsic Needs (B-Values/Intrinsic Values)***

These are the highest level of needs as one goes beyond the realm of self-actualization to search for a life with a spiritual calling and meaning.

## **3.5. Integrating “Spirituality” and “Job Satisfaction” in the context of Missionary Schools**

As discussed in the literature review earlier, the success of missionary school teachers depends upon the commitment levels of the teachers according to the mission and goals of the missionary schools, fulfilling which provides “job satisfaction” to the teachers. Just like the teachings of the “Catholic Church” are practised in Catholic schools and followed by the teachers of “Catholic schools” (Congregation for Catholic Education, 1997). Similarly, the same can be asserted in the case of other missionary schools and the teachers teaching in such schools. The presence of “mission-orientated” teachers is imperative to maintain the culture of a missionary school (Convey, 2012).

The missionary schools require teachers to be “witnesses to faith” and demand it as a “prime responsibility” for teachers for the creation of a unique aura swirling the missionary schools, which ultimately rests with the teachers both from the viewpoint of an “individual” as well as a “community”. Hence, besides academic and spiritual transformation, teachers teaching in missionary schools are expected to fathom their roles and responsibilities, experience motivation due to spirituality, and be satisfied with their jobs (Convey, 2014).

### 3.6. Chapter Inferences

The current chapter has precisely portrayed the rudiments of research concepts identified by shedding valuable light on critical theories as pruned out from the literature survey conducted in the previous chapter. The explanation of the dynamics of “Maslow’s Hierarchy of Needs Theory” has been reflected upon, which helps to fathom needs for individual motivation. Besides, a deeper introspection in “Maslow’s Hierarchy of Needs Theory” captures the essence of the present thesis by revealing spirituality is also one of the levels of “Maslow’s Hierarchy of Needs Theory”. However, its popularity still seems hidden and does not have widespread application. The selection of Maslow’s Theory, the extension of the theory by incorporating the sixth level, is not something new but put into practice after the instrumentality of the sixth level has been identified. Moreover, erstwhile research has also been studied in the backdrop of spirituality, missionary schools and job satisfaction, helping to blend the conceptual foundation and delineate it in the present chapter. The deliberations on theoretical foundations shall provide an avenue for developing the research design and addressing the methodology of the current research study.

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*Chapter 4*

**RESEARCH METHODOLOGY**

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# Chapter 4: Research Methodology

## Chapter Orientation

*The chapter aims to present a complete picture of the “approach” adopted in the research study, delving deeply into the research's multiple action points, including participant selection, data collection and data analysis techniques. The chapter is helpful as it provides conclusions by appraisal of the validity and reliability of the data collection process in quantitative terms whilst analyzing how the present study adheres to the quantitative technique.*

### 4.1. Research Design

Research design is “a framework of research methods and techniques chosen by a researcher suitable to the subject matter of research helpful in answering the research questions using empirical data” (Sileyew, 2019). A well-prepared “research design” helps ensure that the methods and techniques chosen match the research aims and ensures the correct type of analysis has been conducted to arrive at the results.

An impactful “research design” results in minimum data biases and promotes trust in the accuracy of data collected. A proper “research design” sets up the study to taste success, where accurate and unbiased insights are provided. Research Design essentially comprises four main characteristics which a survey should virtually meet. The four characteristics have been represented below in a picture and explained briefly.

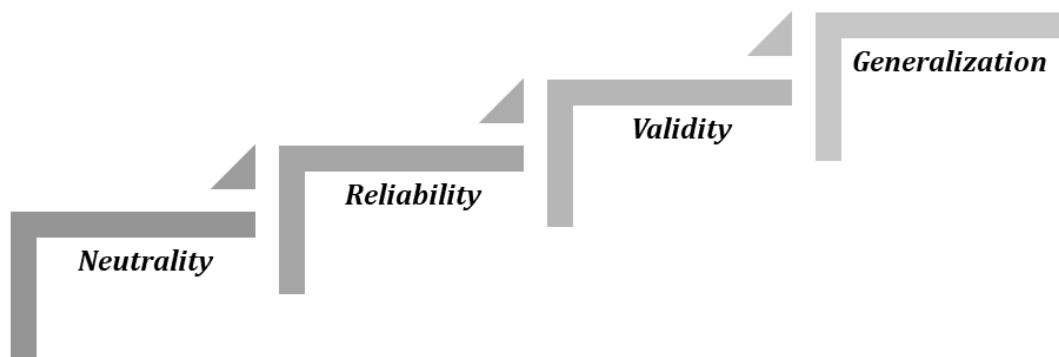


Figure 4.1: Characteristics of Research Design  
(Source: McCombes, 2017)

**Neutrality:** Here, the study is set up, and assumptions are made about the expected data to be collected. The projection of results in the study should be free from any bias and be neutral. Understanding the opinions related to the final estimated conclusions from various individuals and considering those who agree with the obtained results is an integral part of this stage.

**Reliability:** The researcher expects a similar result regularly in research. Here the design plays an essential role in indicating how research questions should be framed for arriving at or ensuring the standard of results. Only if the “research design” is reliable could expected results be reached.

**Validity:** There are a plethora of research tools and techniques available. However, these also have limited application because only the correct measuring tools and methods should be used to help the researcher gauge results per the research objectives. Then the questionnaire developed from the design can be stated as valid.

**Generalization:** The outcome of any “research design” should find its application in a particular population and the sample should not be restricted. A “generalized design” implies that the survey could be conducted on any part of a population with similar accuracy.

All four factors mentioned above should be balanced proportionately, and these factors impact how respondents answer the “research questions”. The researcher must have a good understanding of the various types of “research design” to serve the purpose of selecting a particular kind of model for implementation in the research study.

The present research study on “spirituality” and “job satisfaction” employs relevant theories for generalization, and hence, a “descriptive research design” has been used. It is a theoretical-based “research design” method which stems from “gathering”, “analyzing”, and “presenting” collected data, wherein a researcher describes a particular situation or case. It would help the researcher throw valuable light upon the “why” and “how” of research. A wide variety of data can be obtained from a large population to deduce desired results along with the added benefit of this particular research design which is said to be cost-effective and hassle-free (Bhasin, 2019). Besides, using a

“descriptive research design” provides the researchers with many research methods to investigate one or more variables.

### 4.2. Scaling Technique

Taherdoost (2016) defines a scaling technique as “a method of placing respondents in continuation of gradual change in the pre-assigned values, symbols or numbers based on the features of a particular object as per the defined rules”. The author states four crucial stages involved in the process of scaling, viz., “identifying the variables of interest”, “defining the variables conceptually”, “selecting the specific type of scale,” and “dividing the scaling method into either open-ended or closed-ended questions.”

The following diagram captures the four stages involved in the scaling process.

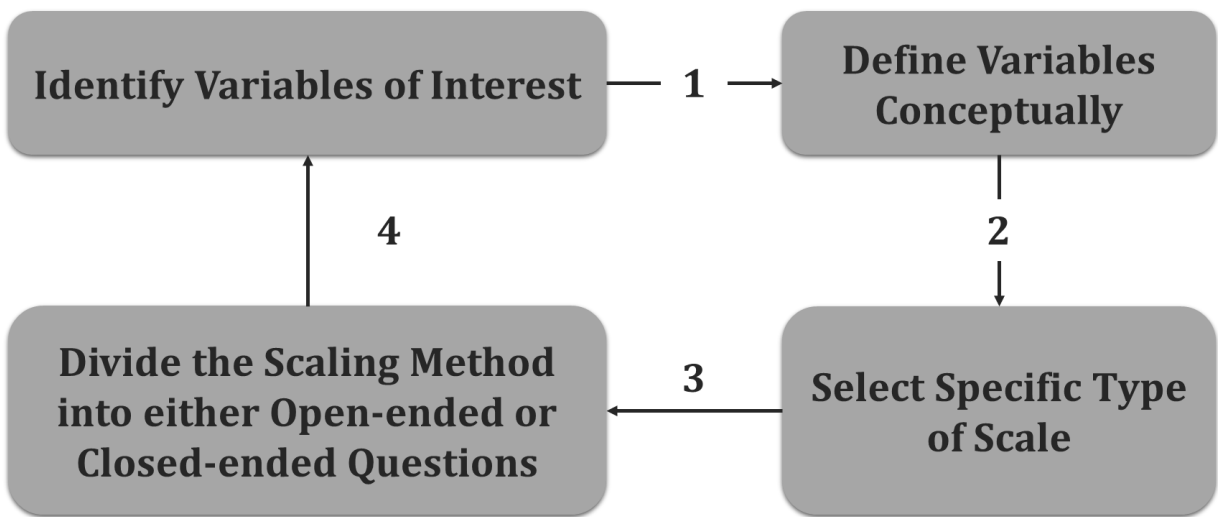


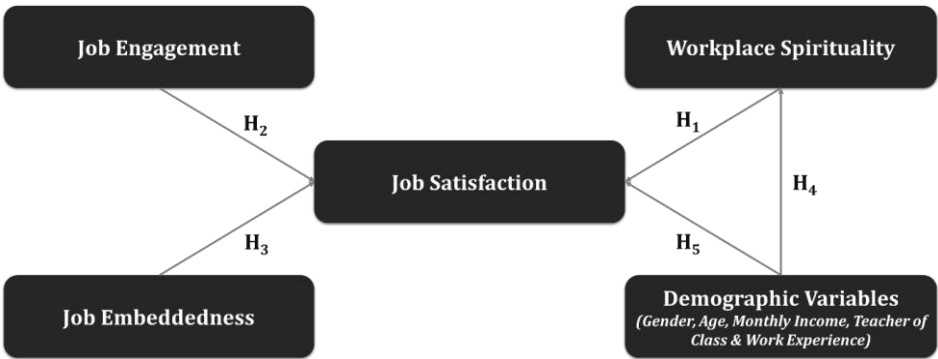
Figure 4.2: Process of Scaling  
(Source: Researcher’s Conceptualization)

The present research uses the “Attitude Scale” as a broad scaling technique. It chooses the “Likert Scale” as a specific scaling technique. Although there exist other scaling techniques like “Staple’s Scale”, “Thurston Scale”, or “Guttman Scale”, a “Likert Scale” has been used instead. It caters to measuring the latent constructs and essential variables, which would be ideal for mapping people's feelings, opinions, attitudes and behaviour. A “Likert Scale” of 5-point ratings has been used to measure the perceptions of the respondents (missionary school teachers), where, “1=Strongly Disagree; 2=Disagree;

3=Neutral; 4=Agree; 5=Strongly Agree”. A “Five-Point Likert” scale has been used instead of a “Seven-Point Likert” scale as it is relatively easier to understand, ideal for a more extensive study and produces better data distributions. Although psychometric literature has opined that a “Seven Point Likert” scale can prove to be better than the “Five-Point Likert” scale, the difference between the former being better than the latter is not by so much (Nunally, 1978). Besides, one of the most significant drawbacks of the “Seven Point Likert” scale is that the responses obtained would be influenced by previous measures of ratings which are almost similar and thus, resulting in unambiguous opinions.

**4.3. Research Model and Hypothesis Formulation**

Developing a research model and its ultimate use for testing the various hypothesis formulated is of great importance in the field of research. The proposed research model of the current research comprises five constructs which are “Workplace Spirituality”, “Job Satisfaction”, “Job Engagement”, “Job Embeddedness”, and “Demographic Variables”. The below framework represents various notions about the two significant dependent variables, viz., “workplace spirituality” and “job satisfaction”. It is noteworthy that the “research questions” in the study directly connect with the theoretical foundations of the analysis. The present research study would hence help to fathom how missionary school teachers from various demographic settings perceive workplace spirituality and their manner of demonstration towards “job engagement” and “job embeddedness”. The research model is represented below.



*Figure 4.3: Research Model of the present study  
(Source: Researcher’s Conceptualization)*

A hypothesis is a “proposition” or a specific “testable prediction” about what is expected to happen in the study (Mohanty & Misra, 2016). It is a tentative statement about the inter-relationships between two or more variables. The initial phase of hypothesis formulation lies in defining the “null” and “alternate” hypotheses. A “null hypothesis” (represented as  $H_0$ ) implies “no impact”, meaning no statistical relationship or significance exists between two variables. It is established to be rejected. If the “null hypothesis” is rejected, one may have to consider an “alternate hypothesis” (represented as  $H_1$ ), and it is a reflection of some expected difference or impact (Malhotra, 2019). A “probability value” (p-value) is used to measure the results’ “significance” in performing a statistical test (McLeod, 2019). The degree of statistical significance (“p-value”) ranges from “0” to “1.” The lesser the “p-value”, the more significant would be the substantiation of the “null hypothesis” being rejected.

Andrade (2019) notes that a “p-value” below “0.05” (less than 5 per cent) is regarded as “significant”, and it results in the “null hypothesis” being rejected. Then again, if the “p-value” falls below the level of “0.05”, it would lead to the rejection of the “null hypothesis”, but it would not necessarily imply that the “alternative hypothesis” is “true” with a likelihood of “95 per cent” (Frost, 2020).

Besides, a “p-value” greater than or equal to “0.05” is regarded to be “statistically insignificant” and calls for a “null hypothesis” to be accepted, implying the acceptance of the “null hypothesis” and rejection of the “alternative hypothesis”.

Formulating hypotheses has been easy based on the various research gaps explored earlier in the research study. The research problem can be validated through testing the possible rejection or approval of the hypotheses. The multiple hypotheses have been drafted just below the research model. Furthermore, a brief description of erstwhile research which also conducted the same or similar testing of hypothesis has been discussed.

Bewalkar et al. (2018), in their study, mentioned that “Maslow’s Hierarchy of Needs Theory” advocates energy addition to work when individuals work spiritually, and this brings out the relevance of “workplace spirituality” in contributing towards “job satisfaction”. Sony & Mekoth (2019) explored a positive relationship between different

dimensions of “workplace spirituality” like “meaningful work”, “compassion”, “transcendence”, and “job satisfaction”.

*H<sub>1</sub>: “There is a significant relationship between workplace spirituality and job satisfaction among missionary school teachers.”*

Kim-Soon & Manikayasagam (2015) opined that higher “employee engagement” drives higher “job satisfaction”. Similarly, Tepayakul & Rinthaisong (2018) identified a positive relationship between employee engagement and job satisfaction. Barden (2018) explored a significant association between “employee engagement” and “job satisfaction”.

*H<sub>2</sub>: “There is a significant relationship between job engagement and job satisfaction of missionary school teachers.”*

Anwar & Qadir (2017) concluded with the fact that “employee engagement” positively impacts “job satisfaction” after getting robust empirical results with correlation and regression tests. Reissova & Papay (2021) found a positive relationship between “employee engagement” and “job satisfaction” in the context of employees working in a call centre.

*H<sub>3</sub>: “There is a significant relationship between job embeddedness and job satisfaction of missionary school teachers.”*

No literature exists that attempts to establish an association between “job embeddedness” and “job satisfaction”. Previous literature has emphasized measuring the role of “job embeddedness” on “turnover intentions” and “career satisfaction”. But shedding light on the idea of “job embeddedness” would show that it is concerned with elements that support “employee retention,” lower “absenteeism rate,” and, as a result, lower “turnover intention,” all of which contribute to job satisfaction. Erstwhile research focusing on “job embeddedness” and its association with “career satisfaction” has been studied to arrive at the hypothesis.

Ampofo et al. (2017) attempted to find out the impact of “job embeddedness” on “turnover intention” to figure out job satisfaction ultimately. They concluded that “job embeddedness” negatively influences “turnover intention”, which means it results in “job

satisfaction". Eslam et al. (2021) explored that job embeddedness has a mediating impact on career satisfaction.

*H<sub>4</sub>: "There is a significant association between demographic variables of missionary school teachers and workplace spirituality."*

There was a significant relationship between the demographic variables and the factors of "workplace spirituality" (Jason & Sudha, 2015). Mukherjee (2018) also found a meaningful connection between gender and designation with "workplace spirituality" in the IT sector.

*H<sub>5</sub>: "There is a significant association between demographic variables of missionary school teachers and job satisfaction."*

Neelamegam (2010) found that demographic variables like "gender", "age", "income", "educational qualification", "experience", and "marital status" significantly influence the job satisfaction of employees of banks. Paul & Phua (2011) explored that demographic variables influence lecturers' job satisfaction levels in tertiary public institutions. Shukla & Singh (2015) concluded that demographic variables like "age", "experience", "profession of spouse", and "family size" had a significant relationship with the "job satisfaction" of management faculty members of Uttar Pradesh.

#### **4.4. Pilot Study**

Arian et al. (2010) define a "pilot study as a small feasibility study designed to test various aspects of the methods planned for a larger, more rigorous, or confirmatory investigation". The prime objective of undertaking a "pilot study" is to avoid the researchers from undertaking a large-scale study without appropriate knowledge of the methods which has been proposed. It helps to prevent any cost incurred in the research or time involved, which may become a "fatal flaw", ultimately giving no results or benefits (Polit & Beck, 2017). A "pilot study" has been conducted for almost two months, starting from the beginning of October 2021 and ending in late November 2021. The methodology used in the "pilot study" is a quantitative one.



A structured questionnaire comprising 71 questions across 14 segments was presented to the respondents, all missionary school teachers in various parts of West Bengal. The questionnaire consists of 5 factors: demographic, workplace spirituality, job engagement, job embeddedness and job satisfaction, respectively. All the questions in the questionnaire have been adopted from erstwhile research. The decision to develop a new research scale is a gruelling task for any researcher. It is equivalent to the challenge of adopting previous research scales as they could be conceptually flawed. Hence the researchers must adopt robust research scales validated in the past when talking about applicability and generalizability.

The questions falling under the segment of “workplace spirituality” has been adapted from Ashmos & Duchon (2000) and Petchsawang & Duchon (2009), while questions falling under the element of Job Engagement have been adapted from Rich et al. (2010). Literature works of Adams et al. (1995) and Gonzalez & Garazo (2006) has been used to adjust questions for the segment of Job Embeddedness, and questions related to Job Satisfaction have been obtained from Mirvis (1997), Milliman et al. (2003) and Kumar (2018). A total of six Christian missionary schools in the state of West Bengal were selected for the pilot survey. Such six schools are “St. Xavier’s Collegiate School”, “La Martiniere for Boys”, “Calcutta Boys High School”, “La Martiniere for Girls”, “Loreto House”, and “Queen of Mission School”. The total teacher strength across the six surveyed schools was 224. Among 224 missionary school teachers, only 218 participated in the survey due to their availability during its conduct. All the respondents were randomly surveyed. Out of 218 collected responses, only 213 answers were chosen valid with a response rate of 97.70% and the rest five replies were rejected due to incompleteness. The analysis has been conducted using IBM’s SPSS version 23. A “Reliability Test” was performed initially to assess the internal consistency of the items used in the questionnaire. Next, a “Normality Test” was conducted to judge the normality of the samples. A “Regression Analysis” has also been shown to test the relationship between “workplace spirituality” and “job satisfaction” as well as to check for the relationship between “workplace spirituality” and “job engagement” and “workplace spirituality” and “job embeddedness”. Besides, an “Exploratory Factor Analysis” and “Principal Component Analysis” has also been conducted to identify the critical determinants of

“workplace spirituality” and “job satisfaction.” Furthermore, a “Chi-Square” test and “Phi and Cramer’s V” has also been performed. The key is to explore demographic variables' impact on “workplace spirituality” and “job satisfaction”.

Table 4.1: List of various Scales adapted for the present research study

Category	Author(s)
Workplace Spirituality	Ashmos & Duchon (2000); Petchsawang & Duchon (2009)
Job Engagement	Rich et al. (2010)
Job Embeddedness	Adams et al. (1995); Gonzalez & Garazo (2006)
Job Satisfaction	Mirvis (1997); Milliman et al. (2003); Kumar (2018)

### 4.5. Final Study: Brief Summary

After the successful completion of the pilot study, the final survey of data collection took place with a relatively larger sample size involving the same quantitative tool and techniques and the same questionnaire in as many as 58 Christian missionary schools across various regions of West Bengal. In the first step, different Christian missionary schools in the state of West Bengal have been identified by the West Bengal Association of Christian Schools (WBACS). It is an official and authentic website containing the lists of all ICSE and CBSE Minority Christian Primary, Secondary and Higher Secondary schools in West Bengal. A total of 174 Christian missionary schools have been identified on the website. The second step was to divide the schools into groups based on their "location" and "gender affiliation." It was done to see if they were in "urban," "suburban," or "rural" areas and also to see if they had "only males," "only females," or "co-ed" students. Based on these two categories, i.e., “location” and “gender affiliation”, the missionary schools were further reduced and selected based on the “student-teacher enrolment ratio” after consultation with the “Diocese of Calcutta” as per the records provided by them.

At last, 58 Christian missionary schools were finally considered to be included in the final study. The “Circular Systematic Sampling” technique has been used. The total population size (N) of Christian missionary schools in West Bengal is N=174, and the sample size (n) of Christian missionary schools considered in the present study is n=58. The “Circular Systematic Sampling” technique was applied while surveying the schools. In contrast, the selection of teachers of such schools for the survey was based on seniority in serial order.

A random number of tables were used to identify the required number of teachers in each school. “Circular Systematic Sampling” has been used primarily because of its simplicity, as the assumption with such a sampling technique is that results represent most normal populations. Besides, the “Circular Systematic Sampling” method helps in the generation of samples (where  $N$ = total population), where the selection of sample subjects from an interval needs to be done. The choice generally resumes from the point of beginning after having considered the entire population.

The valid sample size considered for analysis in the final phase of the study is a large one, comprising 1140 valid respondents. The final stage of the study took place from December 2021 to February 2022. It becomes imperative to go for a larger sample size to ensure that it represents the population of the study, which is restricted only to the boundaries of the state of West Bengal. For “generalizing” an investigation, the sampling process is said to play a critical role in obtaining a sample that perfectly represents a broader population. In the final analysis, the sampling procedure encompasses “identifying the target population”, “selecting sample frame”, “choosing sampling methods”, “determining sample size”, and “data collection” (Gangwal, 2019). The details of sampling applied for the final phase of the study have been explained in more information in the forthcoming paragraphs.

#### **4.6. Sampling**

Gangwal (2019) presents a more apt and concrete definition of sampling by stating it as “a method allowing the collection of information about a population based on the statistics from a subset of the population (sample), without having to investigate every individual”.

Sampling is undertaken to conclude populations from samples, thus enabling a researcher to determine a population's characteristics by observing only a chunk (model) of the people. It offers many benefits, some of which are stated below.

- ✧ Sample selection needs less time compared to selecting every item in a population
- ✧ Sample selection is a cost-effective process

- ✧ Sample analysis is less cumbersome and more practical than analyzing the entire population.

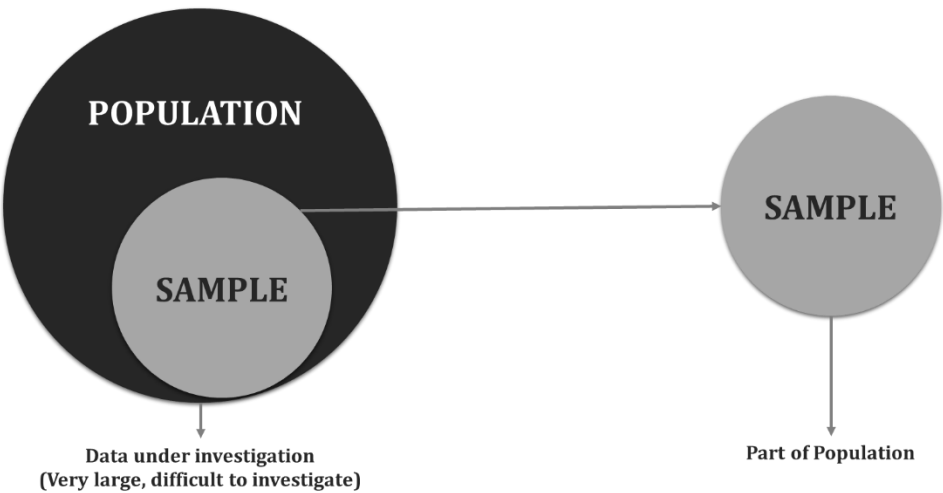


Figure 4.4: Pictorial Representation of Sampling Process  
(Source: Gangwal, 2019)

Iacobucci & Churchill Jr. (2018) opined that selecting an appropriate sample to garner relevant information related to the research constructs is extremely significant after the “problem statements” and “research design” has been identified. The present study adopts a five-stage “sampling procedure” mentioned by Gangwal (2019).

Every process involved in the final study has been deliberated upon in the forthcoming paragraphs.

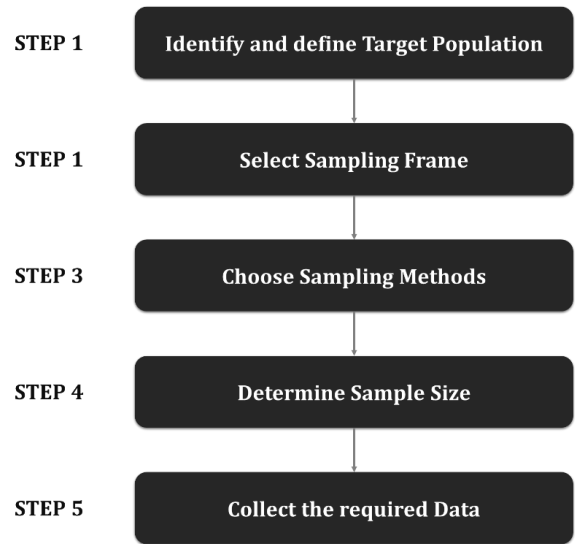


Figure 4.5: Characteristics of Sampling Process  
(Source: Churchill, 1999)

#### **4.6.1. Population of the Study**

The total population size of teachers teaching in various schools across West Bengal currently stands close to approximately 4,50,000, per the data provided by “The School Education Department” of West Bengal. However, the current study's population are the teachers of missionary schools only across various geographical territories inside the state of West Bengal in India. A total of 174 Christian missionary schools have been identified through the website of the “West Bengal Association of Christian Schools” (WBACS). It is noteworthy to mention that although missionary schools to a subtle extent, may also include Hindu as well as Muslim missionary schools, predominantly missionary schools fall under the purview of Christian missionaries, who are the actual pioneers and frontrunners of such hallowed institutions (Venilla, 2018; Wikipedia, 2022). Among the 174 Christian missionary schools identified through the website of WBACS in the state of West Bengal, the approximate teacher strength is only 4,628. There is no online availability of data about the approximate figure of the teacher strength as a state. Hence, for this purpose, data were obtained after an in-depth consultation with Rev. Fr. Moloy D’Costa, who is in charge of school education in West Bengal in the Calcutta Diocese. Hence, the proportion of teachers teaching in Christian missionary schools identified after consultation serves as the base to determine the population of the present study.

#### **4.6.2. Sample Frame**

The “sampling frame” serves as the fulcrum from which samples are drawn. The present study considers teachers of Christian missionary schools in the geographical landscape of West Bengal. The focal point of discussion is that the teachers need not be native inhabitants of the state but those who are residents for employment, paving the way for a broader scope of surveys that can be freely conducted. It is one more added benefit of the current “sample frame”. However, surveying the total number of teachers teaching across 174 Christian missionary schools at approximately 4628 is practically impossible. After determining the number of Christian missionary schools in West Bengal and how many teachers work in them, a suitable sampling method needs to be used to cut down

on the total number of identified Christian missionary schools and the number of people who need to be surveyed.

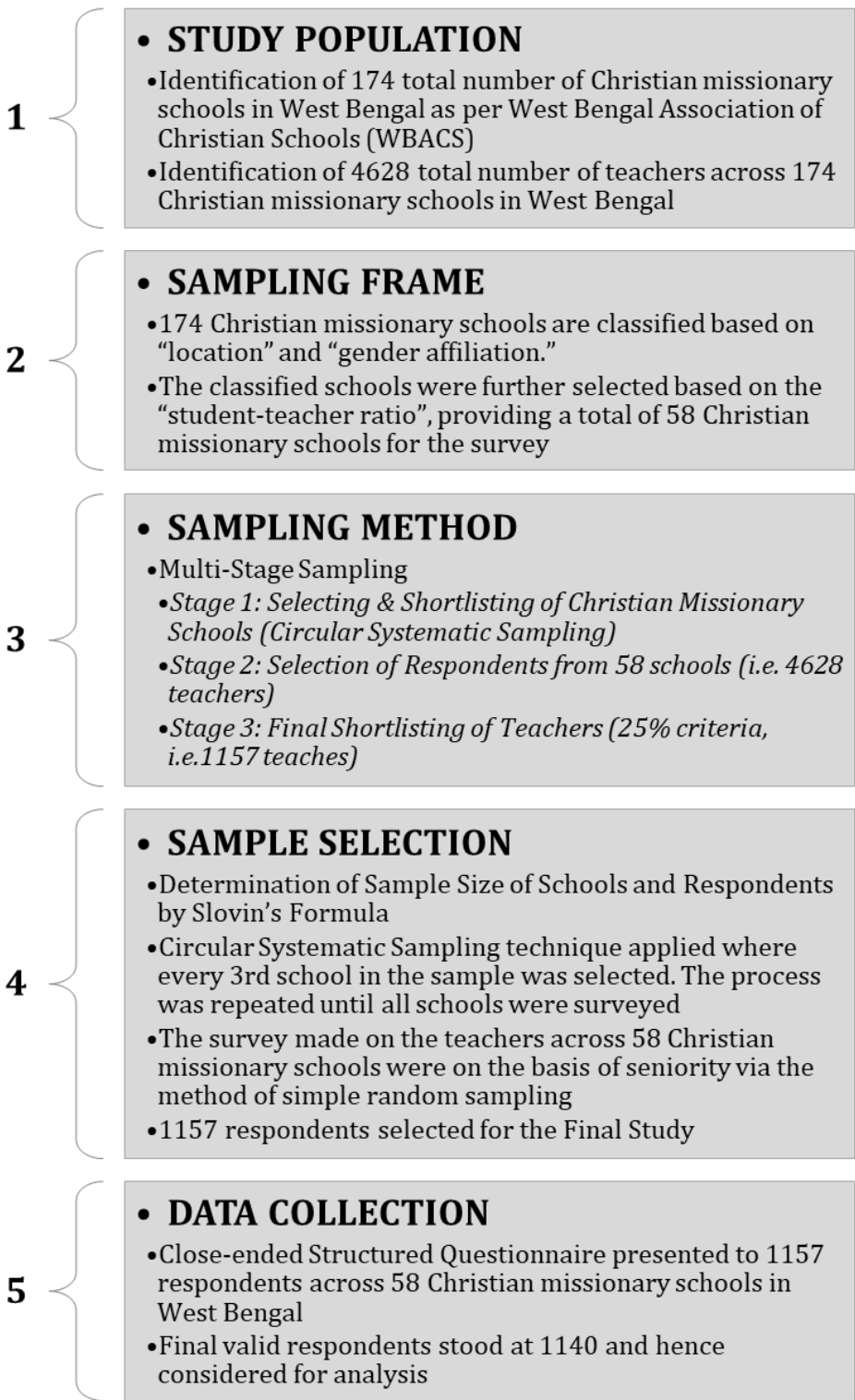


Figure 4.6: Process of Sampling  
(Source: Researcher’s Conceptualization)

### 4.6.3. Sampling Method

The broad sampling method adopted is “Multi-Stage Sampling”, which comprises three stages of sampling, and the specific approach adopted is the “Circular Systematic Sampling” technique. In the first stage, the Christian Missionary Schools have been shortlisted and selected using “Circular Systematic Sampling”. The second step includes the selection of respondents from 58 selected Christian missionary schools for the survey. The final stage is shortlisting teachers for the study by setting 25% of such respondents from the total population. The “Circular Systematic Sampling” method falls under the “Systematic Sampling” category. Systematic sampling is an extended implementation of the process of “probability sampling”, wherein the selection of each group member is done at regular periods to comprise a sample. “Systematic Sampling” is a statistical method that helps reduce the total number population, which is arrived at by calculating the sampling interval by dividing the entire population by the sample size (Subramani et al., 2014).

where,

*Population Size or  $N = 174$*

*Sample Size or  $n = 58$*

$$\text{Interval or } k = \frac{N}{n}$$

Hence, the interval in this case is  $\frac{174}{58} = 3$

As revealed, the interval is three. Hence, out of the 58 selected Christian missionary schools, every 3<sup>rd</sup> school was surveyed until it reached the point where the sample size ended. The process is again repeated, wherein it begins precisely from where it ended based on an interval of 3. The process was repeated until all 58 selected schools were surveyed. The teachers in all the visited schools were interviewed based on seniority in serial order. But, to investigate the school teachers, it is imperative first to identify the required number of teachers for the study in each school, which was done with the help of a random number of tables.

#### 4.6.4. Sample Size

“Sample Size” refers to the portion of the population selected for experimentation. The scope of the sample in the current research study is extensive. As discussed earlier, the sample respondents of the present study are the teachers of Christian missionary schools in the various geographical regions of West Bengal. West Bengal is the home to an innumerable number of schools and teachers engaged in such institutions. Initially, all Christian missionary schools in West Bengal were identified through the website of the West Bengal Association of Christian Schools (WBACS), providing 174 primary, secondary, and higher secondary Christian missionary schools across the entire state of West Bengal. After that, the 174 identified Christian missionary schools were divided based on “location”, i.e., “urban”, “sub-urban”, and “rural”, and also based on “gender affiliation”, i.e., “males”, “females”, and “co-educational” respectively. Based on this, a total of only 58 schools were selected across the various strata based on the “student-teacher enrolment ratio”, the details of which were provided by the “Diocese of Calcutta” through Rev. Fr. Moloy D’Costa, the in charge of school education in West Bengal in the Calcutta Diocese.

One common conundrum researchers face is arriving at appropriate sample size. Similarly, for the present study, coming at a proper sample size for both Christian missionary schools and the respondents is imperative, for which the “Slovin’s Formula” is a potent tool (Adam, 2020). The “Slovin’s Formula” (Slovin, 1960) has been represented below.

$$n = \frac{N}{(1 + Ne^2)}$$

Here, n is the “sample size”, N is the “total population”, and e is the “tolerance level”. The study arrives at a desirable sample size with a 95 per cent “confidence level” and an error margin of 5 per cent. The minimum sample size for a Christian missionary school is 41, and the sample size for the respondents is 423. Both are sufficient enough to make generalizations for the present study. Currently, the total sample size in the case of Christian missionary schools comprises 58 Christian missionary schools. There are 1140 respondents, which is significantly more than the ideal required number.



After determining the sample size, it becomes essential to investigate further the data collection process by using the sampling method used in the study. As mentioned earlier, the practice of sampling adopted is “circular systematic sampling” for visiting the school, after which the available teachers were surveyed based on seniority with the help of a random number of tables. The total available teachers across 58 selected Christian missionary schools were approximately 4628, out of which only 25% or 1/4<sup>th</sup> of the teachers was chosen to be surveyed. It meant that 1157 teachers were to be a part of the survey and hence formed the part of the final study. A primary reason for selecting only 1/4<sup>th</sup> of teachers is that the data collection for the last phase of the study took place during a period when the “Omicron” variant of the COVID-19 pandemic wreaked havoc, contaminating a considerable number of residents dwelling in all regions of West Bengal. It resulted in the large-scale unavailability of teachers during that time who possibly would not be available during the survey due to partial lockdowns in many regions of West Bengal. Out of the 1157 surveyed teachers, only 1140 responses were valid and considered for analysis. Seventeen such reactions were not considered “incomplete” or “erroneous”. Thus, excluding such responses, the final valid number of respondents stood at 1140 only, giving us a valid response rate of 98.53 per cent.

#### **4.6.5. Process of Data Collection**

As mentioned earlier, the data collection process in the present research study comprises an aggregate of 1157 respondents who are all teachers of missionary schools in various regions of West Bengal. Still, only 1140 have been taken into consideration. For data collection, a structured questionnaire resorted. The questionnaire is a “long drawn one” consisting of 71 questions across 14 segments divided into two parts. The first segment focuses on workplace spirituality and its dimensions. There are seven segments in this part which include dimensions like “meaningful work”, “sense of community”, “alignment with organizational values”, “inner life”, “transcendence”, “compassion”, and “spiritual connection”. In contrast, the “Job Satisfaction” component of the questionnaire comprises seven pieces. It includes factors such as “job engagement”, “job embeddedness”, “self-actualization”, “self-esteem”, “love and belongingness”, “safety needs”, and “physiological

needs". The first ten components of the questionnaire are devoted to the respondents' demographic information. The data was collected from December 2021 till February 2022 for three months.

## **4.7. Chapter Inferences**

The present chapter is pivotal in the context of the study as it is a specific and comprehensive representation of the process of conduct of the research. The chapter also includes "research design" and "sampling process", including "measures" and "methods" with appropriate "justifications" for the same. The results of the pilot study have been presented and explained in this chapter. The final research findings will be deliberated upon in the next chapter.

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*Chapter 5*

**DATA ANALYSIS & INTERPRETATION**

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**Chapter 5: Data Analysis and Interpretation**

**Chapter Orientation**

*The present chapter attempts to obtain valuable insights through collecting, organising, and presenting data from the study's respondents. Moreover, it applies analytical techniques for the analysis of the data. The chapter is thus a demonstration, investigation, specification and construction of the collected data's reliability and validity using quantitative research techniques.*

**5.1. Pilot Study**

**5.1.1. Demographic Profile of the Respondents**

Table 5.1 captures the “demographic” variables of the respondents, who are all teachers of various missionary schools located in multiple regions of West Bengal. Out of the 224 missionary school teachers across six surveyed schools, only 218 such missionary school teachers took part in the survey due to their availability during the study. All the respondents were randomly surveyed. Out of 218 collected responses, only 213 responses were chosen as valid, with a response rate of 97.70%. It is observed that the male-female ratio is 59:41. Most of the respondents who participated in the pilot study belong to the age group of 25-34 years and 35-44 years. Most respondents have a moderate income ranging from INR 250001 – INR 50000, while respondents from the income range of INR 10001-25000 form the second largest majority. Most respondents are teachers of Standard XI and Standard XII, and the teachers teaching in Standard VI to Standard X follow next. 28% of respondents in the pilot study have a work experience above ten years but up to 15 years, while 26% of the respondents in the “pilot study” have a work experience between 5 and 10 years.

Table 5.1: Demographic Statistics

Demographic Construct	Classification	Frequency	Percentage
Gender	Male	87	0.41
	Female	126	0.59
	<b>TOTAL</b>	<b>213</b>	<b>1.00</b>
Age	18-24	02	0.01
	25-34	83	0.39
	35-44	64	0.30
	45-55	41	0.19
	Above 55	23	0.11
	<b>TOTAL</b>	<b>213</b>	<b>1.00</b>
Monthly Income	Below INR 10000	05	0.02
	INR 10001-INR 25000	68	0.32
	INR 25001-INR 50000	86	0.40
	INR 50001-INR 75000	27	0.13
	INR 75001-INR 100000	19	0.09
	Above INR 100000	08	0.04
	<b>TOTAL</b>	<b>213</b>	<b>1.00</b>
Designation	KG-Standard V	58	0.27
	Standard VI-Standard X	70	0.33
	Standard XI-Standard XII	75	0.35
	Administrators	10	0.05
	<b>TOTAL</b>	<b>213</b>	<b>1.00</b>
Work Experience	Below 3 years	04	0.02
	Above 3 years up to 5 years	33	0.16
	Above 5 years up to 10 years	55	0.26
	Above 10 years up to 15 years	60	0.28
	Above 15 years up to 20 years	39	0.18
	Above 20 years	22	0.10
	<b>TOTAL</b>	<b>213</b>	<b>1.00</b>

Source: Researcher's calculations based on field data collection

### 5.1.2. Reliability Statistics

In statistics, reliability measures test scores' "stability" or "consistency". A "reliability coefficient" is the percentage of variance in observed scores attributable to actual scores. There exists a plethora of methods for the calculation of "reliability coefficient", most notably, "Cronbach's Alpha" and "Pearson's Correlation Coefficient", which are most widely used. Most social sciences research over the last couple of decades has used "Cronbach's Alpha", a well-renowned test for measuring the "internal consistency" of the variables used in the questionnaire.

“Cronbach's Alpha” is a way of assessing the “reliability” by the comparison of the degree of “shared variance” or “covariance” amongst the items, framing up an instrument to the degree of “overall variance”. The rationale for using “Cronbach’s Alpha” in the present study is to prove the “reliability” of the instrument by observing if there is a great deal of covariance among the items related to the variance. Hence, “Cronbach's Alpha” would help depict the degree of association of a related set of items as a group since it is considered a “scale reliability” measure.

A “Cronbach’s Alpha” test is conducted to test the variables for examining the closeness of a related set of items as a group in the questionnaire. Accordingly, the “threshold limit” should be greater than 0.7. It is observed in Table 5.2 that in the case of each variable, the “Cronbach’s Alpha” score is above the required criterion of 0.7, indicating the perfect fit of all variables in the questionnaire.

Table 5.2: Test of Reliability

Factor	Cronbach’s Alpha	N of Items
<b>Workplace Spirituality (WS)</b>	<b>.962</b>	<b>37</b>
Meaningful Work (MW)	.883	5
Sense of Community (SoC)	.873	5
Alignment with Organizational Values (AOV)	.904	6
Inner Life (IL)	.860	5
Transcendence (TRN)	.826	5
Compassion (CMP)	.905	4
Spiritual Connection (SC)	.868	7
<b>Job Engagement (JENG)</b>	<b>.893</b>	<b>5</b>
<b>Job Embeddedness (JEBD)</b>	<b>.802</b>	<b>14</b>
<b>Job Satisfaction (JS)</b>	<b>.939</b>	<b>15</b>
Self-Actualization (SA)	.845	4
Self-Esteem (SEST)	.900	3
Love and Belongingness (LAB)	.832	4
Safety Needs (SN)	.862	2
Physiological Needs (PN)	.756	2

Source: Researcher’s calculations based on field data collection

**5.1.3. Objective 1: To examine the dominant factors of Workplace Spirituality among teachers of missionary schools**

The first objective forms a vital part of the study as the key factors of workplace spirituality are examined by factor analysis.

To this end, the “KMO and Bartlett’s Test of Sphericity” is performed to check whether the sample size is adequate and the relevance of undertaking the study.

*Table 5.3: KMO and Bartlett’s Test of Sphericity for Workplace Spirituality*

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.955
Bartlett's Test of Sphericity	Approx. Chi-Square	8316.237
	df	666
	Sig.	.000

*Source: Researcher’s calculations based on field data collection*

As per the results obtained from “Principal Component Analysis”, the “KMO and Bartlett’s Test” confirms that the factor analysis is appropriate. Ideally, the values should be greater than 0.6. In the above case, the “KMO Test” statistic is 0.955 (greater than the idealistic figure of 0.6). The “p-value” is also significant at 5% level ( $p=0.000<0.05$ ). Thus, performing a “factor analysis” on the 37 variables shaping “workplace spirituality” is appropriate.

The “KMO and Bartlett’s Test” is succeeded by the “Total Variance Explained” (TVE), as illustrated in the following Table 5.3. The TVE will deliver results which would hint at the number of factors derived on the condition that “Eigen Values” are more significant than 1 (Eigen Values>1). Eigenvalues are “a special set of scalars associated with a linear system of equations”. They are also tagged as characteristic roots. It produces seven factors since, for others, the “Eigen Values” are less than unity and are not reported thus. It is proof of the fact that Component 1 explains 46.28% of the “total variance”, Component 2 for 5.71%, Component 3 for 4.82%, Component 4 for 3.73%, Component 5 for 3.52%, Component 6 for 2.82% and Component 7 for 2.78% of the total variance explained. Accordingly, the remaining factors represent lesser percentages of “Total Variances” as there is a gradual fall in their respective rate.



Table 5.4: Exploratory Factor Analysis (Total Variance Explained) for Workplace Spirituality

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	17.124	46.280	46.280	17.124	46.280	46.280	5.974	16.145	16.145
2	2.114	5.714	51.994	2.114	5.714	51.994	4.503	12.170	28.315
3	1.783	4.820	56.813	1.783	4.820	56.813	4.254	11.496	39.811
4	1.380	3.730	60.544	1.380	3.730	60.544	4.099	11.078	50.890
5	1.303	3.521	64.064	1.303	3.521	64.064	3.098	8.373	59.262
6	1.046	2.827	66.891	1.046	2.827	66.891	2.234	6.037	65.299
7	1.030	2.783	69.674	1.030	2.783	69.674	1.619	4.375	69.674
8	.916	2.476	72.150						
9	.776	2.098	74.248						
10	.746	2.016	76.264						
11	.675	1.825	78.089						
12	.593	1.602	79.692						
13	.554	1.496	81.188						
14	.506	1.369	82.557						
15	.495	1.339	83.896						
16	.467	1.263	85.159						
17	.437	1.181	86.340						
18	.420	1.135	87.475						
19	.398	1.076	88.551						
20	.364	.983	89.534						
21	.337	.910	90.443						
22	.334	.904	91.347						
23	.304	.821	92.168						
24	.300	.811	92.979						
25	.272	.736	93.715						
26	.265	.717	94.432						
27	.258	.698	95.130						
28	.248	.671	95.801						
29	.238	.643	96.444						
30	.213	.577	97.020						
31	.200	.542	97.562						
32	.184	.497	98.059						
33	.182	.493	98.552						
34	.161	.435	98.988						
35	.135	.365	99.352						
36	.124	.336	99.688						
37	.115	.312	100.000						

Extraction Method: Principal Component Analysis.

Source: Researcher's calculations based on field data collection

Using “Principal Component Analysis”, the variable has been extracted according to the condition that “Eigen Values” are greater than 1. The two factors have robust interdependence and hence decrease lower down the order. It is a common problem faced in “multi-collinearity” amongst variables.

Developed by Cattell (1966), the “Scree Plot” is the graphical representation of “Eigen Values” versus their “Component Numbers”. Scree Plot is “a graphical display of variance of each component in the data set, which is used to determine how many components should be retained to explain a high percentage of variation in the data”. The length or distance from one node to another captures the Eigenvalues. The distance between the first two nodes is significantly greater than the subsequent ones. This occurrence has been noted in the following Scree Plot below.

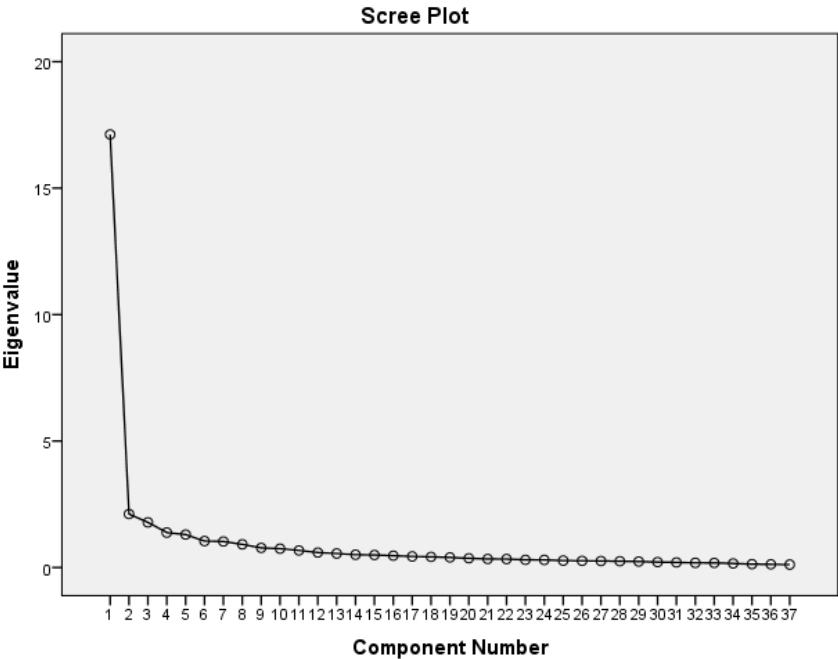


Figure 5.1: Scree Plot for Workplace Spirituality  
(Source: Researcher’s calculations based on field data collection)

Following the “Scree Plot”, which represents the extraction of two factors using “Principal Component Analysis” (PCA), the “Rotated Component Matrix” (RCM) has arrived. The RCM will ensure the accommodation of the variables in the factors based on their “factor loadings”, thus, providing the final results.

Table 5.5: Principal Component Analysis (Component Matrix<sup>a</sup>)

	Component						
	1	2	3	4	5	6	7
I experience a connection between my work requirements and social life	.704	-.083	-.001	.000	.167	-.051	-.093
I find meaning or purpose at work	.767	-.284	-.054	.059	.067	.003	-.259
The work I do is connected to what I think is important in life	.721	-.292	-.015	.133	-.060	-.024	-.235
I find a connection between my work and social good of my community	.732	-.236	-.036	.108	.051	.033	-.184
My spirit is energized by my work	.743	-.127	.022	.149	.099	-.014	-.328
I feel like a part of community	.743	-.119	-.061	-.035	-.034	.369	-.093
I am engaged to achieve a common goal	.740	-.216	-.070	-.027	-.052	.282	-.133
I genuinely care about each other	.783	-.146	.065	-.065	-.016	.305	-.071
There are teachers with whom I can share my concerns	.649	-.115	.178	-.350	-.085	.233	.107
I work together to solve disagreements	.675	-.207	.137	-.272	-.137	.119	.268
I agree with organizational values	.756	-.188	-.274	.107	-.081	-.049	.158
I feel that organization cares for us	.765	-.105	-.389	-.005	-.130	-.211	.057
I feel that organization has a sense of right and wrong	.738	-.055	-.423	-.096	-.119	-.234	.081
I feel connected with organizational goals	.756	-.172	-.384	.018	-.147	-.175	.052
I respect and comply with organizational values to my personal values and beliefs	.666	-.160	-.348	.073	-.156	-.203	.215
My personal problems do not have any bearing on the spiritual ethos of my workplace	.470	-.164	-.182	-.172	-.122	.215	.427
I look at life positively	.750	.016	.126	.042	.026	.059	-.128
I see myself as a spiritual person	.571	.128	.260	.370	-.222	-.088	.112

Praying is an important part of my life	.590	.051	.270	.388	-.325	-.119	-.028
I value my colleagues mental health	.785	-.110	.248	-.034	-.132	.006	-.048
Spiritual beliefs in my life play an important role in everyday work decisions	.657	.129	.283	.377	-.286	-.086	.032
I experience an energy or vitality at work	.762	-.131	-.022	.073	.224	.094	.082
I experience moments at work where everything is blissful	.613	.052	-.086	.188	.462	.098	.233
I experience happiness at work	.765	-.012	-.121	.123	.225	.015	-.048
I have moments at work in which I have no sense of time or space	.331	.031	.165	.222	.599	-.210	.246
I experience complete joy and ecstasy at work	.697	.108	-.090	.189	.370	.085	.037
I sympathize with other colleagues	.738	-.038	.378	-.274	.020	-.131	.070
I help my colleagues and relieve their sufferings	.751	.017	.377	-.215	.039	-.135	.147
I try not to hurt the feelings of my colleagues	.697	-.042	.335	-.222	.078	-.145	-.016
I always try to be kind to my colleagues	.739	-.014	.385	-.187	.041	-.168	.027
There are prayer or meditation groups within my workplace	.494	.396	-.070	-.192	.018	-.094	-.246
There is honesty, equality and harmony at my workplace	.660	.386	-.197	-.304	.053	-.241	-.162
At my workplace, there is a culture of openness and flexible thinking	.662	.413	-.142	-.274	.026	-.158	-.172
I am comfortable with discussing religion or spirituality at workplace and I feel it is an appropriate topic of discussion at workplace	.531	.520	-.059	-.054	-.025	.031	.215
I feel spiritual fulfilment has direct impact on my work performance	.607	.437	.091	.226	-.209	.047	.074

Health and wellness programs offered at my workplace motivates me to do well	.553	.520	-.158	-.062	-.006	.266	-.119
Flexi time at my workplace to fulfil my spirituality keeps me engaged in my job	.519	.555	-.085	.160	-.058	.301	.090

Extraction Method: Principal Component Analysis.  
a. 7 components extracted.  
*Source: Researcher's calculations based on field data collection*

The rotation has been done using “Varimax with Kaiser Normalization” in three iterations. The arrangements of the components have been done in the following manner, as illustrated below.

Table 5.6: Rotated Component Analysis for Workplace Spirituality

	Component						
	1	2	3	4	5	6	7
I experience a connection between my work requirements and social life	.473	.323	.280	.212	.123	.274	.014
I find meaning or purpose at work	.708	.274	.344	.103	.143	.147	-.008
The work I do is connected to what I think is important in life	.655	.244	.348	.041	.258	.069	-.014
I find a connection between my work and social good of my community	.641	.235	.312	.102	.196	.170	.043
My spirit is energized by my work	.678	.237	.228	.198	.235	.187	-.108
I feel like a part of community	.642	.206	.187	.261	.140	.062	.370
I am engaged to achieve a common goal	.670	.227	.253	.176	.132	.036	.294
I genuinely care about each other	.629	.341	.163	.218	.176	.093	.340
There are teachers with whom I can share my concerns	.354	.551	.130	.188	.055	-.014	.420
I work together to solve disagreements	.275	.552	.293	.066	.135	.039	.452
I agree with organizational values	.396	.153	.617	.127	.234	.197	.238
I feel that organization cares for us	.348	.177	.744	.253	.160	.101	.088

I feel that organization has a sense of right and wrong	.279	.200	.758	.306	.087	.085	.094
I feel connected with organizational goals	.388	.159	.738	.191	.165	.083	.115
I respect and comply with organizational values to my personal values and beliefs	.232	.135	.727	.111	.216	.137	.169
My personal problems do not have any bearing on the spiritual ethos of my workplace	.121	.196	.388	.057	.025	.077	.584
I look at life positively	.502	.347	.162	.287	.290	.173	.079
I see myself as a spiritual person	.171	.212	.151	.135	.688	.154	.061
Praying is an important part of my life	.274	.218	.176	.093	.729	.027	-.024
I value my colleagues mental health	.468	.517	.214	.157	.362	.057	.140
Spiritual beliefs in my life play an important role in everyday work decisions	.257	.249	.166	.175	.751	.097	.036
I experience an energy or vitality at work	.495	.277	.286	.164	.155	.407	.222
I experience moments at work where everything is blissful	.300	.103	.195	.228	.100	.671	.219
I experience happiness at work	.507	.184	.326	.294	.165	.390	.074
I have moments at work in which I have no sense of time or space	.041	.206	.040	.004	.089	.767	-.090
I experience complete joy and ecstasy at work	.423	.112	.199	.342	.159	.548	.115
I sympathize with other colleagues	.267	.759	.161	.189	.207	.153	.102
I help my colleagues and relieve their sufferings	.215	.733	.168	.212	.262	.225	.132
I try not to hurt the feelings of my colleagues	.310	.681	.142	.186	.172	.176	.016
I always try to be kind to my colleagues	.285	.717	.150	.194	.260	.190	.029
There are prayer or meditation groups within my workplace	.191	.237	.142	.615	.056	.013	-.132

There is honesty, equality and harmony at my workplace	.174	.350	.383	.692	-.009	.084	-.132
At my workplace, there is a culture of openness and flexible thinking	.201	.339	.304	.706	.042	.065	-.085
I am comfortable with discussing religion or spirituality at workplace and I feel it is an appropriate topic of discussion at workplace	-.051	.179	.177	.620	.256	.201	.224
I feel spiritual fulfilment has direct impact on my work performance	.126	.129	.125	.503	.579	.112	.145
Health and wellness programs offered at my workplace motivates me to do well	.255	.031	.051	.747	.148	.069	.193
Flexi time at my workplace to fulfil my spirituality keeps me engaged in my job	.134	-.060	.020	.656	.369	.174	.307

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.<sup>a</sup>

a. Rotation converged in 10 iterations.

Source: Researcher's calculations based on field data collection

#### 5.1.4. Objective 2: To analyse the major determinants influencing Job Satisfaction among teachers of missionary schools

The second objective forms a vital part of the study as the critical factors of job satisfaction are analyzed by factor analysis.

To this end, the “KMO and Bartlett’s Test of Sphericity” is performed to check whether the sample size is adequate and the relevance of undertaking the study.

Table 5.7: KMO and Bartlett's Test of Sphericity

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.936
	Approx. Chi-Square	3105.809
Bartlett's Test of Sphericity	df	105
	Sig.	.000

Source: Researcher's calculations based on field data collection

As per the results obtained from “Principal Component Analysis”, the “KMO and Bartlett’s Test” confirms that the factor analysis is appropriate. Ideally, the values should be greater than 0.6. In the above case, the “KMO Test” statistic is 0.936 (greater than the idealistic figure of 0.6). The “p-value” is also significant at 5% level ( $p=0.000<0.05$ ). Thus, performing a “factor analysis” on the 15 variables shaping “job satisfaction” is appropriate.

Total Variance Explained (TVE) replaces KMO and Bartlett's Test (Table 5.7). The TVE will reveal the number of factors if "Eigen Values" are greater than 1 (Eigen Values>1). Eigenvalues are a set of scalars associated with linear equations. They're called distinctive roots. It produces two factors since "Eigen Values" are less than unity for others. Component 1 explains 55.92% of "total variance" and Component 2 7.27%. The remaining factors represent a decreasing share of "Total Variances"

Table 5.8: Exploratory Factor Analysis (Total Variance Explained) for Job Satisfaction

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	8.389	55.928	55.928	8.389	55.928	55.928	5.247	34.980	34.980
2	1.092	7.279	63.207	1.092	7.279	63.207	4.234	28.227	63.207
3	.959	6.393	69.600						
4	.823	5.484	75.084						
5	.581	3.874	78.958						
6	.455	3.035	81.992						
7	.437	2.914	84.906						
8	.387	2.579	87.485						
9	.370	2.468	89.954						
10	.338	2.253	92.207						
11	.303	2.021	94.228						
12	.278	1.851	96.079						
13	.228	1.522	97.601						
14	.191	1.273	98.873						
15	.169	1.127	100.000						

Extraction Method: Principal Component Analysis.

Source: Researcher’s calculations based on field data collection

Using “Principal Component Analysis”, the variable has been extracted according to the condition that “Eigen Values” are more significant than 1. The two factors have robust



interdependence and hence decrease lower down the order. It is a common problem faced in “multi-collinearity” amongst variables.

Scree Plot is “a graphical display of variance of each component in the data set, which is used to determine how many components should be retained to explain a high percentage of variation in the data”. The length or distance from one node to another captures the Eigenvalues. The distance between the first two nodes is significantly greater than the subsequent ones. This occurrence has been charged in the following Scree Plot below.

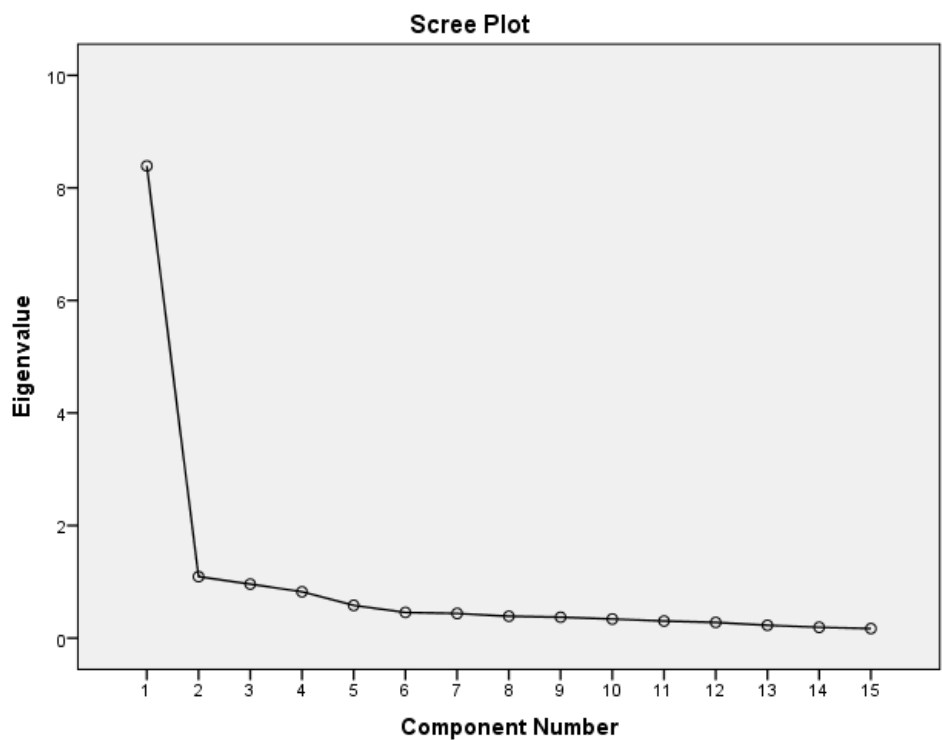


Figure 5.2: Scree Plot for Job Satisfaction  
(Source: Researcher’s calculations based on field data collection)

Following the “Scree Plot”, which represents the extraction of two factors using “Principal Component Analysis” (PCA), the “Rotated Component Matrix” (RCM) has arrived. The RCM will ensure the accommodation of the variables in the factors based on their “factor loadings”, thus, providing the final results.

Table 5.9: Principal Component Analysis (Component Matrix) for Job Satisfaction

	Component	
	1	2
My job provides me self-recognition at my workplace	.790	.218
I feel autonomous to do my job at my workplace	.621	.277

At work, I am willing to take responsibilities and be hard working	.741	.346
I get a feeling of accomplishment from my job	.803	.262
I get development and growth opportunities at my workplace	.772	-.114
I feel appreciated and connected at my workplace	.832	-.010
My work organization helps me to learn and develop leadership qualities	.782	-.026
I influence my colleagues with positive attitude and care	.693	.298
I feel spiritually fulfilled at my workplace	.757	.099
I love the way my colleagues get along with me and amongst themselves	.704	.193
I like the competence of my supervisor in making decisions	.732	-.052
My job provides for stable employment	.744	-.339
My job provides me with a steady and continuous income	.750	-.393
The working conditions of my job are good	.806	-.190
I am provided with a fair and equitable amount of pay	.660	-.567

Extraction Method: Principal Component Analysis.

a. 2 components extracted.

Source: Researcher's calculations based on field data collection

The rotation has been done using “Varimax with Kaiser Normalization” in three iterations. The components' arrangements have been done in the following manner, as illustrated below.

Table 5.10: Rotated Component Analysis for Job Satisfaction

	Component	
	1	2
My job provides me self-recognition at my workplace	.740	.354
I feel autonomous to do my job at my workplace	.650	.198
At work, I am willing to take responsibilities and be hard working	.786	.225
I get a feeling of accomplishment from my job	.778	.329
I get development and growth opportunities at my workplace	.508	.593
I feel appreciated and connected at my workplace	.622	.553
My work organization helps me to learn and develop leadership qualities	.573	.532
I influence my colleagues with positive attitude and care	.718	.230
I feel spiritually fulfilled at my workplace	.636	.422
I love the way my colleagues get along with me and amongst themselves	.658	.316
I like the competence of my supervisor in making decisions	.518	.519
My job provides for stable employment	.339	.743
My job provides me with a steady and continuous income	.308	.789
The working conditions of my job are good	.484	.673
I am provided with a fair and equitable amount of pay	.126	.861

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization. <sup>a</sup>

a. Rotation converged in 3 iterations.

Source: Researcher's calculations based on field data collection

5.1.4.1. Regression Analysis

The use of “regression analysis” is done to check the association as well as the specific degree and direction of the relationship between one or more “independent variables” and a “dependent variable”. “Linear Regression” has been used in the present study to examine if a set of predictor variables or “independent variables” are doing an excellent job in predicting an outcome variable or “dependent variable”. It also helps in analyzing which variables, in particular, are significant predictors of the outcome variable.

The use of regression tests would satisfy the first three objectives, which are centred on examining the association between “workplace spirituality” and “job satisfaction” in the first case, “job engagement” and “job satisfaction” in the second case and “job embeddedness” and “job satisfaction” in the third case.

5.1.5. Objective 3: To examine the relationship between Workplace Spirituality and Job Satisfaction

The third objective of the present research study aims to probe into the relationship between “workplace spirituality” and “job satisfaction”. The various factors of workplace spirituality have been examined by factor analysis, and their interconnection established job satisfaction.

Table 5.11: Linear Regression Test for Workplace Spirituality and Job Satisfaction

Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.229 <sup>a</sup>	.053	.020	.010		
a. Predictors: (Constant), SC, MW, AOV, IL, TRN, CMP, SOC						
Coefficients <sup>a</sup>						
Model	Unstandardized Coefficients		Standardized Coefficients		t	Sig.
	B	Std. Error	Beta			
1	(Constant)	1.799	.003		703.322	.000
	MW	-.001	.002	-.030	-.247	.805
	SOC	.001	.002	.051	.400	.690
	AOV	-.003	.002	-.192	-1.891	.060
	IL	.001	.002	.044	.404	.687
	TRN	-.002	.002	-.131	-1.279	.202
	CMP	-.001	.002	-.060	-.544	.587
	SC	.002	.001	.166	1.780	.076

a. Dependent Variable: JS

Source: Researcher's calculations based on field data collection

All the variables explaining workplace spirituality do not have any significant association with “job satisfaction”, as evidenced by their respective significance levels (p-values), which lie above the threshold criterion of 0.05.

5.1.6. Objective 4: To examine the impact of Job Engagement on Job Satisfaction

The fourth objective of the present research study aims to examine the relationship between job engagement and job satisfaction via establishing an interconnection between the two.

Table 5.12: Linear Regression Test for Job Engagement and Job Satisfaction

Model Summary					
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	
1	.108 <sup>a</sup>	.012	.010	.011	
a. Predictors: (Constant), JENG					
Coefficients <sup>a</sup>					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1	(Constant)	1.802	.001	1295.417	.000
	JENG	.002	.001	.108	.011
a. Dependent Variable: JS					

Source: Researcher's calculations based on field data collection

It is revealed that there exists a significant association between “job engagement” and “job satisfaction”, as observed by the level of significance (p-value), which is 0.01, lesser than the threshold limit of 0.05.

5.1.7. Objective 5: To analyze the impact of Job Embeddedness on Job Satisfaction

The fifth objective of the present research study aims to analyze the relationship between job engagement and job satisfaction via establishing an interconnection between the two.

Table 5.13: Linear Regression Test for Job Embeddedness and Job Satisfaction

Model Summary						
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate		
1	.090 <sup>a</sup>	.008	.006	.011		
a. Predictors: (Constant), JEBD						
Coefficients <sup>a</sup>						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.801	.002		973.487	.000
	JEBD	.002	.001	.090	2.222	.027

a. Dependent Variable: JS

Source: Researcher’s calculations based on field data collection

It is revealed that there exists a significant association between “job embeddedness” and “job satisfaction”, as observed by the level of significance (p-value), which is 0.02, lesser than the threshold limit of 0.05.

5.1.8. Consolidated Findings of the Pilot Study

All the findings of the pilot study conducted have been deliberated. The pilot survey considered five significant objectives, all of which have been attained in a proper sequence; hence, it would also be worthwhile to present the study results in a consolidated form.

<b>Objective 1: To examine the dominant factors of Workplace Spirituality among teachers of missionary schools</b>	An “Exploratory Factor Analysis” was conducted to identify the critical factors of workplace spirituality. Accordingly, according to the results of Principal Component Analysis and Rotated Component Analysis, seven factors were identified. They were “Meaningful Work” (MW), “Sense of Community” (SoC), “Alignment
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	with Organizational Values” (AOV), “Inner Life” (IL), “Transcendence” (TRN), “Compassion” (CMP) and “Spiritual Connection” (SC).
<b><i>Objective 2: To analyze the major determinants of Job Satisfaction among teachers of missionary schools</i></b>	Another “Exploratory Factor Analysis” was conducted to identify the critical factors of job satisfaction, and accordingly, a total of 2 factors were identified as per the results of Principal Component Analysis, and Rotated Component Analysis were “Higher Level Needs” (Self-Actualization Needs and Self-Esteem Needs) and “Lower-Level Needs” (Love and Belongingness Needs, Safety Needs and Physiological Needs)
<b><i>Objective 3: To examine the relationship between Workplace Spirituality and Job Satisfaction</i></b>	It was revealed that no workplace spirituality variables had any relationship with job satisfaction. There were a total of 7 variables of workplace spirituality which were “Meaningful Work” (MW), “Sense of Community” (SoC), “Alignment with Organizational Values” (AOV), “Inner Life” (IL), “Transcendence” (TRN), “Compassion” (CMP) and “Spiritual Connection” (SC). All these variables of workplace spirituality had no association with job satisfaction, as revealed by the linear regression test conducted.
<b><i>Objective 4: To examine the impact of Job Engagement on Job Satisfaction</i></b>	A linear regression test was conducted to know about the impact of “job engagement” on “job satisfaction”, and it was revealed that “job engagement” had a significant effect on “job satisfaction”.
<b><i>Objective 5: To analyze the impact of Job Embeddedness on Job Satisfaction</i></b>	A linear regression test was conducted to determine the impact of “job embeddedness” on “job satisfaction.” It was revealed that “job embeddedness” significantly impacted “job satisfaction”.

## 5.2. The Final Study

The final study considers a more robust sample size with the same quantitative analysis techniques applied in the pilot study. To “generalize” the findings, it is necessary to delve deeply into the sample to ensure that it represents the study’s population, i.e., teachers of missionary schools. In the final analysis, the sampling procedure generally encompasses identification of the “population,” choice of the “sample size,” and application of an

acceptable “sampling technique.” Furthermore, the final study also sheds valuable light on examining if the demographic variables of the participants have any association with workplace spirituality and job satisfaction.

**5.2.1. Demographic Profile of the Respondents**

Table 5.14 captures the “demographic” variables of the respondents, who are all teachers of various missionary schools located in multiple regions of West Bengal. It is observed that the number of female respondents exceeded the number of male respondents by a considerable margin in the proportion of 83:17. Most of the respondents who participated in the study belong to the age group of 45-55 years, while the age group of 25-34 years and 35-44 years also have a significant number of respondents. Most respondents have a moderate income ranging from INR 250001 – INR 50000, while a substantial amount of the respondents also have an income between INR 10001 – INR 25000 and INR 50001 – INR 75000 as well. Most of the respondents (n=410) are teachers of classes ranging from the kindergarten level to Standard V, followed by teachers (n=388) who are teaching in categories ranging from Standard VI to Standard X and teachers (n=307) teaching in classes of Standard XI and Standard XII. Besides, 35 of the total 1140 respondents are in administrative positions and either serve as the Principal, Vice Principal or the Dean of the missionary schools surveyed. The majority of the respondents (27%) have a work experience of more than 20 years, while those respondents having a work experience between 5 years to 10 years and 10 to 15 years comprise 19% and 18% of the total population.

Table 5.14: Demographic Statistics

Demographic Construct	Classification	Population Statistics	Percentage
Gender	<i>Male</i>	195	0.17
	<i>Female</i>	945	0.83
	<b>TOTAL</b>	<b>1140</b>	<b>1.00</b>
Age	<i>18-24</i>	09	0.01
	<i>25-34</i>	322	0.28
	<i>35-44</i>	327	0.29
	<i>45-55</i>	351	0.31
	<i>Above 55</i>	131	0.11
	<b>TOTAL</b>	<b>1140</b>	<b>1.00</b>
Monthly Income	<i>Below INR 10000</i>	16	0.01
	<i>INR 10001-INR 25000</i>	279	0.25
	<i>INR 25001-INR 50000</i>	546	0.48
	<i>INR 50001-INR 75000</i>	207	0.18
	<i>INR 75001-INR 100000</i>	57	0.05
	<i>Above INR 100000</i>	34	0.03
Designation	<b>TOTAL</b>	<b>1140</b>	<b>1.00</b>
	<i>KG-Standard V</i>	410	0.36
	<i>Standard VI-Standard X</i>	388	0.34
	<i>Standard XI-Standard XII</i>	307	0.27
	<i>Administrators</i>	35	0.03
Work Experience	<b>TOTAL</b>	<b>1140</b>	<b>1.00</b>
	<i>Below 3 years</i>	101	0.09
	<i>Above 3 years up to 5 years</i>	140	0.12
	<i>Above 5 years up to 10 years</i>	222	0.19
	<i>Above 10 years up to 15 years</i>	206	0.18
	<i>Above 15 years up to 20 years</i>	169	0.15
	<i>Above 20 years</i>	302	0.27
	<b>TOTAL</b>	<b>1140</b>	<b>1.00</b>

Source: Researcher's calculations based on field data collection

### 5.2.2. Test of Reliability

A “Cronbach’s Alpha” test has been performed to test whether the variables fit perfectly in the questionnaire. Accordingly, the “threshold limit” should be greater than 0.7. It is observed in Table 5.15 that in the case of every variable, the “Cronbach’s Alpha” score is above the required criterion of 0.7, indicating a perfect fit of all the variables in the questionnaire.



Table 5.15: Test of Reliability

Factor	Cronbach's Alpha	N of Items
<b>Workplace Spirituality (WS)</b>	<b>.962</b>	<b>37</b>
Meaningful Work (MW)	.883	5
Sense of Community (SoC)	.873	5
Alignment with Organizational Values (AOV)	.904	6
Inner Life (IL)	.860	5
Transcendence (TRN)	.826	5
Compassion (CMP)	.905	4
Spiritual Connection (SC)	.868	7
<b>Job Engagement (JENG)</b>	<b>.893</b>	<b>5</b>
<b>Job Embeddedness (JEBD)</b>	<b>.802</b>	<b>14</b>
<b>Job Satisfaction (JS)</b>	<b>.939</b>	<b>15</b>
Self-Actualization (SA)	.845	4
Self-Esteem (SEST)	.900	3
Love and Belongingness (LAB)	.832	4
Safety Needs (SN)	.862	2
Physiological Needs (PN)	.756	2

Source: Researcher's calculations based on field data collection

### 5.2.3. Test of Normality

First, it is essential to test for the normality of the samples. Assuming normality irrespective of the sample size is desirable for arriving at meaningful conclusions (Mishra et al., 2019). The rationale behind performing the “normality test” is to see if the data follows a normal distribution or not. In case it follows a “normal distribution”, then the data would be presented in the mean value, which would help draw a comparison between/among groups for the calculation of the “significance level” (p-value). If the data is not “normally distributed”, it would imply that the mean score is not a representative data value. A wrong selection of the expected value of a data set and a computed significance level by using this representative value is likely to give misinterpretations. The “normality” of the data is tested in the present study, after which it becomes easier to decide whether the mean would be applicable as a representative value of the data or not.

If relevant, then means would be compared using “parametric” tests. Otherwise, using medians would be applicable for comparing the groups using “non-parametric” tests.

*H<sub>0</sub>: The data for job satisfaction and workplace spirituality are normally distributed.*

*H<sub>1</sub>: The data for job satisfaction and workplace spirituality are not normally distributed.*

Table 5.16: Tests of Normality

	Kolmogorov-Smirnov <sup>a</sup>			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
Job Satisfaction	.068	1140	.182	.942	1140	.186
Workplace Spirituality	.060	1140	.171	.927	1140	.178

a. Lilliefors Significance Correction  
Source: Researcher’s calculations based on field data collection

In Table 5.16, two tests for testing “normality” have been performed. Since the dataset comprises less than 2000 items (samples), the “Shapiro-Wilk” test has been used. The p-value is more than 0.05 and 0.10 in the case of both variables. We can accept the alternative hypothesis and conclude that using a “parametric test” would be worthwhile to assess the statistical significance.

**5.2.4. Objective 1: To examine the dominant factors of Workplace Spirituality among teachers of missionary schools**

The first objective forms a vital part of the study as the key factors of workplace spirituality are examined by factor analysis. In this case, the objective is to meticulously examine the most dominant factors influencing workplace spirituality among the teachers of missionary schools in West Bengal. It calls for performing a “Principal Component Analysis” (PCA) to identify the relevant and account for the variation using a smaller number of variables. To this end, the “KMO and Bartlett’s Test of Sphericity” is performed to check whether the sample size is adequate and the relevance of undertaking the study.

Table 5.17: KMO and Bartlett's Test of Sphericity for Workplace Spirituality

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.956
	Approx. Chi-Square	9367.711
Bartlett's Test of Sphericity	df	666
	Sig.	.000

Source: Researcher’s calculations based on field data collection

As per the results obtained from “Principal Component Analysis”, the “KMO and Bartlett’s Test” confirms that the factor analysis is appropriate. Ideally, the values should be greater than 0.6. In the above case, the “KMO Test” statistic is 0.956 (greater than the idealistic figure of 0.6). The “p-value” is also significant at 5% level ( $p=0.000<0.05$ ). Thus, performing a “factor analysis” on the 37 variables shaping “workplace spirituality” is appropriate.

The “KMO and Bartlett’s Test” is succeeded by the “Total Variance Explained” (TVE), as illustrated in the following Table 5.17. The TVE will deliver results which would hint at the number of factors derived on the condition that “Eigen Values” are more significant than 1 (Eigen Values>1). Eigenvalues are “a special set of scalars associated with a linear system of equations”. They are also tagged as characteristic roots. It produces seven factors since, for others, the “Eigen Values” are less than unity and are not reported thus. It is proof of the fact that Component 1 explains 44.74% of the “total variance”, Component 2 for 5.79%, Component 3 for 5.21%, Component 4 for 3.73%, Component 5 for 3.41%, Component 6 for 2.87% and Component 7 for 2.77% of the total variance explained. Accordingly, the remaining factors represent lesser percentages of “Total Variances” as there is a gradual fall in their respective percentage.

Table 5.18: Exploratory Factor Analysis (Total Variance Explained) for Workplace Spirituality

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	16.555	44.744	44.744	16.555	44.744	44.744	4.966	13.422	13.422
2	2.146	5.799	50.543	2.146	5.799	50.543	4.358	11.779	25.201
3	1.930	5.217	55.760	1.930	5.217	55.760	3.876	10.476	35.677
4	1.381	3.732	59.492	1.381	3.732	59.492	3.763	10.169	45.847
5	1.264	3.417	62.909	1.264	3.417	62.909	3.132	8.464	54.311
6	1.062	2.871	65.781	1.062	2.871	65.781	2.961	8.003	62.314
7	1.025	2.772	68.552	1.025	2.772	68.552	2.308	6.238	68.552
8	.906	2.448	71.000						
9	.772	2.087	73.088						
10	.738	1.993	75.081						
11	.671	1.814	76.895						

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12	.640	1.731	78.626
13	.568	1.534	80.160
14	.533	1.441	81.601
15	.492	1.330	82.931
16	.484	1.308	84.240
17	.449	1.214	85.453
18	.443	1.198	86.651
19	.402	1.085	87.736
20	.374	1.011	88.747
21	.359	.970	89.718
22	.358	.967	90.684
23	.353	.954	91.638
24	.314	.848	92.486
25	.295	.796	93.282
26	.276	.745	94.027
27	.269	.726	94.752
28	.255	.689	95.441
29	.245	.661	96.103
30	.233	.629	96.732
31	.221	.596	97.328
32	.199	.536	97.865
33	.191	.517	98.381
34	.172	.464	98.846
35	.153	.413	99.259
36	.143	.386	99.645
37	.131	.355	100.000

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Extraction Method: Principal Component Analysis.

*Source: Researcher's calculations based on field data collection*

Using “Principal Component Analysis”, the variable has been extracted according to the condition that “Eigen Values” are greater than 1. The two factors have robust interdependence and hence decrease lower down the order. It is a common problem faced in “multi-collinearity” amongst variables.

Developed by Cattell (1966), the “Scree Plot” is the graphical representation of “Eigen Values” versus their “Component Numbers”. Scree Plot is “a graphical display of variance of each component in the data set, which is used to determine how many components should be retained to explain a high percentage of variation in the data”. The length or distance from one node to another captures the Eigenvalues. The distance between the

first two nodes is significantly greater than the subsequent ones. This occurrence has been captured in the following Scree Plot below.

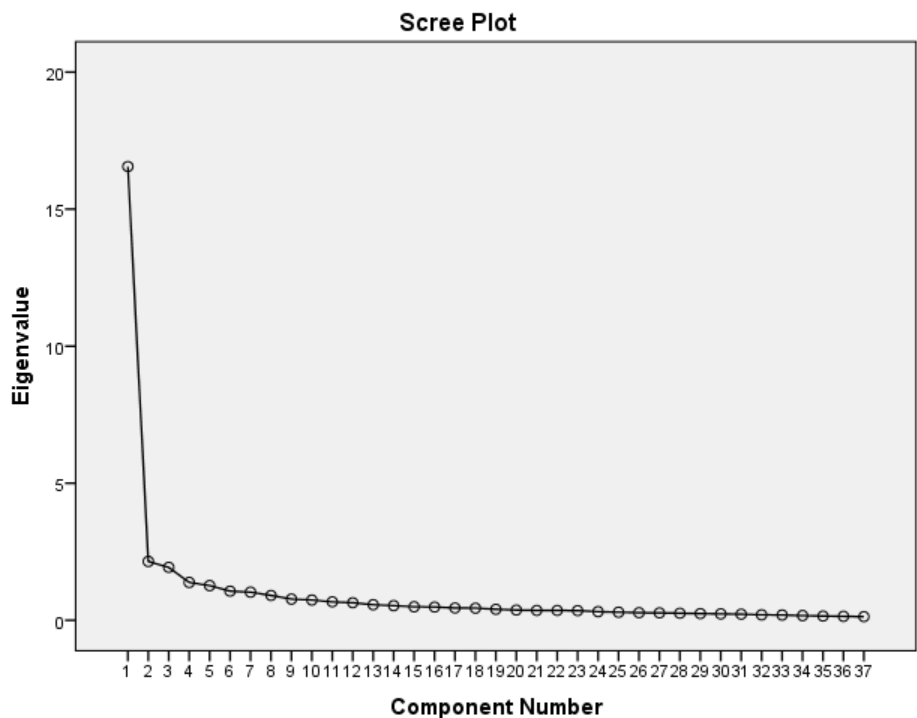


Figure 5.3: Screen Plot  
(Source: Researcher’s calculations based on field data collection)

Following the Scree Plot, which portrays two factors which have been extracted using “Principal Component Analysis” (PCA), we finally arrive at the “Rotated Component Matrix” (RCM) below. According to the RCM, the variables will get accommodated in the factors based on their factor loadings, thereby giving us our final result.

Table 5.19: Principal Component Analysis for Workplace Spirituality

	Component						
	1	2	3	4	5	6	7
I experience a connection between my work requirements and social life	.691	-.038	-.105	-.003	.139	.029	-.152
I find meaning or purpose at work	.721	-.209	-.195	.073	.088	-.049	-.298
The work I do is connected to what I think is important in life	.712	-.189	-.230	.157	.039	.003	-.307
I find a connection between my work and social good of my community	.728	-.175	-.172	.101	.095	.005	-.226

My spirit is energized by my work	.740	-.142	-.072	.121	.151	-.091	-.312
I feel like a part of community	.740	-.106	-.127	.058	-.033	-.396	.034
I am engaged to achieve a common goal	.727	-.138	-.186	.062	-.065	-.340	.048
I genuinely care about each other	.763	-.169	-.079	-.040	-.007	-.330	.069
There are teachers with whom I can share my concerns	.606	-.218	.045	-.258	-.229	-.301	.189
I work together to solve disagreements	.655	-.251	-.018	-.215	-.214	-.113	.271
I agree with organizational values	.747	-.043	-.269	.182	-.084	.132	.119
I feel that organization cares for us	.747	.157	-.371	.038	-.170	.194	.034
I feel that organization has a sense of right and wrong	.733	.188	-.361	-.037	-.175	.239	.059
I feel connected with organizational goals	.763	.088	-.366	.103	-.139	.210	.017
I respect and comply with organizational values to my personal values and beliefs	.655	-.003	-.280	.108	-.148	.373	.078
My personal problems do not have any bearing on the spiritual ethos of my workplace	.473	-.041	-.237	-.075	-.166	.017	.453
I look at life positively	.717	-.122	.167	.067	.030	-.145	-.020
I see myself as a spiritual person	.536	-.081	.398	.399	-.028	.101	.169
Praying is an important part of my life	.585	-.161	.338	.418	-.105	.078	-.012
I value my colleagues mental health	.783	-.233	.125	-.007	-.076	.003	-.042
Spiritual beliefs in my life play an important role in everyday work decisions	.637	-.106	.388	.407	-.096	.087	.050
I experience an energy or vitality at work	.767	-.080	-.091	.012	.229	-.080	.102
I experience moments at work where everything is blissful	.614	.150	-.010	-.057	.403	-.009	.296
I experience happiness at work	.754	.139	-.129	.002	.269	-.014	.041
I have moments at work in which I have no sense of time or space	.348	.040	.094	-.057	.652	.172	.204

I experience complete joy and ecstasy at work	.699	.216	-.035	.028	.408	-.045	.087
I sympathize with other colleagues	.706	-.264	.275	-.347	-.054	.135	-.013
I help my colleagues and relieve their sufferings	.719	-.207	.326	-.308	-.017	.184	.046
I try not to hurt the feelings of my colleagues	.673	-.246	.253	-.306	.019	.170	-.162
I always try to be kind to my colleagues	.720	-.231	.312	-.267	.004	.168	-.078
There are prayer or meditation groups within my workplace	.496	.348	.166	-.134	-.106	-.043	-.229
There is honesty, equality and harmony at my workplace	.653	.465	-.028	-.299	-.072	.058	-.141
At my workplace, there is a culture of openness and flexible thinking	.668	.450	.035	-.232	-.087	-.035	-.130
I am comfortable with discussing religion or spirituality at workplace and I feel it is an appropriate topic of discussion at workplace	.523	.478	.205	-.037	-.068	-.003	.067
I feel spiritual fulfilment has direct impact on my work performance	.604	.245	.378	.218	-.139	.053	.054
Health and wellness programs offered at my workplace motivates me to do well	.554	.520	.131	-.011	-.045	-.177	-.090
Flexi time at my workplace to fulfil my spirituality keeps me engaged in my job	.525	.490	.221	.197	-.074	-.194	.034

Extraction Method: Principal Component Analysis.

a. 7 components extracted.

*Source: Researcher's calculations based on field data collection*

The rotation has been done using “Varimax with Kaiser Normalization” in three iterations. The arrangements of the components have been done in the following manner, as illustrated below.

Table 5.20: Rotated Component Analysis for Workplace Spirituality

	Component						
	1	2	3	4	5	6	7
I experience a connection between my work requirements and social life	.504	.231	.269	.257	.124	.124	.239
I find meaning or purpose at work	.715	.123	.255	.246	.129	.159	.112
The work I do is connected to what I think is important in life	.717	.114	.323	.191	.175	.113	.066
I find a connection between my work and social good of my community	.650	.128	.297	.236	.178	.146	.157
My spirit is energized by my work	.710	.204	.155	.232	.214	.132	.169
I feel like a part of community	.515	.248	.159	.094	.186	.571	.126
I am engaged to achieve a common goal	.508	.195	.230	.093	.168	.558	.100
I genuinely care about each other	.473	.208	.164	.223	.168	.574	.172
There are teachers with whom I can share my concerns	.185	.169	.121	.379	.095	.657	-.006
I work together to solve disagreements	.154	.088	.300	.411	.144	.597	.064
I agree with organizational values	.379	.144	.598	.112	.271	.260	.168
I feel that organization cares for us	.341	.328	.706	.120	.093	.184	.097
I feel that organization has a sense of right and wrong	.277	.349	.725	.165	.048	.169	.111
I feel connected with organizational goals	.397	.264	.703	.120	.150	.167	.111
I respect and comply with organizational values to my personal values and beliefs	.262	.121	.711	.197	.209	.068	.103
My personal problems do not have any bearing on the spiritual ethos of my workplace	-.029	.049	.494	.098	.076	.481	.159
I look at life positively	.403	.240	.086	.301	.363	.322	.177
I see myself as a spiritual person	.110	.119	.116	.174	.734	.116	.170



Praying is an important part of my life	.284	.108	.128	.208	.716	.094	.030
I value my colleagues mental health	.416	.171	.230	.459	.349	.306	.097
Spiritual beliefs in my life play an important role in everyday work decisions	.236	.172	.142	.229	.757	.119	.086
I experience an energy or vitality at work	.437	.185	.263	.219	.189	.340	.422
I experience moments at work where everything is blissful	.154	.262	.210	.134	.128	.248	.649
I experience happiness at work	.410	.347	.313	.148	.123	.203	.462
I have moments at work in which I have no sense of time or space	.092	.035	.034	.177	.082	-.059	.761
I experience complete joy and ecstasy at work	.348	.379	.198	.094	.152	.161	.593
I sympathize with other colleagues	.214	.168	.156	.755	.190	.254	.133
I help my colleagues and relieve their sufferings	.155	.198	.172	.742	.255	.221	.203
I try not to hurt the feelings of my colleagues	.312	.171	.120	.728	.161	.112	.132
I always try to be kind to my colleagues	.264	.194	.134	.730	.252	.161	.165
There are prayer or meditation groups within my workplace	.191	.611	.077	.232	.088	.024	-.003
There is honesty, equality and harmony at my workplace	.187	.715	.321	.287	-.078	.073	.132
At my workplace, there is a culture of openness and flexible thinking	.206	.728	.249	.252	.005	.133	.115
I am comfortable with discussing religion or spirituality at workplace and I feel it is an appropriate topic of discussion at workplace	-.013	.648	.174	.120	.224	.101	.171
I feel spiritual fulfilment has direct impact on my work performance	.074	.487	.151	.184	.569	.093	.091

Health and wellness programs offered at my workplace motivates me to do well	.169	.736	.090	.028	.155	.132	.123
Flexi time at my workplace to fulfil my spirituality keeps me engaged in my job	.101	.667	.071	-.082	.370	.166	.126

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.<sup>a</sup>

a. Rotation converged in 10 iterations.

Source: Researcher's calculations based on field data collection

As observable, the list of 37 variables is decomposed into seven factors. Each factor is a compilation of closely-knitted variables. We can thus, rename the variables as follows:

Table 5.21: Renaming of Components of Workplace Spirituality

<b>Meaningful Work</b>	<ul style="list-style-type: none"> <li>• I experience a connection between my work requirements and social life</li> <li>• I find meaning or purpose at work</li> <li>• The work I do is connected to what I think is important in life</li> <li>• I find a connection between my work and social good of my community</li> <li>• My spirit is energized by my work</li> <li>• I look at life positively</li> <li>• I experience an energy or vitality at work</li> </ul>
<b>Spiritual Connection</b>	<ul style="list-style-type: none"> <li>• There are prayer or meditation groups within my workplace</li> <li>• There is honesty, equality and harmony at my workplace</li> <li>• At my workplace, there is a culture of openness and flexible thinking</li> <li>• I am comfortable with discussing religion or spirituality at workplace and I feel it is an appropriate topic of discussion at workplace</li> <li>• Health and wellness programs offered at my workplace motivates me to do well</li> <li>• Flexi time at my workplace to fulfil my spirituality keeps me engaged in my job</li> </ul>
<b>Alignment with Organizational Values</b>	<ul style="list-style-type: none"> <li>• I agree with organizational values</li> <li>• I feel that organization cares for us</li> <li>• I feel that organization has a sense of right and wrong</li> <li>• I feel connected with organizational goals</li> <li>• I respect and comply with organizational values to my personal values and beliefs</li> <li>• My personal problems do not have any bearing on the spiritual ethos of my workplace</li> </ul>
<b>Compassion</b>	<ul style="list-style-type: none"> <li>• I value my colleague's mental health</li> <li>• I sympathize with other colleagues</li> <li>• I help my colleagues and relieve their sufferings</li> <li>• I try not to hurt the feelings of my colleagues</li> <li>• I always try to be kind to my colleagues</li> </ul>
<b>Inner Life</b>	<ul style="list-style-type: none"> <li>• I see myself as a spiritual person</li> <li>• Praying is an important part of my life</li> </ul>

	<ul style="list-style-type: none"> <li>• <i>Spiritual beliefs in my life play an important role in everyday work decisions</i></li> <li>• <i>I feel spiritual fulfilment has direct impact on my work performance</i></li> </ul>
<b>Sense of Community</b>	<ul style="list-style-type: none"> <li>• <i>I feel like a part of community</i></li> <li>• <i>I am engaged to achieve a common goal</i></li> <li>• <i>I genuinely care about each other</i></li> <li>• <i>There are teachers with whom I can share my concerns</i></li> <li>• <i>I work together to solve disagreements</i></li> </ul>
<b>Transcendence</b>	<ul style="list-style-type: none"> <li>• <i>I experience moments at work where everything is blissful</i></li> <li>• <i>I experience happiness at work</i></li> <li>• <i>I have moments at work in which I have no sense of time or space</i></li> <li>• <i>I experience complete joy and ecstasy at work</i></li> </ul>

*Source: Researcher's Conceptualization*

### 5.2.5. Objective 2: To analyse the major determinants influencing Job Satisfaction among teachers of missionary schools

Just like the tests performed to fulfill the previous objective of the study, the same approach has been followed in the case of the present goal of probing into the critical determinants of “job satisfaction” among teachers of missionary schools.

Accordingly, a “KMO Bartlett’s Test of Sphericity” has been conducted, followed by an “Exploratory Factor Analysis”, “Principal Component Analysis”, and then the “Rotated Component Matrix” has been arrived at, providing the critical components of the “job satisfaction”.

*Table 5.22: KMO and Bartlett's Test of Sphericity for Job Satisfaction*

Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		.943
	Approx. Chi-Square	11369.011
Bartlett's Test of Sphericity	df	105
	Sig.	.000

*Source: Researcher's calculations based on field data collection*

The “KMO Test” reports a value of 0.943, greater than the “threshold limit” of 0.5. The significance of the “p-value” is observed at the 5% level, given that  $p=0.00$  ( $p<0.05$ ). Hence, performing a “factor analysis” on the 15 variables of “job satisfaction” is worthwhile. According to the “Total Variance Explained” (TVE) results, “Eigen Values”, which are more significant than one, are taken into consideration. It produces two factors since, for others, the “Eigen Values” are less than unity and are not reported. It is proof

that Factor 1 (Component) explains 54.80% of the total variance, and Factor 2 (Component 2) explains 7.66% of the total variance.

Table 5.23: Exploratory Factor Analysis (Total Variance Explained) for Job Satisfaction

Component	Initial Eigenvalues			Extraction Sums of Squared Loadings			Rotation Sums of Squared Loadings		
	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %	Total	% of Variance	Cumulative %
1	8.220	54.802	54.802	8.220	54.802	54.802	5.642	37.611	37.611
2	1.104	7.361	62.163	1.104	7.361	62.163	3.683	24.552	62.163
3	.906	6.039	68.202						
4	.838	5.587	73.789						
5	.637	4.243	78.032						
6	.481	3.205	81.238						
7	.478	3.186	84.424						
8	.392	2.616	87.040						
9	.368	2.456	89.496						
10	.337	2.247	91.742						
11	.306	2.038	93.780						
12	.250	1.666	95.446						
13	.240	1.599	97.045						
14	.238	1.587	98.632						
15	.205	1.368	100.000						

Extraction Method: Principal Component Analysis.

Source: Researcher’s calculations based on field data collection

A “Scree Plot” graph has also been represented in Figure 5.4.

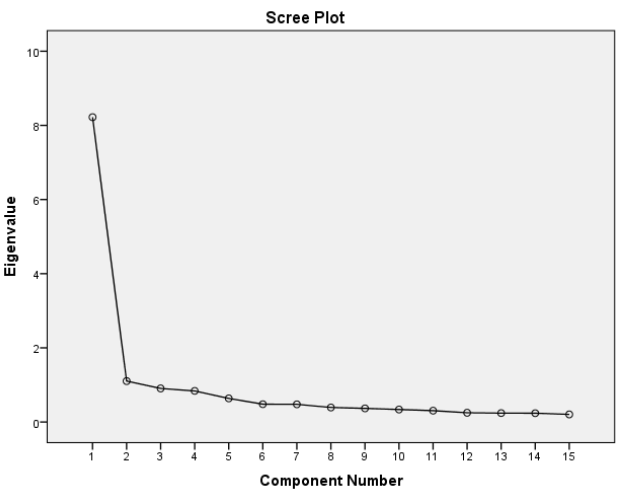


Figure 5.4: Scree Plot  
(Source: Researcher’s calculations based on field data collection)

The results of the “Principal Component Analysis” have been captured in Table 5.24, followed by the results of the “Rotated Component Matrix” (RCM), which is represented in Table 5.25.

Table 5.24: Principal Component Analysis for Job Satisfaction

	Component	
	1	2
My job provides me self-recognition at my workplace	.797	-.126
I feel autonomous to do my job at my workplace	.633	-.205
At work, I am willing to take responsibilities and be hard working	.711	-.177
I get a feeling of accomplishment from my job	.805	-.111
I get development and growth opportunities at my workplace	.778	-.051
I feel appreciated and connected at my workplace	.806	-.075
My work organization helps me to learn and develop leadership qualities	.787	-.090
I influence my colleagues with positive attitude and care	.670	-.328
I feel spiritually fulfilled at my workplace	.719	-.185
I love the way my colleagues get along with me and amongst themselves	.697	-.299
I like the competence of my supervisor in making decisions	.759	-.028
My job provides for stable employment	.722	.448
My job provides me with a steady and continuous income	.727	.492
The working conditions of my job are good	.804	.224
I am provided with a fair and equitable amount of pay	.659	.512

Extraction Method: Principal Component Analysis.  
a. 2 components extracted.

Source: Researcher’s calculations based on field data collection

Table 5.25: Rotated Component Analysis for Job Satisfaction

	Component	
	1	2
My job provides me self-recognition at my workplace	.713	.379
I feel autonomous to do my job at my workplace	.629	.218
At work, I am willing to take responsibilities and be hard working	.674	.287
I get a feeling of accomplishment from my job	.709	.396
I get development and growth opportunities at my workplace	.652	.427
I feel appreciated and connected at my workplace	.688	.425
My work organization helps me to learn and develop leadership qualities	.682	.402
I influence my colleagues with positive attitude and care	.732	.141
I feel spiritually fulfilled at my workplace	.686	.285
I love the way my colleagues get along with me and amongst themselves	.737	.181
I like the competence of my supervisor in making decisions	.623	.435
My job provides for stable employment	.307	.792
My job provides me with a steady and continuous income	.284	.831

The working conditions of my job are good	.507	.662
I am provided with a fair and equitable amount of pay	.219	.805

Extraction Method: Principal Component Analysis.  
Rotation Method: Varimax with Kaiser Normalization.  
a. Rotation converged in 3 iterations.

Source: Researcher’s calculations based on field data collection

As observable, the list of 15 variables is decomposed into two factors. Each factor is a compilation of closely-knitted variables. We can thus, rename the variables as follows:

Table 5.26: Renaming of Components of Job Satisfaction

<b>Higher-Level Needs (Self-Actualization Needs and Self-Esteem Needs)</b>	<ul style="list-style-type: none"> <li>• My job provides me self-recognition at my workplace</li> <li>• I feel autonomous to do my job at my workplace</li> <li>• At work, I am willing to take responsibilities and be hard working</li> <li>• I get a feeling of accomplishment from my job</li> <li>• I get development and growth opportunities at my workplace</li> <li>• I feel appreciated and connected at my workplace</li> <li>• My work organization helps me to learn and develop leadership qualities</li> </ul>
<b>Lower-Level Needs (Love and Belongingness Needs, Safety Needs and Physiological Needs)</b>	<ul style="list-style-type: none"> <li>• I influence my colleagues with positive attitude and care</li> <li>• I feel spiritually fulfilled at my workplace</li> <li>• I love the way my colleagues get along with me and amongst themselves</li> <li>• I like the competence of my supervisor in making decisions</li> <li>• My job provides for stable employment</li> <li>• My job provides me with a steady and continuous income</li> <li>• The working conditions of my job are good</li> <li>• I am provided with a fair and equitable amount of pay</li> </ul>

Source: Researcher’s calculations based on field data collection

### 5.2.6. Objective 3: To examine the relationship between Workplace Spirituality and Job Satisfaction

The third objective of the present research study aims to probe into the relationship between “workplace spirituality” and “job satisfaction”. The various factors of workplace spirituality have been examined by factor analysis, and their interconnection established job satisfaction.

#### Empirical Specification

The regression equation as we know is:  $Y = \alpha + \beta X + c$

Where Y= dependent variable

$\alpha$ = a constant, which equals the value of Y when the value of X=0

$\beta$ =coefficient of X, which is the slope of the regression line

c=error term in predicting the value of Y, given the value of X.

Thus, the regression equation would be as follows:

$$\hat{JS} = \alpha + \text{AVG. } \beta_1 \text{MW} (MW_1 + MW_2 + MW_3 + MW_4 + MW_5 / 5) + \text{AVG. } \beta_2 \text{SOC} (SOC_1 + SOC_2 + SOC_3 + SOC_4 + SOC_5 / 5) + \text{AVG. } \beta_3 \text{AOV} (AOV_1 + AOV_2 + AOV_3 + AOV_4 + AOV_5 + AOV_6 / 6) + \text{AVG. } \beta_4 \text{IL} (IL_1 + IL_2 + IL_3 + IL_4 + IL_5 / 5) + \text{AVG. } \beta_5 \text{TRN} (TRN_1 + TRN_2 + TRN_3 + TRN_4 + TRN_5 / 5) + \text{AVG. } \beta_6 \text{CMP} (CMP_1 + CMP_2 + CMP_3 + CMP_4 / 4) + \text{AVG. } \beta_7 \text{SC} (SC_1 + SC_2 + SC_3 + SC_4 + SC_5 + SC_6 + SC_7 / 7) + \text{Error term}$$

It has been explored that the coded variables follow a “normal distribution”. Hence it is ideal to go for “parametric” tests. Typically, the technique of “Ordinary Least Square” (OLS) is used for the estimation of the coefficient of “linear regression” equations which describes the relationship between one or more “independent variables” and a “dependent variable”. Therefore, performing a “Linear Regression” would be ideal in this scenario.

The use of “regression analysis” is primarily done for checking the association as well as the specific degree and direction of the relationship between one or more “independent variables” and a “dependent variable”. “Linear Regression” has been used in the present study to examine if a set of predictor variables or “independent variables” are doing an excellent job in predicting an outcome variable or “dependent variable”. It also helps in analyzing which variables, in particular, are significant predictors of the outcome variable.

**5.2.6.1. Regression Analysis of Model 1: Workplace Spirituality (WS) and Job Satisfaction (JS)**

where, y = JS

*Table 5.27: Results of the Regression Analysis- Model 1 (Workplace Spirituality and Job Satisfaction)*

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.113 <sup>a</sup>	.013	.007	.036

a. Predictors: (Constant), SC, CMP, MW, IL, TRN, AOV, SOC

		Coefficients <sup>a</sup>			t	Sig.
Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta		
1	(Constant)	1.775	.004		437.697	.000
	MW	.004	.003	.058	1.139	.255
	SOC	-.004	.003	-.058	-1.112	.266
	AOV	.003	.003	.051	1.032	.302
	IL	-.001	.003	-.009	-.209	.834
	TRN	.006	.003	.104	2.344	.019
	CMP	-.002	.003	-.026	-.590	.555
	SC	-.002	.002	-.037	-.921	.357

a. Dependent Variable: JS

Source: Researcher's calculations based on field data collection

Table 5.27 reveals a “model summary” and “coefficients”. Entries in “model summary” give an overall reflection of the model fit, where the emphasis is given on “R Square”, which describes a 13 per cent variation in the model. In the section of “Coefficients”, “Beta” under the column of “Standardized Coefficients” and “Sig.” or p-value is given emphasis. While the former predicts the degree and direction of influence between “predictor variable” and “outcome variable”, the latter reveals whether there exists any association between the “predictor variable” and the “outcome variable”.

The significance of the individual constructs reveals that only TRN (Transcendence) is associated with JS (Job Satisfaction), as indicated by its p-value, which is 0.01, lesser than the criterion of 0.05. This finding supports Tehubijuluw (2014) findings and Lawong et al. (2018).

### 5.5.6.2. Regression Analysis of Model 2: Workplace Spirituality (WS) and Lower-Level Needs (LLN)

where y = LLN

Table 5.28: Results of the Regression Analysis – Model 2 (Workplace Spirituality and Lower-level Needs)

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.089 <sup>a</sup>	.008	.002	.04742

a. Predictors: (Constant), SC, CMP, MW, IL, TRN, AOV, SOC



		Coefficients <sup>a</sup>			t	Sig.
Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta		
1	(Constant)	1.775	.005		331.995	.000
	MW	.001	.004	.010	.195	.845
	SOC	-.006	.004	-.079	-1.523	.128
	AOV	.007	.004	.094	1.911	.056
	IL	.001	.004	.009	.205	.838
	TRN	.005	.003	.070	1.563	.118
	CMP	-.002	.004	-.024	-.555	.579
	SC	-.004	.003	-.050	-1.230	.219

a. Dependent Variable: LLN

*Source: Researcher's calculations based on field data collection*

The “Model Summary” of the Table 5.28 reveals that “R Square” only describes 0.08% variations. However, looking at the independent variables, it is shown that none of them is associated with Lower-Level Needs (LLN) of Job Satisfaction. However, AOV (Alignment with Organizational Values) has a significant as well as a positive relationship with Lower-Level Needs (LLN) of Job Satisfaction as evidenced by its level of significance (Sig.) or p-value of 0.05 and Beta value of 0.09. This finding is backed by literature like Crotts (2007) who explored that higher organizational alignment results in increased job satisfaction levels, which lowers the employee turnover rate. Nadeem & Akhter (2016) also investigated a similar finding and concluded that “alignment with organizational values” increases trust among employees, ultimately enhancing employees' satisfaction with their job.

### 5.2.6.3. Regression Analysis of Model 3: Workplace Spirituality (WS) and Higher-Level Needs (HLN)

where y = HLN

*Table 5.29: Results of the Regression Analysis – Model 3 (Workplace Spirituality and Higher-level Needs)*

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.074 <sup>a</sup>	.005	-.001	.04250

a. Predictors: (Constant), SC, CMP, MW, IL, TRN, AOV, SOC

		Coefficients <sup>a</sup>			t	Sig.
Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta		
1	(Constant)	1.764	.005		368.107	.000
	MW	.000	.004	.001	.029	.977
	SOC	-.005	.004	-.075	-1.429	.153
	AOV	.006	.003	.085	1.729	.049
	IL	.001	.003	.007	.162	.872
	TRN	.004	.003	.052	1.169	.242
	CMP	-.001	.003	-.019	-.443	.658
	SC	-.002	.003	-.037	-.923	.356

a. Dependent Variable: HLN

*Source: Researcher's calculations based on field data collection*

The “Model Summary” of the Table 5.29 reveals that “R Square” describes only 0.05% variations. However, looking at the independent variables, it is revealed that all the other variables of “workplace spirituality” do not have any relationship with Higher Level Needs (HLN) of Job Satisfaction. However, only AOV (Alignment with Organizational Values) has a significant as well as a positive relationship with Higher Level Needs (HLN) of “job satisfaction” as evidenced by its level of significance (Sig.) or p-value of 0.04 ( $p < 0.05$ ) and Beta value of 0.08. This finding can also be backed by the literature (Crotts, 2007; Nadeem & Akhter, 2016).

#### 5.2.6.4. Regression Analysis of Model 4: Workplace Spirituality (WS) and Job Engagement (JENG)

where  $y = \text{JENG}$

*Table 5.30: Results of the Regression Analysis – Model 4 (Workplace Spirituality and Job Engagement)*

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.795 <sup>a</sup>	.631	.629	.393

a. Predictors: (Constant), SC, CMP, MW, IL, TRN, AOV, SOC

		Coefficients <sup>a</sup>			t	Sig.
Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta		
1	(Constant)	-.024	.044		-.544	.587
	MW	.167	.034	.153	4.907	.000
	SOC	.065	.035	.059	1.851	.064
	AOV	.162	.032	.153	5.085	.000
	IL	-.028	.030	-.026	-.956	.340
	TRN	.349	.028	.332	12.231	.000
	CMP	.054	.029	.054	1.837	.057
	SC	.220	.024	.225	9.110	.000

a. Dependent Variable: JENG

Source: Researcher's calculations based on field data collection

The “Model Summary” of the Table 5.30 reveals that “R Square” describes 63.1% variations in Job Engagement (JENG). It is also evidenced that amongst all the variables of workplace spirituality, “TRN” (Transcendence) has the most profound influence, as revealed by its Beta value of 0.332. All of the workplace spirituality variables have a significant positive relationship with “JENG” (Job Engagement), as shown by their level of significance (Sig.), except for “SOC” (Sense of Community) and “IL” (Inner Life), which have no relationship with “JENG” (Job Engagement). There hardly exists any research studies that try to establish a direct association between all key variables of “workplace spirituality” and “job engagement”. Some literature, like Lee et al. (2014), has argued that by using “job engagement” as a mediating variable, the impact of “workplace spirituality” on employee service delivery can be strengthened. Erstwhile studies have considered only a few variables of workplace spirituality like “meaningful work”, “sense of community”, and “alignment with organizational values” (Sharma & Hussain, 2012; Petchsawang & McLean, 2017). They have tried to establish their liaison with “job engagement”, and the findings yielded significant results.

#### 5.2.6.5. Regression Analysis of Model 5: Workplace Spirituality (WS) and Job Embeddedness (JEBD)

where y = JEBD

Table 5.31: Results of the Regression Analysis – Model 5 (Workplace Spirituality and Job Embeddedness)

Model Summary					
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	
1	.799 <sup>a</sup>	.639	.636	.300	

a. Predictors: (Constant), SC, CMP, MW, IL, TRN, AOV, SOC

Coefficients <sup>a</sup>						
Model		Unstandardized	Standardized		t	Sig.
		Coefficients	Coefficients			
		B	Std. Error	Beta		
1	(Constant)	.661	.034		19.574	.000
	MW	.023	.026	.027	.879	.379
	SOC	.104	.027	.121	3.852	.000
	AOV	.124	.024	.151	5.075	.000
	IL	-.016	.023	-.019	-.716	.474
	TRN	.142	.022	.176	6.544	.000
	CMP	.069	.022	.081	3.084	.002
	SC	.314	.018	.416	17.012	.000

a. Dependent Variable: JEBD

Source: Researcher's calculations based on field data collection

The “Model Summary” of the Table 5.31 reveals that “R Square” describes 63.9% variations in “JEBD” (Job Embeddedness). It is also evidenced that in almost all the variables of workplace spirituality, “SC” (Spiritual Connection) has the most profound influence, as revealed by its Beta value of 0.416. It is also shown that all the variables of “workplace spirituality” have a significant and positive relationship with “job embeddedness” except “MW” (Meaningful Work) and “IL” (Inner Life). There is a shortage of literature examining the association between “workplace spirituality” and “job embeddedness”, just like research studies examining the relationship between “workplace spirituality” and “job engagement”. These findings are supported by Rajappan et al. (2017), who explored that a certain variable of “workplace spirituality” like “meaningful work” and “spiritual connection” had a relationship with “job embeddedness”. However, as per the results, it is evidenced that only “meaningful work” does not have any association with “job embeddedness”. Furthermore, Nair (2018) has also concluded with similar findings. Of late, a study done by Huang et al. (2021) concluded that “workplace spirituality” had a relationship with “job embeddedness”,

wherein only a few variables of “workplace spirituality” like “meaningful work”, “sense of community,” and “inner life” were taken into consideration.

### 5.2.7. Objective 4: To examine the impact of Job Engagement on Job Satisfaction

The fourth objective of the present research study aims to examine the relationship between job engagement and job satisfaction via establishing an interconnection between the two.

Table 5.32: Results of the Regression Analysis – Job Engagement and Job Satisfaction

Model Summary					
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	
1	.086 <sup>a</sup>	.007	.006	.011	
a. Predictors: (Constant), JENG					
Coefficients <sup>a</sup>					
Model		Unstandardized	Standardized	t	Sig.
		Coefficients	Coefficients		
		B	Std. Error	Beta	
1	(Constant)	1.802	.001		1387.967
	AVGJENG	.001	.001	.086	2.144

a. Dependent Variable: JS

Source: Researcher’s calculations based on field data collection

The “Model Summary” of the Table 5.32 reveals that “R Square” hardly describes any variations in Job Satisfaction (JS). However, when examining the association between “Job Engagement” (JENG) (independent variable) and “Job Satisfaction” (JS) (dependent variable), there exists a significant relationship between the two variables, as evidenced by their level of significance (Sig.) or p-value of 0.03 (p<0.05). The results support the findings of (Soon & Manikayasagam, 2015; Tepayakul & Rinthaisong, 2018; Reissova & Papay, 2021).

5.2.8. Objective 5: To analyse the impact of Job Embeddedness on Job Satisfaction

The fifth objective of the present research study aims to analyze the relationship between job engagement and job satisfaction via establishing an interconnection between the two.

Table 5.33: Results of the Regression Analysis – Job Embeddedness and Job Satisfaction

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.081 <sup>a</sup>	.007	.006	.036

a. Predictors: (Constant), JEBD

Coefficients <sup>a</sup>						
Model		Unstandardized		Standardized	t	Sig.
		Coefficients		Coefficients		
		B	Std. Error	Beta		
1	(Constant)	1.771	.005		384.297	.000
	JEBD	.006	.002	.081	2.748	.006

a. Dependent Variable: JS

Source: Researcher’s calculations based on field data collection

The “Model Summary” of the Table 5.33 reveals that “R Square” is hardly describing any variations in Job Satisfaction (JS). However, looking at the association between “Job Embeddedness” (JEBD) (independent variable) and “Job Satisfaction” (JS) (dependent variable), there exists a significant relationship between the two variables as evidenced by their level of significance (Sig.) or p-value of 0.00 ( $p<0.05$ ) and Beta value of 0.081. It is ably supported by studies done by Ha & Kim (2010), who explored a significant relationship between “job embeddedness” and “job satisfaction”, and Ozcelik & Cenkci (2014), who also found an association, although partial, which would influence job satisfaction.

5.2.9. Impact of Demographic Variables on Workplace Spirituality among teachers of missionary schools

The present analysis has examined if missionary school teachers' demographic variables are associated with workplace spirituality. “demographics” refers to particular “characteristics of a population”. Demographic variables are independent variables by

definition because they cannot be manipulated. In research, demographic variables may be either categorical (“gender”, “race”, “marital status”, etc.) or continuous (“age”, “qualification”, “income”, “family size”, etc.). In the present analysis, “gender”, “age”, “monthly income”, “teacher of class”, and “work experience” has been considered.

#### **5.2.9.1. Chi-Square Test and Phi and Cramer’s V Test**

A “Chi-Square” test has been run. “Chi-Square” test, also known as the “Pearson Chi-Square” test, is used for the determination of a statistically significant difference between the “expected frequencies” and the “observed frequencies” in one or more categories of a contingency table, i.e. comparison of observed results with expected results. This statistical test’s primary purpose is to check whether the difference between “observed data” and “expected data” is due to chance or a relationship between the studied variables.

The results of the “Chi-Square” test have been captured in Table Nos. 5.34, 5.35, 5.36, 5.37 and 5.38. The “Chi-Square” test has been followed by “Phi and Cramer’s V”. “Phi and Cramer’s V” assesses the strength of the association between the variables. A standard “Chi-Square” test would report the existence or non-existence of an association or significance between variables, but fails to convey the strength of the association between the variables. This shortcoming of a lone “Chi-Square” Test is met by “Phi and Cramer’s V” Test by observing its value which reports the strength of the association as it reveals the measure of association between the variables, thus stating the importance of the statistical findings. It is noteworthy that while making statistical inferences from “Phi & Cramer’s V”, the value of “Phi” is neglected as it gives the approximate amount of shared variance between two variables. In comparison, “Cramer’s V” is considered to be used to examine the association between two variables. “Cramer’s V” is interpreted by looking at its value where a value of 0 indicates “no relationship”, a matter of 0.2 or less would indicate “weak relationship”, any value between 0.2 and 0.3 indicates “moderate relationship”, and any value above 0.3 would mean a “strong relationship”. The association between “gender” and “workplace spirituality” has been examined below.

Table 5.34: Results of Chi-square Test (Gender and Workplace Spirituality)

Chi-Square Tests			
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	324.742 <sup>a</sup>	344	.765
Likelihood Ratio	295.541	344	.972
Linear-by-Linear Association	3.666	1	.056
N of Valid Cases	1140		

a. 334 cells (76.8%) have an expected count less than 5. The minimum expected count is .01.

Source: Researcher's calculations based on field data collection

Table 5.34 reveals that there does not exist any relationship between gender and workplace spirituality, as evidenced by the p-value ( $p=0.76>0.05$ ). Since there is no relationship between gender and workplace spirituality, it would be impracticable to conduct the “Phi & Cramer’s V” Test. Hence, only the “Chi-Square” test has been performed.

The association between “age” and “workplace spirituality” has been examined below.

Table 5.35: Results of Chi-square Test (Age and Workplace Spirituality)

Chi-Square Tests			
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	107.420 <sup>a</sup>	86	.059
Likelihood Ratio	116.699	86	.015
Linear-by-Linear Association	.007	1	.935
N of Valid Cases	1140		

a. 118 cells (67.8%) have expected count less than 5. The minimum expected count is .17.

Symmetric Measures			
		Value	Approximate Significance
Nominal by Nominal	Phi	.307	.059
	Cramer's V	.307	.059
N of Valid Cases		1140	

Source: Researcher's calculations based on field data collection

Table 5.35 reveals a significant relationship between age and “workplace spirituality”, as evidenced by the p-value ( $p=0.05$ ). The “Cramer’s V” reports the strength of the association, which is above 0.3, meaning a strong relationship between age and



workplace spirituality. The association between “monthly income” and “workplace spirituality” has been examined below.

Table 5.36: Results of Chi-square Test (Monthly Income and Workplace Spirituality)

Chi-Square Tests			
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	476.628 <sup>a</sup>	430	.040
Likelihood Ratio	386.779	430	.934
Linear-by-Linear Association	.207	1	.649
N of Valid Cases	1140		

a. 443 cells (84.9%) have an expected count of less than 5. The minimum expected count is .03.

Symmetric Measures			
		Value	Approximate Significance
Nominal by Nominal	Phi	.647	.040
	Cramer's V	.289	.040
N of Valid Cases		1140	

Source: Researcher’s calculations based on field data collection

Table 5.36 reveals that there exists a significant relationship between monthly income and “workplace spirituality”, as evidenced by the p-value ( $p=0.04<0.10$ ). The “Cramer’s V” reports the strength of the association, which is 0.28, indicating a moderately strong relationship between monthly income and workplace spirituality. The association between “teacher of class” and “workplace spirituality” has been examined below.

Table 5.37: Results of Chi-square Test (Teacher of Class and Workplace Spirituality)

Chi-Square Tests			
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	386.215 <sup>a</sup>	344	.078
Likelihood Ratio	379.412	344	.092
Linear-by-Linear Association	.497	1	.481
N of Valid Cases	1140		

a. 337 cells (77.5%) have expected count of less than 5. The minimum expected count is .04.

Source: Researcher’s calculations based on field data collection

Table 5.37 reveals no relationship between the teacher of the class and workplace spirituality, as evidenced by the p-value ( $p=0.05>0.07$ ). Since there is no relationship between the teacher of the class and workplace spirituality, it would be impracticable to conduct the “Phi & Cramer’s V” Test. Hence, only the “Chi-Square” test has been

performed. The association between “work experience” and “workplace spirituality” has been examined below.

Table 5.38: Results of Chi-square Test (Work Experience and Workplace Spirituality)

Chi-Square Tests			
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	449.405 <sup>a</sup>	430	.250
Likelihood Ratio	469.597	430	.091
Linear-by-Linear Association	8.954	1	.003
N of Valid Cases	1140		

a. 473 cells (90.6%) have expected count of less than 5. The minimum expected count is .09.

Source: Researcher’s calculations based on field data collection

Table 5.38 reveals no relationship between work experience and workplace spirituality, as evidenced by the p-value ( $p=0.25>0.05$ ). As there exists no relationship between work experience and workplace spirituality, it would be impracticable to perform a “Phi and Cramer’s V” test for their association. Hence, only the “Chi-Square” test has been completed.

**5.2.10. Impact of Demographic Variables on Job Satisfaction among teachers of missionary schools**

The present analysis has examined if missionary school teachers' demographic variables are associated with job satisfaction. Like the previous case, “gender”, “age”, “monthly income”, “teacher of class”, and “work experience” has been considered.

**5.2.10.1. Chi-Square Test and Phi and Cramer’s V Test**

A “Chi-Square” test and a “Phi and Cramer’s V Test” have been performed to check for the inter-relationships between various demographic variables of missionary school teachers and job satisfaction.

The association between “gender” and “job satisfaction” has been examined below.

Table 5.39: Results of Chi-square Test (Gender and Job Satisfaction)

Chi-Square Tests			
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	42.326 <sup>a</sup>	41	.414
Likelihood Ratio	40.201	41	.506
Linear-by-Linear Association	.088	1	.767
N of Valid Cases	1140		

a. 38 cells (45.2%) have expected count of less than 5. The minimum expected count is .17.

Source: Researcher's calculations based on field data collection

Table 5.39 reveals that there exists no relationship between gender and “job satisfaction”, as evidenced by the p-value ( $p=0.41>0.05$ ). As there exists no relationship between gender and “job satisfaction”, it would be impracticable to perform a “Phi and Cramer’s V” to test for their association. Hence, only the “Chi-Square” test has been performed.

The association between “age” and “job satisfaction” has been examined below.

Table 5.40: Results of Chi-square Test (Age and Job Satisfaction)

Chi-Square Tests			
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	161.570 <sup>a</sup>	164	.539
Likelihood Ratio	142.267	164	.889
Linear-by-Linear Association	.134	1	.715
N of Valid Cases	1140		

a. 134 cells (63.8%) have expected count less than 5. The minimum expected count is .01.

Source: Researcher's calculations based on field data collection

Table 5.40 reveals no relationship between age and job satisfaction, as evidenced by the p-value ( $p=0.53>0.05$ ). As there exists no relationship between age and “job satisfaction”, it would be impracticable to perform a “Phi and Cramer’s V” to test for their association. Hence, only the “Chi-Square” test has been performed. The association between “monthly income” and “job satisfaction” has been examined below.

Table 5.41: Results of Chi-square Test (Monthly Income and Job Satisfaction)

Chi-Square Tests			
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	224.291 <sup>a</sup>	205	.049
Likelihood Ratio	204.168	205	.503
Linear-by-Linear Association	3.030	1	.082

N of Valid Cases 1140

a. 188 cells (74.6%) have expected count less than 5. The minimum expected count is .03.

Source: Researcher's calculations based on field data collection

Symmetric Measures			
		Value	Approximate Significance
Nominal by Nominal	Phi	.307	.049
	Cramer's V	.307	.049
N of Valid Cases		1140	

Source: Researcher's calculations based on field data collection

Table 5.41 reveals that there exists a significant relationship between monthly income and “job satisfaction”, as evidenced by the p-value ( $p=0.04<0.05$ ). The “Cramer's V” reports the strength of the association, which is above 0.4, meaning a solid relationship between monthly income and “job satisfaction”.

The association between “teacher of class” and “job satisfaction” has been examined below.

Table 5.42: Results of Chi-square Test (Teacher of Class and Job Satisfaction)

Chi-Square Tests			
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	162.882 <sup>a</sup>	164	.510
Likelihood Ratio	164.521	164	.474
Linear-by-Linear Association	.336	1	.562
N of Valid Cases	1140		

a. 142 cells (67.6%) have expected count less than 5. The minimum expected count is .04.

Source: Researcher's calculations based on field data collection

Table 5.42 reveals that there exists no relationship between the teacher of the class and “job satisfaction”, as evidenced by the p-value ( $p=0.51>0.05$ ). As there exists no connection between the teacher of class and “job satisfaction”, it would be impracticable to perform a “Phi and Cramer's V” to test for their association. Hence, only the “Chi-Square” test has been performed. The association between “work experience” and “job satisfaction” has been examined below.

Table 5.43: Results of Chi-square Test (Work Experience and Job Satisfaction)

Chi-Square Tests			
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	204.717 <sup>a</sup>	205	.492

Likelihood Ratio	203.285	205	.521
Linear-by-Linear Association	2.078	1	.149
N of Valid Cases	1140		

a. 155 cells (61.5%) have expected count less than 5. The minimum expected count is .09.

*Source: Researcher's calculations based on field data collection*

Table 5.43 reveals that there exists no relationship between work experience and “job satisfaction”, as evidenced by the p-value ( $p=0.49>0.05$ ). As there exists no relationship between work experience and “job satisfaction”, it would be impracticable to perform a “Phi and Cramer’s V” to test for their association. Hence, only the “Chi-Square” test has been performed.

### 5.2.11. Consolidated Findings of the Final Study

The present study had five significant objectives, all of which have been attained in a proper sequence; hence, it would also be worthwhile to present the results in a consolidated form.

Firstly, the dominant factors of Workplace Spirituality among teachers of missionary schools were examined. Exploratory Factor Analysis and Principal Component Analysis were conducted to investigate the chief elements of “workplace spirituality”. Accordingly, seven factors were found which were renamed as “meaningful work” (MW), “spiritual connection” (SC), “alignment with organizational values” (AOV), “compassion” (CMP), “inner life” (IL), “sense of community” (SoC) and “transcendence” (TRN).

Secondly, the significant determinants of Job Satisfaction among teachers of missionary schools were analyzed. Exploratory Factor Analysis and Principal Component Analysis were conducted to investigate the major determinants of “job satisfaction”. Accordingly, two factors were obtained. They were renamed as “higher level needs” and “lower-level needs.” The former comprises “self-actualization” and “self-esteem” needs. The lower-level needs include “love and belongingness”, “safety”, and “physiological” conditions.

Thirdly, the relationship between Workplace Spirituality and Job Satisfaction was examined, wherein various factors of “workplace spirituality” formed the “independent variables” and “job satisfaction” constituted the “dependent variable”, which was tested

by performing a regression test. To this end, five different models were framed, with each model trying to push the relationship between “workplace spirituality” and “job satisfaction” differently by considering various factors of job satisfaction. The emphasis of Model 1 was on the overall examination of “workplace spirituality” and “job satisfaction”. Model 2 considered “workplace spirituality” and only the lower-level needs of “job satisfaction” as per “Maslow’s Theory of Needs”, which were Love and Belongingness Needs, Safety Needs and Physiological Needs. Likewise, Model 3 considered “workplace spirituality” and only the higher-level needs of “job satisfaction” as per “Maslow’s Theory of Needs”, which were Self-Actualization Needs and Self-Esteem Needs of “job satisfaction”. Both Model 4 and Model 5 considered “workplace spirituality” factors as independent variables. However, testing its knitting with “job engagement” and “job embeddedness” revealed that both are significant predictors of “job satisfaction”. In the case of Model 1, it was found that only “transcendence” had a substantial relationship with “job satisfaction”. At the same time, other variables of “workplace spirituality” indicated insignificant or no association with “job satisfaction”. Both Model 2 and Model 3 revealed that only “Alignment with Organizational Values” (AOV) had a significant relationship with lower-level needs and higher-level needs of “job satisfaction”, respectively. At the same time, other variables of “workplace spirituality” showed no association. Model 4 revealed that all the variables of “workplace spirituality” had a relationship with “job engagement” except “Inner Life” (IL). In contrast, Model 5 revealed that all the variables of “workplace spirituality” had a relationship with “job embeddedness” except “Meaningful Work” (MW) and “Inner Life” (IL).

Fourthly, the impact of Job Engagement on Job Satisfaction was examined. “Regression Test” was performed to find the effect of “job engagement” on “job satisfaction”. The results revealed that “job engagement” significantly impacted “job satisfaction”.

Lastly, the impact of Job Embeddedness on Job Satisfaction was analyzed. “Regression Test” was again performed to find the effect of “job embeddedness” on “job satisfaction”. The results revealed that “job embeddedness” significantly impacted “job satisfaction”.

Additionally, the respective association of various demographic variables of missionary school teachers like “gender”, “age”, “monthly income”, “teacher of class”, and “work experience” with “workplace spirituality” as well as “job satisfaction” were explored. Hence, a “Chi-Square” test and a “Phi and Cramer’s V” test were performed to assess the

association between the variables. It was explored through the “Chi-Square” test that except for age and monthly income, none of the demographic variables of missionary school teachers had a relationship with “job satisfaction” except “work experience”. It was also observed by “Phi and Cramer’s V” that age had a strong association with “job satisfaction” while age had a moderate relationship with “job satisfaction”.

In the case of the impact of demographic variables of missionary school teachers on job satisfaction, it was evidenced that none of the demographic variables had any effect on job satisfaction. It was explored through the “Chi-Square” test. Because of the lack of any relationship between the various demographic variables and “job satisfaction”, the “Phi and Cramer’s V” test became impracticable to perform.

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*Chapter 6*

**FINDINGS, RECOMMENDATIONS & CONCLUSION**

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## Chapter 6: Findings, Recommendations and Conclusion

### Chapter Orientation

*The current chapter aims to reveal the study's significance and explain the interest to the readers. The present chapter of the thesis contains detailed discussions of the findings about the various objectives of the thesis. The current chapter also entails a conclusion which is a summarized version of relevant points having proposition of novel investigations.*

### 6.1. Discussion of Findings

The present chapter on “deliberations of research findings” contains an interpretation and summarization of the pivotal aspects of research findings. The current chapter elucidates the intricacies and insights gathered from the data analysis conducted in the previous chapter. Regarding the proposition made to the “research questions” proposed, along with the survey of literature conducted, the deliberations in the present branch aim at developing meaningful associations with the introductory chapter by illustrating how the thesis would enhance the understanding of the readers, especially when talking in the context of fathoming the research problem. Hence, in the current chapter, the findings stemming from the data analysis have been presented in a compressed manner.

#### 6.1.1. Findings pertaining to Objective 1

The study's first objective aimed to examine the dominant factors of “workplace spirituality”. Following the data collected from the sample about the factors influencing “workplace spirituality”, factor analysis has been conducted to yield the dominant aspects to be “meaningful work”, “spiritual connection”, “alignment with organizational values”, “compassion”, “inner life”, “sense of community” and “transcendence”.

### 6.1.2. Findings pertaining to Objective 2

The study's second objective aimed to analyze the significant determinants of "job satisfaction". For the variables that influence "job satisfaction," factor analysis results reveal that higher-level needs, viz. "self-actualization" and "self-esteem" needs are the most influential. It is followed by "love and belongingness needs," "safety needs," and "physiological needs" from the Lower-Level Needs.

### 6.1.3. Findings pertaining to Objective 3

The third goal of this study was to look at the relationship between "workplace spirituality" and "job satisfaction." To this effect, 213 missionary school teachers were asked how they thought spirituality affected job satisfaction.

Five different interpretations have been examined to establish the relationship between i) workplace spirituality and job satisfaction, ii) workplace spirituality and lower-level needs (as a determinant of job satisfaction), iii) workplace spirituality and higher-level needs (as a determinant of job satisfaction), iv) workplace spirituality and job engagement and v) workplace spirituality and job embeddedness. It was done to provide more scope for further research and to gain insights into the impact of workplace spirituality on different dimensions of job satisfaction.

**i) Workplace Spirituality and Job Satisfaction:** As per the first model, it is found that amongst all the variables of "workplace spirituality", only "transcendence" has a significant and positive relationship with "job satisfaction". It could be because transcendence provides individuals with "peak experiences" in which they can transcend their concerns and reflect from a higher perspective. These experiences strengthen individuals with strong positive emotions and develop a sense of awareness. This finding substantiates literature by (Habeeb & Khan, 2018).

**ii) Workplace Spirituality and Lower-Level Needs:** As per the second model, it is found that only "alignment with organizational values" has a significant and positive relationship with lower-level needs (LLN) of job satisfaction. It is because alignment with organizational values becomes important as it generates cues essential for managers to communicate with employees about "what to do" and "what not to do". Alignment with

an organisation's values helps increase employee job satisfaction and decrease employee turnover. Unfortunately, no studies exist that try to establish or explain a relationship between workplace spirituality and lower-level needs.

**iii) Workplace Spirituality and Higher-Level Needs:** As per the third model, it is found that only “alignment with organizational values” has a significant and positive relationship with higher-level needs (HLN) of job satisfaction. The same rationale given as a justification in the previous finding of workplace spirituality and lower-level conditions can also be stated in this case, wherein alignment with the values of an organization results in increased job satisfaction. Unfortunately, no studies exist that try to establish or explain a relationship between workplace spirituality and higher-level needs.

**iv) Workplace Spirituality and Job Engagement:** As per the fourth model, it is found that all the variables of “workplace spirituality” have a significant and positive relationship with “job engagement”, except for “sense of community” and “inner life”. A possible explanation for this could be that some teachers may not feel they belong to the workplace community, and as a result, they hardly care about others or share concerns with their colleagues. It usually happens with rigid and introverted employees who prefer to stay in their bubble. This finding substantiates literature by Klein & D’Aunno (1986), who also found a similar result, but studies by (Royal & Rossi, 1996; McGinty et al., 2008) show a significant and positive relationship between workplace spirituality and job satisfaction.

Similarly, inner life also showed no relationship with job engagement. It can be argued that certain teachers do not see themselves as spiritual persons, which affects the overall decisions they make at the workplace. It is usually the case with hard-nosed teachers who have a high penchant for tough realms of professional ambitions and are self-centred. This finding goes against the results of Vorina (2013).

**v) Workplace Spirituality and Job Embeddedness:** As per the fifth model, it is found that all the variables of “workplace spirituality” have a significant and positive relationship with “job engagement”, except for “meaningful work” and “inner life”. Meaningful work is all concerned with helping people feel a part of something more significant than the people themselves. When it happens, individuals get motivated by the

tasks set before them and simultaneously get inspiration to give their best. When individuals get into a position that they feel significant, it makes them feel an authentic link to their career and society around them, which makes them more engaged in their job and thus results in employee retention, i.e. job embeddedness. In this case, meaningful work did not have any significant and positive impact on job embeddedness. A possible explanation is that teachers may not experience a connection between work requirements and social life or find energy in their work. It implies that teachers no longer feel a strong sense of purpose or meaning in their work. This finding goes against the conclusion of Kim (2021), who found a positive and significant relationship between meaningful work and job embeddedness.

Similarly, inner life showed no relationship between “workplace spirituality” and “job embeddedness”. Like the case in job engagement where inner life had no ties, the same reason can also be stated here where certain teachers do not see themselves as spiritual persons who have a bearing on the overall decisions they make at the workplace. It is usually the case with hard-nosed teachers who have a high penchant for tough realms of professional ambitions and are self-centred. This finding differs from Ampofo et al. (2017), who found a positive and significant relationship between the inner life and job embeddedness.

#### **6.1.4. Findings pertaining to Objective 4**

The fourth objective examined the impact of job engagement on job satisfaction. It has been found that job engagement is significantly and positively related to job satisfaction, as evidenced by the significance level or “p-value”, which is lesser than the acceptable value of 0.05. Job engagement entails the enthusiasm and dedication a worker feels toward their job. It is well-documented that teachers should also feel a certain degree of confidence, dedication and commitment, which keeps them engaged in their careers. It can be argued that teachers of missionary schools get a lot of happiness from their job, derive an enriched personal feeling of life from their job and do not feel stressed while doing a job. It results in the teachers of missionary schools being highly engaged in their careers. This finding is backed by a study by Soon & Manikayasagam (2015), who concluded with the same result.

### **6.1.5. Findings pertaining to Objective 5**

The fifth objective of the study aimed to analyze the impact of job embeddedness on job satisfaction. It has been found that job embeddedness is significantly and positively related to job satisfaction, as evidenced by the significance level or “p-value”, which is lesser than the acceptable value of 0.05. Job embeddedness is the collection of forces that influence “employee retention”. The emphasis is on factors that keep an employee on the job rather than the psychological process one goes through quitting. It can be opined that the teachers of missionary schools feel emotionally and psychologically connected to their colleagues, which reduces their job leaving intention. More often than not, the teaching job in a missionary school suits the religious, ethical, and cultural environments of the missionary school teachers. Moreover, missionary school teachers would not want to lose flexitime, commuting, work relationships and other critical endeavours by quitting their current job, which keeps them embedded on the job. This result is supported by Ampofo et al. (2017) and Liu (2018).

### **6.1.6 Impact of demographic variables on Workplace Spirituality and Job Satisfaction**

The impact of demographic variables concerning missionary school teachers in terms of how they influence both “workplace spirituality” and “job satisfaction” were taken as an additional avenue for utilizing the application of statistical data (included in sections 5.2.9 and 5.2.10). It was revealed that only age and monthly income had a significant association with workplace spirituality. In the case of age, it can be asserted that as individuals age, they become more inclined to lead a spiritual life full of positive vibes blended with love, compassion and transcendence, which could also reflect in their *modus operandi* at the workplace too. The degree of workplace spirituality is very much reflected in the attitudes and behaviour of missionary school teachers, especially those belonging to the aged group. Monthly income, too, had a significant association with workplace spirituality. One could argue that if missionary school teachers aren't paid enough, it could hurt their growth and make it hard for them to be spiritual at work. This finding substantiates the literature (Jason & Sudha, 2015; Arockiam, 2021). Besides, it was also revealed that gender, age, teacher of class and work experience did not have any

association with job satisfaction, except for monthly income, which is strongly associated with job satisfaction. It needs absolutely no explanation that money is a source of motivation. When talking in the context of missionary schools or any other organization, it can be concluded that the income of an individual is a prodigious determination of the fact as to the extent to which individuals may be satisfied with their job.

## **6.2. Implications of the Study**

It would be impracticable to claim that all the findings of the current research study can be generalized and applied to all workplaces. Notwithstanding this, a pioneering study in the present research domain is likely to raise a host of questions which are not capable of being addressed by the results derived in the current study. More research is needed, which should be both “quantitative” and “qualitative”, which surely could enhance the value of the study and thus add more relevance to the existing literature in the present research domain.

### **6.2.1. Academic Implications of the Study**

The study by Vlas (2017) can have practical implications, the most important being the teachers retained by an institution, as the institution’s ultimate aim is to help teachers discover their life signs during their work. It would create an open platform for institutions to bolster the teachers' personal growth by enhancing their “job satisfaction” levels through “workplace spirituality”. Institutions can also make teachers realize that spiritual activities at the workplace like “meaningful work”, “alignment with organizational values”, and a “sense of community” can generate an atmosphere of trust, which itself will lead to job satisfaction. Besides, educational institutions, whether missionary or not, should give adequate focus on various kinds of spiritual lectures and meditation. It will help the workplace become more spiritual and smooth out the sudden culture change. It would create an authentic and trustworthy environment and make it easier for people to be more committed to their jobs and enjoy their work. It would help cut down on "job absenteeism" and "job embeddedness." Also, spirituality practises in the workplace are very helpful to educational institutions. Teachers are very likely to act

according to their values and morals, which makes for good work culture. The sector of education can obtain significant benefits from practices of workplace spirituality. It will keep the employees and employer informed about the performance of tasks and fine-tune their working methods. It happens as employees have a high chance of becoming more ethical regarding their respective values and behaviour, increasing trust in an organization. It will help educational institutions gain a competitive edge in having better quality teachers.

Job satisfaction ensures better professional growth, class performance and productivity of schools. The professional and personal satisfaction of teachers also gets enhanced accordingly. A satisfied teacher exhibits positive workplace behaviour and creates more significant organizational commitment. Teachers who are contented tend to demonstrate more significant levels of skilful competence, and the effectiveness of schools depends mainly on the work satisfaction of the teachers in the system.

Schools and other higher educational institutions must generate a positive atmosphere and scope for building/fostering workplace spirituality that is of prime importance to administrators and policymakers who take strategic decisions to maximize the potential of their human resources constructively and coherently.

### **6.2.2. Societal Implications of the Study**

Dirkx (2013) opines that organizations have failed to move forward in responding to the growing need for spirituality in workplaces. Thus, “workplace spirituality” remains highly complicated, vague and somewhat ineffective. Furthermore, attempts to provide a concrete idea or understanding of the term “spirituality” and how it is viewed from the lens of an organization have posed an enormous hurdle, complicating organizational policy making at the grass-root level (Khaled et al. 2012; Sekerka, and Yacobian, 2018). A considerable drawback, in this case, would imply that organizations are missing unique opportunities by not integrating spiritual policies, which could otherwise result in obtaining positive values and meeting the critical requirements of a workplace (Mitchell and Beninger, 2015). Moreover, in light of a fragile society which is characterized by chaos, bedlam, and ever-mounting stress, the mantra of workplace spirituality is much needed and highly relevant (Vlas, 2017). Peak experiences of spirituality strengthen

individuals with strong positive emotions and develop a sense of awareness (Messerly, 2017).

Spiritual values are integral to school education as the holistic development of a child can be achieved if the purpose of life is explained. Incorporating this value brings growth in children's bodies, minds and souls, which fosters their overall character development.

### **6.3. Scope for Future Research**

The research study is comprehensive enough to consider the impact of workplace spirituality on "job engagement" and "job embeddedness", yet there exist opportunities for expanding the study in different contexts. Future researchers should study other models to incorporate workplace spirituality in organizations more fruitfully. A common observation has been that most of the research in the domain of "workplace spirituality" and "job satisfaction" have used "job satisfaction" as the "dependent variable". Instead, variables like "organizational commitment", "organizational citizenship behaviour", "job engagement", "job absenteeism", and "job embeddedness" could be used as dependent variables, which would provide intriguing results and pave a new avenue for research. Future researchers can consider exploring the impact of workplace spirituality on the "efficiency" and "productivity" of employees.

More in-depth research across various states could be conducted to get a more comprehensive grasp of the role of "workplace spirituality" in fostering "job satisfaction". The study can also find its applications in the context of other service organizations like corporates, hospitals, NGOs, and higher educational institutions.

The present research study has been heavily focused on surveying teachers of missionary schools across several regions of West Bengal. There are opportunities here as the survey can extend to other areas of India.



## 6.4. Conclusive Remarks

The present study concludes by restating the core research statements and pinpoints its primary aspects, thereby explaining the relevance of the work and its contribution to the current research domain.

The current study sought to examine the impact of workplace spirituality on job satisfaction among teachers of missionary schools while exploring the critical determinants of workplace spirituality and job satisfaction. The study also analyzed the effect of job engagement and job embeddedness on job satisfaction.

When examining the dominant factors of workplace spirituality among teachers of missionary schools, “meaningful work,” “spiritual connection,” “alignment with organizational values,” “compassion,” “inner life,” “sense of community,” and “transcendence” were observed to be the most critical influencing factors.

Two levels of needs were discerned when analyzing the major determinants of job satisfaction among teachers of missionary schools. The “higher level needs” comprising of “self-actualization needs” and “self-esteem needs.” The “lower level needs” encompassing “love and belongingness needs,” “safety needs”, and “physiological needs” were discerned.

The relationship between workplace spirituality and job satisfaction presented five different models, each explaining a unique relationship with workplace spirituality. Model 1 revealed that transcendence had a significant positive relationship with job satisfaction. Model 2 and Model 3 stated that “alignment with organizational values” had a substantial positive relationship with lower and higher needs. In Model 4, it was observed that “meaningful work”, “alignment with organizational values”, “transcendence”, “compassion”, and “spiritual connection” had a significant and positive relationship with job engagement. Finally, Model 5 showed that a “sense of community”, “alignment with organizational values”, “transcendence”, “compassion”, and “spiritual connection” had a significant and positive relationship with job engagement.

Further, a significant and positive relationship was observed between job engagement and job satisfaction and between job embeddedness and job satisfaction.

In examining the impact of demographic variables on missionary school teachers, it was found that “age” and “monthly income” were significantly associated with workplace spirituality. Moreover, “monthly income” showed a substantial degree of association with job satisfaction.

The present study is unique in that it presents a large number of constructs which have been investigated, analyzing the possible relationships between them according to empirical criteria. The engaging participation of the respondents has facilitated the collection of primary data and has primarily been instrumental in stimulating and adding to meaningful research findings. To produce meaningful work by integrating its value with the organisational and individual level participants, school-level education, which is the cornerstone of all educational systems, must encourage workplace spirituality for all stakeholders (teachers in particular). It will make them more responsive to the community and the society, where selfless rendering service based on trust, welfare and satisfaction would be beneficial. It would also facilitate better communication and interactions that would be instrumental in creating a culture based on integrity, honesty and trust.

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## Annexure-I (Research Instrument: Structured Questionnaire)

### Impact of Workplace Spirituality on Job Satisfaction: A study among teachers of missionary schools

#### QUESTIONNAIRE

I, Fr. A. Peter Arockiam, S.J., Vice Principal of Commerce (Evening) and Management, St. Xavier's College (Autonomous), Kolkata, am also pursuing my doctoral studies from the same institution. I am conducting a research study to find out the impact of workplace spirituality on job satisfaction among teachers in selected missionary schools. Hence, I request your cooperation in my research endeavour by filling up this questionnaire and providing me with your opinions to the respective questions. It will take 10-12 minutes to complete this survey. The information provided will be kept confidential and will be used only for academic purpose.

Thank you in advance for your cooperation.

Yours Sincerely,

Fr. A. Peter Arockiam, S.J.

Name of your institution: \_\_\_\_\_

Place of institution (Town/City/District/State): \_\_\_\_\_

Location of the Institution (Rural/Urban/Semi-Urban): \_\_\_\_\_

Type of Institution (Aided/Un-Aided/Partly-Aided): \_\_\_\_\_

Gender Affiliation (Boys/Girls/Co-Educational): \_\_\_\_\_

#### Demographic Profile

<b>Gender</b>	<input type="checkbox"/> Male	<input type="checkbox"/> Female			
<b>Age</b>	<input type="checkbox"/> 18-24	<input type="checkbox"/> 25-34	<input type="checkbox"/> 35-44	<input type="checkbox"/> 45-54	<input type="checkbox"/> Above 55
<b>Monthly Income</b>	<input type="checkbox"/> INR Below 10 K	<input type="checkbox"/> INR 10.1 K-25 K	<input type="checkbox"/> INR 25.1 K-50 K	<input type="checkbox"/> INR 50.1 K-1 L	<input type="checkbox"/> Above INR 1 L
<b>Teacher of Classes</b>	<input type="checkbox"/> Primary Level (KG-5)	<input type="checkbox"/> Secondary Level (6-10)	<input type="checkbox"/> Higher Secondary Level (11-12)	<input type="checkbox"/> Administrators (Principal/Vice Principal/Dean)	<input type="checkbox"/> Other (Please specify)
<b>Work Experience</b>	<input type="checkbox"/> Below 5 years	<input type="checkbox"/> 6 – 10 years	<input type="checkbox"/> 11 -15 years	<input type="checkbox"/> 16 – 20 years	<input type="checkbox"/> Above 20 years

Kindly rate the above questions in the range of 1-5, where, 1=Strongly Disagree; 2=Somewhat Disagree; 3=Neutral; 4=Somewhat Agree; 5= Strongly Agree

### PART I- Spirituality among school teachers

		1	2	3	4	5
<b>MW1</b>	I experience a connection between my work requirements and social life (values, beliefs and behaviour).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>MW2</b>	I find meaning or purpose at work	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>MW3</b>	The work I do is connected to what I think is important in life.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>MW4</b>	I find a connection between my work and social good of my community	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>MW5</b>	My spirit is energized by my work.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

		1	2	3	4	5
<b>SOC1</b>	Employees feel like a part of community.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>SOC2</b>	Employees engaged to achieve a common goal.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>SOC3</b>	Employees genuinely care about each other.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>SOC4</b>	There are employees with whom I can share my concerns	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>SOC5</b>	I work together to solve disagreements	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

		1	2	3	4	5
<b>AOV1</b>	I agree with organizational values	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>AOV2</b>	I feel that organization cares for them	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>AOV3</b>	I feel that organization has a sense of right and wrong	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>AOV4</b>	I feel connected with organizational goal	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>AOV5</b>	I respect and comply with organizational values to my personal values and beliefs	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>AOV6</b>	My personal problems do not have any bearing on the spiritual ethos of my workplace	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

		1	2	3	4	5
<b>IL1</b>	I look at life positively	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>IL2</b>	I see myself as a spiritual person	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>IL3</b>	Praying is an important part of my life	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>IL4</b>	I value my colleagues' mental health	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>IL5</b>	Spiritual beliefs in my life play an important role in everyday work decisions.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

		1	2	3	4	5
<b>TRN1</b>	I experience an energy or vitality at work	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>TRN2</b>	I experience moments at work where everything is blissful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>TRN3</b>	I experience happiness at work.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>TRN4</b>	I have moments at work in which I have no sense of time or space	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

<b>TRN5</b>	I experience complete joy and ecstasy at work	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
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		<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<b>CMP1</b>	I sympathize with other co-workers	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>CMP2</b>	I help my co-workers and relieve their sufferings	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>CMP3</b>	I try not to hurt the feelings of my co-workers	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>CMP4</b>	I always try to be kind to my co-workers	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

		<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<b>SC1</b>	There are prayer or meditation groups within my workplace	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>SC2</b>	There is honesty, equality and harmony at my workplace	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>SC3</b>	At my workplace, there is a culture of openness and flexible thinking	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>SC4</b>	I am comfortable with discussing religion or spirituality at workplace and I feel it is an appropriate topic of discussion at workplace	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>SC5</b>	I feel spiritual fulfilment has direct impact on my work performance	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>SC6</b>	Health and wellness programs offered at my workplace motivates me to do well	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>SC7</b>	Flexi time at my workplace to fulfil my spirituality keeps me engaged in my job	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

		<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<b>JENG1</b>	I get a lot of happiness from my job	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>JENG2</b>	I feel a strong enthusiasm for my job	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>JENG3</b>	I feel an enriched personal feeling of life from my job	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>JENG4</b>	I feel confident in the future prospects of my job	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>JENG5</b>	I don't feel stressful while doing my job	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

		<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<b>JEBD1</b>	I am very much involved in the job	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>JEBD2</b>	I often keep busy at workplace	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>JEBD3</b>	I am satisfied with the kind of job I do	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>JEBD4</b>	I would often think of quitting this job if I am not psychologically or emotionally connected to my colleagues	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>JEBD5</b>	I feel psychologically and emotionally connected with my colleagues (Links).	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>JEBD6</b>	I am satisfied with the grievance redressal mechanism addressed by my organization	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>JEBD7</b>	My job suits the Religious Environment of my workplace	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>JEBD8</b>	My job suits the Ethical Environment of my workplace	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>JEBD9</b>	My job suits the Cultural Environment of my workplace	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>JEBD10</b>	By quitting my job, I would lose Flexitime	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

<b>JEED11</b>	By quitting my job, I would lose Commuting	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>JEED12</b>	By quitting my job, I would lose Work Relationships	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>JEED13</b>	By quitting my job, I would lose Key Endeavours	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>JEED14</b>	By quitting my job, I would lose Perks	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

**PART-II: Job Satisfaction among school teachers (Maslow's Needs Theory)**

		<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<b>SA1</b>	My teaching job provides me self-recognition at my workplace	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>SA2</b>	I feel autonomous to do my job at my workplace	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>SA3</b>	At work, I am willing to take responsibilities and be hard working	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>SA4</b>	I get a feeling of accomplishment from my job	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

		<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<b>SEST1</b>	I get development and growth opportunities at my workplace	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>SEST2</b>	I feel appreciated and connected at my workplace	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>SEST3</b>	My work organization helps me to learn and develop leadership qualities	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

		<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<b>LAB1</b>	I influence my colleagues with positive attitude and care	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>LAB2</b>	I feel spiritually fulfilled at work	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>LAB3</b>	I love the way my colleagues get along with me and amongst themselves	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>LAB4</b>	I like the competence of my supervisor in making decisions	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

		<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<b>SN1</b>	My job provides for stable employment	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>SN2</b>	My job provides me with a steady and continuous income	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

		<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	<b>5</b>
<b>PN1</b>	The working conditions of my job are good	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
<b>PN2</b>	I am provided with a fair and equitable amount of pay	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

*Thank you for your participation in the survey!*

## THESIS

## ORIGINALITY REPORT

0%

SIMILARITY INDEX

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