

*Full Length Research Paper*

# Role of spirituality in job satisfaction and organizational commitment among faculty of institutes of higher learning in Pakistan

Muhammad Ehsan Malik and Basharat Naeem\*

Institute of Business Administration, University of the Punjab, Pakistan

Accepted 25 November, 2016

This study aimed at investigating whether or not job satisfaction and organizational commitment of faculty members are grounded in their spirituality. A survey-based descriptive research design was used to collect the data from faculty members of three public and five private Higher Education Institutions (HEIs) in Pakistan. Stepwise regression procedure was employed to analyze the data. Spiritual dimensions such as self determination, organizational mode, transactional mode, self control, small group mode, transformational mode and enrichment of self were found to be related to organizational commitment of the faculty. However, variance in job satisfaction was explained by self determination, transformational mode, organizational mode and ideopraxis. Academic administrators of HEIs are suggested to design and execute organization-wide changes for the provision of ample opportunities to faculty members to realizing their need of spiritual development so as to experience higher satisfaction with their jobs and become more committed to their educational institutions. This study is first of its kind (to the best knowledge of the researchers) to provide initial insights regarding the role of relational dynamics of spirituality in job satisfaction and organizational commitment of the teachers of Institutions of higher learning particularly in developing country like Pakistan.

**Key words:** Spirituality, job satisfaction, organizational commitment, faculty, Higher Education Institutions (HEIs), Pakistan.

## INTRODUCTION

Educational system is regarded as to be the backbone of any developing country in which the teachers occupy pivotal position. Its success is heavily reliant on capability and quality of the teachers who are indispensable for the societal development. Moreover, the vitality of all the educational institutions lies in to what extent the teachers are satisfied to their job and committed to contribute to the development of their institutions. It is expected that highly satisfied teachers will be more committed to their institutions resulting into higher retention and decline in their turnover rates. As regards institutions of higher learning, faculty members are even more important because they are essentially responsible for educating and

developing the intellect of nations. Today's organizations are in desperate need of highly fulfilled, creative, satisfied, committed and productive employees to attain and sustain their competitive advantage. But employees are feeling stressed, demoralized and insecure (Rutte, 2003) due to economic downturn, restructuring and downsizing in their organizations. All these uncertainties sensitize them to search for spiritual presence (Hamilton and Jackson, 1998). It appears that unfulfilled spiritual needs motivate employees of today's organizations to search for the real meaning in their lives. In this context, introduction of spirituality at workplace may be instrumental in creating this meaning in their lives (Haroutiounain et al., 2000). According to Labbs (1995), the spiritual perspective is causing shift in the workplace values promoting cooperation rather than fear at the workplace.

Apart from all these changes which have taken place in the workplace there has also been an increased academic

\*Corresponding author. E-mail: [basharat.naeem1972@yahoo.com](mailto:basharat.naeem1972@yahoo.com). Tel: +923234551589.

interest in the topic of spirituality (Rojas, 2002). Three series of trends in the stepwise development of spirituality literature in the context of management have been noticed. Firstly, noticeable increase in the volume of published articles over the last decade showing a merge of the spirituality and management subjects. Empirical investigations are growing leading to the extension of scientifically based organizational behavior literature regarding workplace spirituality. This includes studies relating spirituality to organizational development and transformation (Konz and Ryan, 1999), career development (Hansen, 1993), leadership (Benefiel, 2005; Fry, 2005), and organizational learning (Bierly, Kessler and Christensen, 2000).

Secondly, the simultaneous surge of research investigations across many academic disciplines such as psychological sciences, psychotherapy, substance abuse recovery, stress management, counseling, social work, education, adult education, curriculum development and social sciences. The last trend was a sample of specific management research initiatives contributing to the formalization of spirituality as a discipline within management discourse. Rojas (2004) pointed out that all these trends had resulted in the conception of a new field in management research which is recognized by professional associations of management such as the Academy of Management (2001) and the International Academy of Business Disciplines (2001). According to Van der Walt (2007), spirituality has been discussed at the World Economic Forum and various conferences.

Today, spirituality has become the latest buzzword in modern business community as well (McDonald, 1999). In an article of Business Week, Galen and West (1995) pointed out that spirituality is creeping into the offices and many companies such as Boeing, AT&T and Lotus Development Corporation are using consultants and launching programs to motivate their employees to create a strong identity or soul. There is growing and accelerated demand for spirituality in the workplace. Companies as diverse as Pizza Hut, BioGenex and Big Six accounting's Deloitte and Touche, are admiring the lessons usually preached by religious missionaries (Fry, 2003). Tredget (2001) declared that the understanding of spirituality will become an essential part of workplace human development. It will become part of management training and have multiple favorable outcomes. However, limited empirical studies in spirituality and management discourse are available (Quatro, 2004). Although the study of spirituality in the context of the workplace still appears to be in its infancy, groundbreaking work is being undertaken to validating significant associations between spirituality and many job-related variables, such as organizational commitment (Milliman, Czaplewski, and Ferguson, 2003), organizational performance (Tompson, 2000), intrinsic, extrinsic and total job rewards (Kolodinsky, Giacalone, and Jurkiewicz, 2004). Novel findings of these investigations will eventually contribute to the development of new science which will view the

the organization and its human resource from revived spiritual perspective.

Considering the academic and practical relevance of the workplace spirituality, the researchers attempted to ascertain the contribution of different spiritual dimensions of the faculty in their job satisfaction and organizational commitment. Probably, it is the pioneer investigation to provide initial insights regarding the impact of relational dynamics of spirituality on job satisfaction and organizational commitment of the faculty serving in Institutions of higher learning particularly in developing country like Pakistan.

## LITERATURE REVIEW

Traditionally, spirituality has predominantly been studied in disciplines such as theology, psychology and sociology. Theologians consider it as part of religion. It appears by reviewing the work of some authors (McClain, Ronsenfeld, and Breitbart, 2003; Bell and Taylor, 2001; Mitroff and Denton, 1999) that there are two viewpoints regarding study of spirituality and religion. Firstly, construct of spirituality is closely tied to religion and hence while studying spirituality it should not be done in isolation. Their relationship could be viewed in terms of similarities and differences between them. Although religion and spirituality have many common characteristics, religion appears to have an additional dimension of theological structure, such as dogma, rituals and formality (Davis, Kerr, and Kurpius, 2003). Davis et al. (2003) contended that the theological structure may be conducive to uplifting an individual's experience of spirituality. In contrast to that, theological structure may often be restrictive and destructive, which is contradictory to unrestricted nature of spirituality. Secondly, religion and spirituality are not associated to each other and both constructs may be studied separately. For the present study, spirituality is not viewed as a construct inclusive of religion as indicated in operational definition of spirituality. Thus, spirituality and religion are not synonymous. The construct of spirituality is much more encompassing than religion. Although an individual is not necessarily religious, he or she may develop the value system of spiritual individual, regardless of any religious affiliation.

For understanding spirituality, it is better to know how the construct of spirituality has been defined by different authors in diverse fashion. The definitions of some of the authors are presented here. According to Legere (1984), spirituality can be defined as "... the attempt to give ultimate meaning to things, it is the ultimate context for humanity to understand itself. It is that interior quest for meaning in life which expresses itself in both contemplation and action and through which its divine presence is felt and understood ..." Elkins, Hedstrom, Hughes, Leaf and Saunders (1988) declared spirituality as state of being and experiencing which comes through awareness of transcendent aspects which is reflected by particular

identifiable values with respect to self, other, nature, life and whatever somebody considers to be the ultimate. Conger and Associated (1994) stated spirituality as the experience when someone literally transcends oneself, going beyond the limits of self-interest, for example love or social justice without self-interest or when someone is able to transform one's vision and feelings beyond the ordinary to discern extraordinarily godly presence in one's life and universe.

Ashmos and Duchon (2000) explained workplace spirituality as recognition of inner life which nourishes and is nourished by meaningful work that occurs in context of community. McClain Rosenfeld and Breibart (2003) viewed spirituality as how the people understand their lives regarding their ultimate meaning and value. Marques (2005) defined spirituality as "An experience of interconnectedness and trust among those involved in a work process, engendered by individual goodwill; leading to the collective creation of a motivational organizational culture, epitomized by reciprocity and solidarity; and resulting in enhanced overall performance, which is ultimately translated in lasting organizational excellence".

There is mounting evidence that the more the workplace is spiritual-based, the more the benefits realized by organizations in terms of satisfied, committed, productive, flexible and creative workforce. For example spirituality was found to negatively related to stress at work (Atkins, 2007), depression (Robertson, 2007 and Yoshioka, 2007) as well as merger syndrome. Landis (1996) found a relationship between spirituality and psychosocial adjustment. In the study of Markow and Klenke (2005), organizational commitment was found to be positively related with personal meaning profile and work as calling but negatively associated to intention to quit. Organizational spirituality with job satisfaction was found to be positively related (Van der Walt, 2007). In relating spirituality with performance indicators, McGeachy (2001) posited that personal fulfillment led to outstanding performance which resulted into organizational financial success. As regards academic performance, the role of spirituality was confirmed in improving academic performance of college and university students (Reyes, 2006 and Bohr, 2007).

## METHODOLOGY

Survey-based descriptive research design has been employed. The procedures used to test the following research hypotheses are presented hereunder:

H<sub>1</sub>: Relational dynamics of spirituality are related to organizational commitment of the faculty employed by HEIs in Pakistan.

H<sub>2</sub>: Relational dynamics of spirituality are related to job satisfaction of the faculty employed by HEIs in Pakistan.

## Sampling

Data was collected from three public universities/degree awarding

institutions randomly selected out of 73 public HEIs and five private universities/degree awarding institutions randomly chosen out of 59 private HEIs in Pakistan. Out of eight HEIs, one of them was federally chartered public university; six had provincial charter by Government of the Punjab and the remaining one was chartered by the Government of Sindh. Only those faculty members who had the employment status of either regular or contract employee serving as Lecturer, Assistant Professor, Associate Professor and Professor in different departments were contacted. Multiple follow ups resulted in 593 (59 %) statistically usable questionnaires.

## Survey instrument

Independent Spirituality Assessment Scale (ISAS) developed by Rojas (2002) was used in order to measure the the relational dynamics of spirituality. He operationalized spirituality as: "...

relational - ideopraxis construct. Said differently, it is thought that outcome of spirituality is the consequence of relational dynamics among the divine, self and others in maintaining a congruent ideology-life style". There are three main reasons for the selection of ISAS scale. Firstly, it is the most comprehensive scale measuring the highest number (13) of spirituality dimensions than any other scale. Secondly, all spiritual dimensions were extracted from the common components of twenty seven most used definitions of spirituality in literature. Lastly, the scale is claimed and tested to be an ideology independent.

Hence, the researchers used it in non-secular country like Pakistan to measure spiritual dimensions of the academic faculty. The survey instrument contained thirty nine items related to the thirteen dimensions (containing 3 items for each dimension) of the spirituality. It has four main components such as: (1) *Ideopraxis* which measures life congruence with ideology of the individual as a whole, (2) *Intrapersonal aspect of spirituality* which comprises of five relational modes such as *fulfillment of self*: which measures the degree of perceived fulfillment in the individual's life including potential, capabilities and talent, *self determination*: ascertaining the degree of perceived strength of individual's will including convictions, will and purposefulness, *self control*: measuring the ability of an individual to cope with events beyond his or her control, *discovery of self*: which determines the individual's level of effort in discovering self and *enrichment of self*: which assesses the individual's efforts in conducting activities oriented towards enrichment of self such as learning, reflective thought and self improvement (3) *Interpersonal aspect of spirituality* which has four relational modes such as *partnership mode* which measures the degree to which a partnership type relationship improves the overall self such as friendship, mentoring and work partnership, *small group mode* which determines the degree to which a small group relationship improves the overall self like a community where life, growth and happiness are supporting behaviors, *organizational mode* which measures the degree to which a organizational relationship improves the overall self like organizational culture, mission and vision and *movement mode* which ascertain the degree to which a movement relationship improves the overall self such as awareness, participation and conversion and (4) *Suprapersonal aspect of spirituality* deals with the level of spiritual maturity of the individual which consists of three relational modes such as *transactional mode* which determines if the relationship with a spiritual presence is primarily based on the give and take, *transformational mode* which ascertains if the relationship with a spiritual presence is primarily transformational and *transfigurational mode* which measures if the relationship with a spiritual presence is primarily transfigurational that is the level of spiritual maturity whereby an individual yearns for wholeness, fulfillment and for the true self. Reliability coefficients of the spiritual modes of faculty are given as follows:

**Table 1.** Demographics of respondents.

Characteristics	Frequency	Percentage (%)	Characteristics	Frequency	Percentage (%)
<b>Gender</b>			<b>Marital status</b>		
Male	374	63.1	Married	373	62.9
Female	218	36.8	Unmarried	211	35.6
Missing	1	0.2	Missing	9	1.5
<b>Age (Years)</b>			<b>Education:</b>		
<30	265	44.7	Graduation (14 years schooling)	13	2.2
31-40	152	25.6	Master(16 years schooling)	227	38.3
41-50	87	14.7	MS / M. Phil	196	33.1
> 50	56	9.4	PhD	149	25.1
Missing	33	5.6	Missing	8	1.3
<b>Designation</b>			<b>Total job experience(Years)</b>		
Lecturer	366	61.7	<5	252	42.5
Assistant Professor	158	26.6	6-10	128	21.6
Associate Professor	19	3.2	11-15	73	12.3
Professor	50	8.4	16-20	38	6.4
			>20	63	10.6
			Missing	39	6.6
<b>Type of HEI:</b>					
Public sector	466	78.6			
Private sector	127	21.4			

Self determination ( $\alpha=0.76$ ), discovery of self ( $\alpha=0.61$ ), enrichment of self ( $\alpha=0.70$ ), self control ( $\alpha=0.46$ ), fulfillment of self ( $\alpha=0.31$ ), Ideopraxis ( $\alpha=0.45$ ), partnership mode ( $\alpha=0.35$ ), small group mode ( $\alpha=0.88$ ), organizational mode ( $\alpha=0.82$ ), movement mode ( $\alpha=0.72$ ), transactional mode ( $\alpha=0.49$ ), transformational mode ( $\alpha=0.40$ ) and transfigurational mode ( $\alpha=0.60$ ). Faculty members were asked to respond to the statements by selecting one of the five response categories where 0 = disagree, 1 = somewhat agree, 2 = agree, 3 = strongly agree and 4 = extremely agree.

Five-point Likert type scale (seven items) was employed to measure overall job satisfaction, developed by Cook, Hepworth, Wall and Warr (1981). The response categories were coded as 1 = completely satisfied, 2 = satisfied, 3 = neutral and 4 = unsatisfied, 5 = strongly unsatisfied whereby low scores of the faculty members reflect that they were more satisfied to their jobs. Inter-item consistency (Alpha level) of this scale was found to be 0.85 which was reasonably good. Organizational commitment scale (Balfour and Wechsler, 1996) was used to measure organizational commitment of the faculty. It contained three components such as identification commitment (3 items), affiliation commitment (3 items) and exchange commitment (3 items). Response options ranged from 1 (strongly disagree) to 5 (strongly agree). Organizational commitment scale was found to be reliable ( $\alpha=0.79$ ). In the last section of the questionnaire, respondents were asked to share their demographic information such as gender, age, designation, education and job experience etc.

### Procedures

About 1000 survey questionnaires were distributed personally by research field staff and MBA students (registered with course titled Methods in Business Research) of Institute of Business Administration (IBA), University of the Punjab (PU) during March to

May, 2010 to the faculty of three public and five private HEIs. All the field staff introduced the faculty members the topic of the academic research project and motivated them for their voluntary participation in it. Faculty was told that data will be analyzed on aggregate basis and their individual responses will be kept in strict confidence. Stepwise regression procedure was used to ascertaining the variance explained in job satisfaction and organizational commitment of the faculty by each of the relational modes of their spirituality. In the current study, all thirteen relational dynamics of spirituality served as predictors whereas job satisfaction and organizational commitment were taken as criterion variables.

### RESULTS

The characteristics of the respondent sample, descriptive statistics (mean and standard deviation) of all the study variables are presented in this section of the paper. In addition to it, the results of the stepwise regression analysis will also be interpreted. Table 1 reflects the demographic characteristics of the faculty employed by Higher Education Institutions (HEIs) in Pakistan. Majority of the respondents were male (63%) whereas females accounted for about 37% only. As regards age, about 45% (265) study participants were below 30 years. Sixty three percent of the faculty was married. Most of the respondents held Master degree (227) followed by M. Phil (196) and PhD (149). Of the respondents, about 43% had job experience up to 5 years, 22% between 6 to 10 years, 12% between 11 to 15 years, 6% between 16 to 20 years and 11% worked for more than 20 years. About 62% of

**Table 2.** Descriptive statistics (N=593)

Variable	Mean	Std. Deviation	Variable	Mean	Std. Deviation
Overall Job Satisfaction	2.52	0.78	Small Group Mode	1.86	1.20
Organization Commitment	3.58	0.67	Organizational Mode	1.62	1.09
Fulfillment of Self	2.00	0.74	Movement of Mode	2.00	0.97
Self Determination	2.74	0.82	Ideopraxis	1.91	0.77
Self Control	2.08	0.75	Transactional Mode	2.16	0.85
Discovery of Self	2.39	0.81	Transformational Mode	2.12	0.79
Enrichment of Self	2.71	0.81	Transfigurational Mode	2.16	0.88
Partnership Mode	1.80	0.91			

**Table 3.** Inter-correlation matrix.

	X <sub>1</sub>	X <sub>2</sub>	X <sub>3</sub>	X <sub>4</sub>	X <sub>5</sub>	X <sub>6</sub>	X <sub>7</sub>	X <sub>8</sub>	X <sub>9</sub>	X <sub>10</sub>	X <sub>11</sub>	X <sub>12</sub>	X <sub>13</sub>
X <sub>2</sub>	0.099**												
X <sub>3</sub>	0.348**	0.298**											
X <sub>4</sub>	0.024	0.316**	0.406**										
X <sub>5</sub>	0.178**	0.189**	0.392**	0.419**									
X <sub>6</sub>	0.205**	0.166**	0.445**	0.286**	0.489**								
X <sub>7</sub>	-0.001	0.147**	0.058	0.208**	0.230**	0.136**							
X <sub>8</sub>	0.158**	0.144**	0.041*	0.168**	0.234**	0.092*	0.459**						
X <sub>9</sub>	0.214**	0.213**	0.198**	0.251**	0.280**	0.182**	0.356**	0.621**					
X <sub>10</sub>	0.085*	0.202**	0.248**	0.213**	0.334**	0.270**	0.205**	0.306**	0.465**				
X <sub>11</sub>	0.011	0.331**	0.239**	0.333**	0.329**	0.287**	0.256**	0.253**	0.313**	0.333**			
X <sub>12</sub>	-0.055	0.186**	0.219**	0.322**	0.264**	0.255**	0.257**	0.163**	0.231**	0.227**	0.443**		
X <sub>13</sub>	-0.057	0.220**	0.134**	0.293**	0.267**	0.239**	0.310**	0.240**	0.313**	0.299**	0.325**	0.460**	
X <sub>14</sub>	0.086**	0.265**	0.243**	0.291**	0.273**	0.259**	0.234**	0.242**	0.306**	0.264**	0.297**	0.235**	0.292**

X<sub>1</sub>= Organizational Commitment, X<sub>2</sub>= Fulfillment of Self, X<sub>3</sub>=Self Determination, X<sub>4</sub>= Self Control, X<sub>5</sub>= Discovery of Self, X<sub>6</sub> = Enrichment of Self, X<sub>7</sub>= Partnership Mode, X<sub>8</sub>= Small Group Mode, X<sub>9</sub>= Organizational Mode, X<sub>10</sub>= Movement of Mode, X<sub>11</sub>= Ideopraxis, X<sub>12</sub>= Transactional Mode, X<sub>13</sub>= Transformational Mode, X<sub>14</sub>= Transfigurational Mode \* Significant at 0 .05 level: One-tailed, \*\* Significant at 0 .01 level: One-tailed

the faculty was working as Lecturer, 27% as Assistant Professor, 3% as Associate Professor and 8% as Professor. Seventy eight percent of the faculty was serving in public sector and about 22% in private sector HEIs. Table 2 displays descriptive statistics such as mean and standard deviation of relational modes of spirituality, job satisfaction and organizational commitment of the faculty. It was evident (Table 3) that all spiritual dimensions were linearly associated with organizational commitment except self control, partnership mode, ideopraxis, transactional mode and transformational mode. Therefore, fulfillment of self, self determination, discovery of self, enrichment of self, small group mode, organizational mode, movement mode and transfigurational mode were found to be fit to be regressed on organizational commitment. As the predictors were not correlated strongly with one another, so the necessary assumption of multicollinearity was not violated to undertake the regression procedure.

The results (Table 4) obtained by executing stepwise

regression reflect that about 20% variance (adjusted R<sup>2</sup> = 0.198) in organizational commitment was accounted for by the model containing self determination, organizational mode, transactional mode, self control, small group mode, transformational mode and enrichment of self. Self determination alone explained 12% variability (adjusted R<sup>2</sup> =0.12) in organizational commitment whereby small group mode accounted least variance (R<sup>2</sup> Change =0.006, F change significance = 0.03) in organizational commitment of the faculty employed by HEIs in Pakistan. These findings were found to be partially consistent to the research hypothesis that spiritual modes of the faculty are related to their organizational commitment. As regards predictive strength of the model, the ANOVA results (Table 5) confirms that the model (F 7, 584 = 21.82, p<0.05) is adequate to explaining variability in organizational commitment (Table 6). The beta coefficients (Table 6) show the relative impact of relational modes of spirituality such as self determination, organizational mode, transactional mode, self control, small group mode,

**Table 4.** Model summary (Dependent variable: Organizational commitment)

Model	R	R <sup>2</sup>	Adjusted R <sup>2</sup>	Std. error of estimate	Change statistic					Durbin-Watson
					R <sup>2</sup>	F	df1	df2	Sig. F C	
1	0.35 <sup>a</sup>	0.121	0.120	0.63	0.121	81.39	1	590	0.000	1.72
2	0.38 <sup>b</sup>	0.143	0.140	0.62	0.022	15.03	1	589	0.000	
3	0.41 <sup>c</sup>	0.171	0.167	0.61	0.028	19.70	1	588	0.000	
4	0.43 <sup>d</sup>	0.186	0.181	0.62	0.015	11.12	1	587	0.001	
5	0.44 <sup>e</sup>	0.193	0.186	0.61	0.006	4.71	1	586	0.030	
6	0.447 <sup>f</sup>	0.200	0.191	0.60	0.007	4.97	1	585	0.026	
7	0.455 <sup>g</sup>	0.207	0.198	0.60	0.008	5.68	1	584	0.017	

<sup>g</sup>. Predictors: (constant), self determination, organizational mode, transactional mode, self control, small group mode, transformational mode, enrichment of self.

**Table 5.** ANOVA (dependent variable: Organizational Commitment).

Model	Sum of squares	df	Mean square	F	Sig.
Regression	55.20	7	7.89		
Residual	211.07	584	0.36	21.82	0.000 <sup>g</sup>
Total	266.27	591			

<sup>g</sup>. Predictors: (constant), self Determination, organizational mode, transactional mode, self control, small group mode, transformational mode, enrichment of self

**Table 6.** Coefficients<sup>a</sup>

Model	Unstandardized coefficients		Standardized coefficients	t	Sig.	Collinearity statistics	
	B	Std. Error	Beta			Tolerance	VIF
(Constant)	2.92	0.12		25.13	0.000		
Self determination	0.30	0.04	0.37	8.30	0.000	0.69	1.43
Organizational mode	0.09	0.03	0.15	3.09	0.002	0.56	1.79
Transactional mode	-0.09	0.03	-0.12	-2.76	0.006	0.73	1.36
Self control	-0.13	0.04	-0.14	-3.27	0.001	0.74	1.35
Small group mode	0.06	0.03	0.11	2.29	0.022	0.60	1.66
Transformational Mode	-0.09	0.04	-0.11	-2.50	0.013	0.72	1.39
Enrichment of self	0.08	0.04	0.10	2.38	0.017	0.76	1.32

<sup>a</sup> Dependent Variable: organizational commitment.

mode, transformational mode, and enrichment of self on organizational commitment separately by partially out the influence of all other factors. It was found that self determination (b = 0.30, t = 8.3, p<0.05) had greatest influence and small group mode (b = 0.06, t = 2.29, p<0.05) had lowest impact on organizational commitment of the faculty. However, it was interesting to note that transactional mode (b = - 0.09, t = 2.76, p<0.05), self control (b = - 0.13, t = 3.27, p<0.05) and transformational mode (b = - 0.09, t = 2.50, p<0.05) negatively contributed to organizational commitment (Table 6). However, self determination (b= 0.30, t=8.30, p<0.05), organizational mode (b= 0.09, t=3.09, p<0.05), small group mode (b= 0.06, t=2.29, p<0.05) and enrichment of self (b= 0.08, t=2.38, p<0.05) were found to be positively related to

organizational commitment of the faculty members serving in HEIs of Pakistan.

Table 7 shows that all the relational modes of the spirituality had significant and linear relationships with the criterion variable (job satisfaction) except fulfillment of self, self control, movement mode, transactional mode and transfigurational mode. So the linearly related relational modes of the spirituality were found fit to be regressed on overall job satisfaction. In addition to it, problem of multicollinearity did not exist because independent variables were not found to be strongly correlated with one another. The results of stepwise regression analysis (Table 8) indicate that self determination explained 2.5% variance (Adjusted R<sup>2</sup> = 0.025) in job satisfaction. When transformational mode was added into the model then

**Table 7.** Inter-correlation matrix.

	X <sub>1</sub>	X <sub>2</sub>	X <sub>3</sub>	X <sub>4</sub>	X <sub>5</sub>	X <sub>6</sub>	X <sub>7</sub>	X <sub>8</sub>	X <sub>9</sub>	X <sub>10</sub>	X <sub>11</sub>	X <sub>12</sub>	X <sub>13</sub>
X <sub>2</sub>	00.021												
X <sub>3</sub>	-0.162**	0.299**											
X <sub>4</sub>	0.030	0.315**	0.405**										
X <sub>5</sub>	-0.078*	0.189**	0.391**	0.419**									
X <sub>6</sub>	-0.097*	0.167**	0.447**	0.284**	0.488**								
X <sub>7</sub>	0.080*	0.147**	0.058**	0.208**	0.230**	0.136**							
X <sub>8</sub>	-0.066*	0.144**	0.040*	0.169**	0.234**	0.090*	0.459						
X <sub>9</sub>	-0.112**	0.212**	0.197**	0.251**	0.280**	0.180**	0.356**	0.621**					
X <sub>10</sub>	0.002	0.202**	0.249**	0.212**	0.334**	0.272**	0.205**	0.305**	0.464**				
X <sub>11</sub>	0.070*	0.332**	0.241**	0.332**	0.329**	0.289**	0.257**	0.252**	0.312**	0.334**			
X <sub>12</sub>	0.045	0.187**	0.222**	0.318**	0.263**	0.259**	0.257**	0.160**	0.228**	0.228**	0.445**		
X <sub>13</sub>	0.128**	0.221**	0.137**	0.290**	0.266**	0.244**	0.309**	0.237**	0.310**	0.300**	0.326**	0.463**	
X <sub>14</sub>	0.017	0.266**	0.246**	0.288**	0.272**	0.263**	0.234**	0.240**	0.304**	0.265**	0.299**	0.240**	0.296**

X<sub>1</sub>= Overall Job Satisfaction, X<sub>2</sub>= Fulfillment of Self, X<sub>3</sub>=Self Determination, X<sub>4</sub>= Self Control, X<sub>5</sub>= Discovery of Self, X<sub>6</sub>= Enrichment of Self, X<sub>7</sub> = Partnership Mode, X<sub>8</sub>= Small Group Mode, X<sub>9</sub>= Organizational Mode, X<sub>10</sub>= Movement Mode, X<sub>11</sub>= Ideopraxis, X<sub>12</sub>= Transactional Mode, X<sub>13</sub>= Transformational Mode, X<sub>14</sub>= Transfigurational Mode. \* Significant at 0 .05 level: One-tailed, \*\* Significant at 0 .01 level: One-tailed.

**Table 8.** Model summary (Dependent variable: Overall job satisfaction).

Model	R		Adjusted R <sup>2</sup>	Std. error of estimate	Change statistic				Durbin-Watson	
	R	R <sup>2</sup>			R <sup>2</sup>	F	df1	df2		Sig. F
1	0.16 <sup>a</sup>	0.026	0.025	0.77	0.026	15.99	1	591	0.000	1.80
2	0.22 <sup>u</sup>	0.049	0.046	0.77	0.023	14.28	1	590	0.000	
3	0.26 <sup>c</sup>	0.067	0.062	0.76	0.017	10.98	1	589	0.001	
4	0.28 <sup>u</sup>	0.077	0.070	0.76	0.010	6.29	1	588	0.012	

<sup>a</sup>. Predictors: (constant), self determination, <sup>b</sup>. Predictors: (constant), self determination, transformational mode, <sup>c</sup>. Predictors: (constant), Self determination, transformational mode, organizational mode, <sup>d</sup>. Predictors: (constant), self determination, transformational mode, organizational mode, ideopraxis.

both spiritual dimensions accounted for 4.6% variability (adjusted R<sup>2</sup> = 0.046) in the dependent variable. However, four relational modes such as self determination, transformational mode, organizational mode and ideopraxis explained about 7% variance (adjusted R<sup>2</sup> = 0.07) in job satisfaction of the faculty serving in HEIs of Pakistan. These findings confirmed the research hypothesis that job satisfaction of the faculty is grounded in relational dynamics of their spirituality.

The ANOVA table is indicative of the fact that the model was useful to explain the variance in the job satisfaction. Since the significance of F statistics (F4 0.588 = 12.20) is less than 0.05 (i.e. p=0.000) suggesting that the variation explained by the model is not due to chance (Table 9). The unstandardized beta coefficients (Table 10) show the relative measure of the influence of relational modes of spirituality such as self determination, transformational mode, organizational mode and ideopraxis on job satisfaction. Self determination (b= - 0.17, t=4.36. p<0.05) and organizational mode (b= - 0.12, t=3.78. p<0.05) were found to be negatively related to job satisfaction whereas transformational mode (b= 0.17,

t=3.88. p<0.05) and ideopraxis (b= 0.11, t=2.51. p<0.05) had positive impact on job satisfaction. It was interesting to note that self determination had greatest influence on job satisfaction in comparison to other significant predictors.

## CONCLUSIONS AND RECOMMENDATIONS

In determining the association of relational dynamics of spirituality with organizational commitment and job satisfaction, it was mainly found out that intrapersonal spiritual dimension of the faculty such self-determination and self enrichment, and its interpersonal dimensions such as small such as small group and organizational modes had positive impact on the organizational commitment of the faculty. Interestingly, self control, being one of components of intrapersonal spirituality construct, and transactional and transformational modes as the dimensions of suprapersonal spirituality construct, negatively affected faculty members' commitment with organizations. In addition, transformational mode and ideopraxis

**Table 9.** ANOVA (Dependent variable: Job satisfaction).

Model	Sum of squares	df	Mean square	F	Sig.
Regression	27.85	4	6.96	12.20	0.000 <sup>d</sup>
Residual	335.67	588	0.57		
Total	363.52	592			

<sup>d</sup> Predictors: (constant), self determination, transformational mode, organizational mode, ideopraxis.

**Table 10.** Coefficients<sup>a</sup>.

Model	Unstandardized coefficient		Standardized coefficient	t	Sig.	Collinearity statistic	
	B	Std. Error	Beta			Tolerance	VIF
(Constant)	2.62	0.13		19.66	.000		
Self determination	-0.17	0.04	-0.18	-4.36	.000	0.92	1.08
Transformational Mode	0.17	0.04	0.17	3.88	.000	0.84	1.18
Organizational mode	-0.12	0.03	-0.16	-3.78	.000	0.84	1.19
Ideopraxis	0.11	0.04	0.11	2.51	.012	0.81	1.22

<sup>a</sup> Dependent Variable: Job Satisfaction.

were found to be positively related while self determination and organizational mode were observed to be negatively associated to job satisfaction of the faculty.

Based on these findings, it can be concluded that spiritual dimensions of the faculty were positively as well as negatively related with their work attitudes such as organizational commitment and job satisfaction. Further, only seven Rojas (2004) defined relational dynamics of spirituality were found to act as antecedents of faculty members' organizational commitment whereas only four spiritual dimensions observed to have their significant impact on job satisfaction. In addition to it, self determination of the faculty presented highest positive contribution in the development of their organizational commitment but it was found to have strongest negative relationship with their job satisfaction. Considering the limitations of the study such as single source data collection method, cross sectional design of the survey, restricted range of dependent variables and exclusion of intervening and moderating variables, it is advisable for the researchers to use double source method, if justified, with few study participants reporting their perceived spirituality and others being surveyed for their commitment with the organization to avoid the over estimation of statistical relations.

As regards survey design, another option such as longitudinal research design may be considered to track changes that spirituality could produce in attitudes of the faculty over longer period of time. Other important work attitudes such as, job involvement, innovative behavior, turnover intentions, psychological well-being, productivity, in role and extra role behaviors should be taken as dependent variables. Diverse mediating models can be tested in which perceived organizational support, organizational spirituality, trust or perceived organizational climate

may mediate the relationship between spiritual dimensions and work attitudes. Demographic variables and personality traits can be pursued to assess how they strengthen or weaken the relationship between relational-ideopraxis construct of spirituality and workplace behaviors of the faculty members.

It is advisable for Higher Education Commission (HEC) of Pakistan and academic administrators of the Higher Education Institutions (HEIs) to rethink their approach to faculty and their teaching job and launch organization-wide change programs to developing spiritual traits of their organizational climate to make their critical human resource more committed to their organizations and satisfied with their jobs to reap the potential economic and non economic benefits.

## REFERENCES

- Ashmos DP, Duchon D (2000). Spirituality at work. *J. Manage. Inquiry.*, 9: 134-145.
- Atkins NP (2007). A correlational investigation: Individual spirituality's impact upon workplace stress, Dissertation. Capella University, Minnesota, California, USA.
- Bell E, Taylor S (2001). A rumor of angels: research spirituality and work organizations. *Acad. Manage. Proc.*, A1-A6.
- Benefiel M (2005). The second half of the journey: spirituality leadership for organizational transformation. *Leadership Quart.*, 16(4): 723-747.
- Bierly PE, Kessler EH, Christensen EW (2000). Organizational learning, knowledge and wisdom. *J. Organ. Change Manage.*, 13(6): 595-618
- Bohr DW (2007). Spirituality and academic achievement: A study of fifth and eighth grade students in selected Appalachian grade schools. Dissertation. Spalding University, Kentucky, USA.
- Conger JA (1994). *Spirit at work: Discovering spirituality in leadership.* San Francisco, CA; Jossey-Bass.
- Cook JD, Hepworth SJ, Wall TD, Warr PB (1981). *The experience of work: A compendium of 249 measures and their use.* London: Academic Press.
- Davis TL, Kerr BA, Kurpius SEE (2003). Meaning, purpose, and religiosity in at-risk youth: the relationship between anxiety and



- spirituality. *J. Psychol. Theol.*, 31(4): 356-365.
- Dean KL (2001). *Religion, Spirituality and Work: Transcendence in the Organization*. Doctoral Dissertation. Saint Louis University, USA.
- Elkins DN, Hedstrom LJ, Hughes LL, Leaf JA, Saunders C (1988). Toward a humanistic-phenomenological spirituality: definition, description and measurement. *J. Humanistic Psychol.*, 28(4): 5-18.
- Fry LW (2005). Toward a theory of spirituality leadership. *Leadership Q.*, 14(6): 693-727.
- Galen, M. & West, K. (1995, June 5). Companies hit the road less traveled. *Bus. Week.* 82-84.
- Hamilton DM, Jackson MH (1998). Spiritual development: Paths and processes. *J. Instruct. Psychol.*, 25: 262-271.
- Hansen LS (1993). Career development trends and issues in the United States. *J. Career Dev.*, 20, 7-24.
- Haroutiounain A, Ghavam S, Gomez SJ, Ivshin E, Phelan S, Freshman B, Griffin M, Lindsay C (2000). Learning and being: outcomes of a class on spirituality in work. *J. Manage. Educ.*, 24(5): 533-535.
- Kolodinsky RW, Giacalone RA, Jurkiewicz CL (2004). Exploring personal, organizational and interactive workplace spirituality outcomes. Paper presented at the Academy of Management Annual Meeting. New Orleans, LA.
- Konz GNP, Ryan FX (1999). Maintaining an organizational spirituality: No easy task. *J. Organ. Change Manage.*, 12: 200-210.
- Labbs JJ (1995). Balancing spirituality and work, September. *Personnel J.*, 74(9): 60-76.
- Landis BJ (1996). Uncertainty, spiritual well-being and psychosocial adjustment to chronic illness. *Issues Ment. Health Nurs.*, 17, 217-231.
- Legere TE (1984). A spirituality for today. *Stud. Formative Spirituality.* 5(3): 375-383.
- Markow K, Klenke K (2005). The effects of Personal meaning and calling on Organizational Commitment: An empirical investigation of Spiritual Leadership. *Int. J. Organ. Anal.*, 13: 8-27.
- Marques J (2005). Socializing a capitalistic world: redefining the bottom line. *J. Am. Acad. Bus.*, 7(1), 283.
- McClain CS, Ronsenfeld BB, Breitbart W (2003, May). Effect of spiritual well-being on end-of-life despair terminally-ill cancer patients. *Lancet*, 361(9369): 1575-1664.
- McDonald M (1999, May 3). Shush! The guy in the cubical is meditating. *U. S. News and World Report.* 46.
- McGeachy C (2001). *Spiritual intelligence in the workplace*. Dublin, Ireland: Veritas.
- Milliman J, Czaplewski AJ, Ferguson J (2003). Workplace spirituality and employee work attitudes: an exploratory empirical assessment. *J. Organ. Change Manage.*, 16: 426-47.
- Mitroff II, Denton EA (1999). *A spiritual audit of corporate America: A hard look at spirituality, religion, & values in the workplace*. San Francisco: Jossey-Bass.
- Quatro SA (2004). New age or aged old: classical management theory and traditional organized religion as underpinnings of the contemporary organizational spiritual movement. *Hum. Resour. Rev.*, 3(3), 228-249.
- Reyes, G. M. (2006). *Spirituality and Religiosity: Their relation to academic achievement of undergraduate college students*. Doctoral Dissertation. Northern Arizona University. USA.
- Robertson AC (2007). *Spirituality and depression: A qualitative approach*. Dissertation. University of South Africa, South Africa.
- Rojas RR (2002). *Management Theory and Spirituality: A framework and validation of the Independent Spirituality Assessment Scale*. Doctoral Dissertation, University of Argosy, USA.
- Rutte M (2003). *Spirituality in the workplace*. Retrieved 10 June, 2003 from: <http://www.martinrutte.com>
- Tompson WD (2000). Can you train people to be spiritual? *Training Dev.*, 54(12):18-19.
- Tredget D (2001). *Spirituality in the workplace*. MA, Graduate Theological Union. Berkeley.
- Van der Walt F (2007). *The relationship between spirituality and job satisfaction*. Dissertation, University of Pretoria, South Africa.
- Yoshioka N (2007). *The relationship between religiosity/spirituality and depression among older Asian Americans*. Dissertation, California State University, Long Beach, California, USA.