IPA
International Journal of Psychology
Vol. 9, No. 1, Winter & Spring 2015
PP. 64-103

Iranian **P**sychological
Association

The Effects of Workplace Spirituality and Teacher's Self-Efficacy Beliefs on His/Her Job Satisfaction

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The aim of this study was to investigate the effects of spirituality at workplace and teacher's self-efficacy on her/his job satisfaction. A sample of 366 teachers who were selected by the clustering random sampling method completed the following questionnaires: TEBS-SELF, Teacher's job satisfaction, Workplace spirituality. Data were analyzed using the LISREL Software and the path analytic method. Results showed the effects of Workplace spirituality and teacher's self-efficacy beliefs on his/her job satisfaction (P< .001). In addition, workplace spirituality has a significant and positive indirect effect on teacher's job satisfaction through teacher's self-efficacy beliefs (*P< .05*). In sum, the analytic model explained .70 of the teacher's job satisfaction. The findings of this study suggest that creating spirituality at workplace, and institutionalizing spiritual values in teacher's profession and work can have many benefits such as enhance teacher's effectiveness in classroom by fostering and strengthening his/her self-efficacy beliefs, and as a result the greater satisfaction of the teacher of his/her profession.

Keywords: self-efficacy beliefs, spirituality at workplace, job satisfaction, teacher, school, educational institution.

Teaching is one of the most important and noticeable profession in the world. All other professions of the society have their roots in the profession of teaching. Teacher is the pillar of educational system, and the strength of any nation (Nadim, Chaudhry, Kalyar,

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& Riaz, 2012; Panda & Mohanty, 2003). He/She is a model and is consciously imitated. Teacher develops performance style characteristics to students' ways of relating to the world, perceptually as well as cognitively, and plays an imperative role in building their personality. Any person is, therefore, likely to act in a way that maximizes the use of his aptitudes. Teacher's positive attitude towards teaching and higher aspiration level determines his positive perception of the environments (Usop, Askandar, & Lagguyan-Kadton, Onotan Usop, 2013).

It is universally recognized that teacher's instructional performance plays a key role in students' learning and academic achievement (Usop, Askandar, & Lagguyan-Kadton, Onotan Usop, 2013). Previous research indicates that many factors such as aptitudes, job attitudes, subject mastery, teaching methodology, personal characteristics, classroom environment, general mental ability, personality, and relations with students influence the teachers' job performance (Usop, Askandar, & Lagguyan-Kadton, Onotan Usop, 2013). Similarly, educational research literature indicates that teachers' job satisfaction is one of these important factors (Currall, Towler, Judge, & Kohn, 2005; Usop, Askandar, & Lagguyan-Kadton, Onotan Usop, 2013; Chamundeswari, 2013).

Job satisfaction is one of the most widely discussed and enthusiastically studied constructs in such related disciplines as industrial-organizational psychology, organizational behavior, personnel and human resource management, organizational management and education. According to Locke's definition, the evaluation of teaching job satisfaction involves a cognitive, and judgment process. Therefore, solely measuring the affective state of teachers cannot fully address teaching satisfaction (Ho & Au,

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2008). Hence, Laster (1982) defines teacher job satisfaction as the extent to which a teacher perceives and values various factors such as evaluation, collegiality, responsibility and recognition. As well, Skaalvik & Skaalvik (2011), and Zembylas & Papanastasious (2004)) define teacher job satisfaction as teachers affective reactions to their work or to their teaching role and is a function of the perceived relation between what one wants from teaching and what one perceives it is offering to a teacher.

The importance of teacher's job satisfaction has become increasingly urgent in the educational context, because the teacher is dealing with the future of the community or society in which he/she operates. Johnson and Holdaway (1994) mention the importance of researching job satisfaction within the educational context with special emphasis on school teachers. They pointed out three main reasons for this: First, negative phenomena such as absenteeism and teacher turnover are associated with low levels of satisfaction. Second, there is a strong association between job satisfaction and the overall quality of life in society. Third, new challenges such as modernization, the revaluation of technology and increase in accountability impose a great deal of pressure upon teachers and draw attention to the need for more concern over job satisfaction. As well, international research literature shows that the extent to which teachers are satisfied with their jobs and working conditions is likely to have significant consequences for the retention of teachers within the profession, for their approach to teaching, for the creation of collegial relations within a school, and for student outcomes (Crossman, & Harris, 2006). Therefore, disgruntled teachers who are not satisfied with their job will not be committed and productive (Usop, Askandar, & Lagguyan-Kadton,

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Onotan Usop, 2013), while satisfied teachers in turn can help in improving the performance of an educational institution (Nadim, Chaudhry, Kalyar, & Riaz, 2012, p. 25). Woods & Weasmer (2002) suggest that when teachers are satisfied, the rate of attrition is reduced, collegiality is enhanced, and job performance improves. Because of its importance, over the last two decades, numerous studies have focused on the factors influencing teacher job satisfaction (e,g. Farber, 1991; Friedman & Farber, 1992; Kyriacou, 1987; Kyriacou & Sutcliffe, 1979; Mykletun, 1984; Shann, 1998; Spear, Gould & Lee, 2000; Thompson, McNamara, & Hoye, 1997). This study assumes that teacher job satisfaction may be influenced by his/her self-efficacy beliefs, and also the workplace spirituality that a teacher will experience.

Teachers' self-efficacy beliefs are the beliefs teachers hold about their capability to influence student learning. Researchers have debated the exact definition of teacher self-efficacy for over two decades. There have been two distinct, but intertwined school of thought on teacher self-efficacy: One following Rotter's locus of control, and the other following Bandura's self-efficacy theory (Tschannen-Moran, Woolfolk-Hoy & Hoy, 1998). According to Rotter' locus of control, self-efficacy is defined as the extent to which people believe that they could control the reinforcement of their actions, that is, whether the control reinforcement lay within themselves or in the environment. The locus of control is the perception of where one's behavior stems (Rotter, 1966). These are two distinct paths of locus of control: external and internal control. External control is the belief that reward is due to luck, fate, chance or higher powers. Internal control is the beliefs that behaviors and actions are a result of personal characteristics (Blackburn, 2007).

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But, according to Bandura's self-efficacy theory (1994), It is defined as people's beliefs in one's capabilities to organize and execute the courses of action required to produce given attainment (p.3), or a personal belief that one is able to do what it takes (e.g., plan and act) to accomplish a task at a particular level of quality. Bandura (1993) stated that self-efficacy beliefs influence how people feel, think, motivate themselves, and behave (p. 118). Indeed, self-efficacy beliefs aid individuals in succeeding tasks, and are behaved to mediated relationships between knowledge and behaviors while interacting within environmental contexts. Therefore, following Bandura's self-efficacy theory, the theoretical framework employed in this research, teacher self-efficacy beliefs have been defined as a teacher's beliefs in his or her own capabilities to organize and execute courses of action required to successfully accomplish specific teaching tasks at a specified level of quality in a specified situation (specific school/classroom/students) Delliger, Bobbett, Olivier, & Ellett, 2008, p. 752).

A large body of findings attests to the positive influence that teacher's self-efficacy beliefs exert on job satisfaction in educational settings and schools (Caprara, Barbaranelli, Steca & Malone, 2006; Judge, Thoresen, Bono, & Patton, 2001). The findings of these researchers have indicated that teachers' self-efficacy beliefs- is associated with student factors, like achievement and motivation (Caprara, Barbaranelli, Steca, & Malone, 2006), as well as have a crucial role in affecting and sustaining their job satisfaction (Caprara, Barbaranelli, Borgogni, Petitta & Rubinacci, 2003; Caprara, Barbaranelli, Borgogani, Steca, 2003; Blackburn, 2007). In fact, teachers' self-efficacy influence their job satisfaction directly to the extent that it meets teachers' intrinsic needs of competence

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(Ryan & Deci, 2000). Specifically, It is also maintained that teachers with a high sense of self-efficacy are more enthusiastic in teaching (Allinder, 1994; Guskey, 1984), more committed to teaching (Coladard, 1992; Evans & Tribble, 1986; Trentham, Silvern, & Brogdon, 1985), and more likely to stay in teaching (Glickman & Tamashiro, 1982), and more satisfied with the profession. Bandura (1993) described teachers with a low of efficacy as being less committed to the teaching profession than those teachers with higher efficacy. Because of their lack of commitment, teachers with a lower sense of efficacy also spend more time on non-academic activities than do highly efficacious teachers. Highly efficacious teachers' are more likely to provide assistance to students who have difficulty learning and praise students for success. Lower efficacious teachers, on the other hand, are more apt to give up on students that do not learn quickly and criticize their failures (Gibson & Dembo, 1984). Highly efficacious teachers have more motivation to remain in the teaching profession (Whittington, McConnell, & Knobloch, 2003). Less efficacious teachers are more likely to experience burnout and leave the profession (Bandura, 1993).

Self-efficacy beliefs are not considered a stable character trait of an individual, but rather, are task and situation specific (Bandura, 1997), and are an active and learned system of beliefs held in context (Bandura, 1997). Therefore, they can be changed and vary depending upon the context and specificity of tasks. That is, self-efficacy beliefs are a dynamic personal factor that Bandura (1997) states is crucial to human agency or our ability to act. As a result, efficacy beliefs vary in strength, level and generality. Strength refers to the intensity of a person's belief in their ability to do a

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certain task. Efficacy beliefs may vary by level or by the perceived degree of difficulty of tasks. Generality is the degree to which efficacy beliefs about one task may generalize across a range of similar activities in the same or other domains of functioning. For example, a teacher who possesses high levels of efficacy toward teaching honor students how to solve linear equations may not hold high efficacy beliefs about teaching this same topic to students in a regular classroom, indicating variation in efficacy beliefs due to variation in the perceived difficulty or level of the task. Therefore, two teachers who are equally capable of leading a school committee may differ in the strength of their efficacy beliefs whereas one believes he/she is capable while the other believes he/she is not (Delliger, Bobbett, Olivier, & Ellett, 2008).

Although, there is no lack of research interest in the changes in teacher self-efficacy, but there is not data about how workplace spirituality changes teachers' self-efficacy beliefs. Thus, this study assumes that workplace spirituality can play the important role of one of the main sources, that is mastery experience, which can influence a teacher's self-efficacy beliefs. Previous studies in other work settings assumed and examined the notion that workplace spirituality always has a positive impact, and can influence individual self-efficacy (Hartsfield, 2003, p. 20) and job satisfaction (Altaf & Awan, 2011, p. 16; Bodia & Ali, 2012; Chawla & Guda, 2010; Clark, Leedy, McDonald, Muller, Lamb, Mendzer, & Schonwetter, 2007; Robert, Young, & Kelly, 2006; Usman, 2010; Gupta & Kumar, 2012; Komla & Ganesh, 2007; Van der Walt, 2007; Asrun, Zain, Salim, & Thoyib, 2012; Milliman, Czaplewski, & Ferguson, 2003; Piryaei & Zare, 2013; Tevichapong, 2012).

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Spirituality in the workplace has become a popular terminology and a researchable topic for researchers and practitioners these days. It will enhance the quality of the individual and the organization (Gibbon, 1999) and there are as many definitions as are researchers. Ashmos & Duchon (2000) defined workplace spirituality as the recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community (p. 137). Therefore, they viewed a spiritual workplace as one that enables the individual's expression of an inner life by performing meaningful work in the context of a community. Milliman, Czaplewski & Ferguson (2003) in accordance with this, state that a workplace is spiritual where individuals experience meaningful work in a community. In according to their views the third element in the spirituality should not be the inner life; but an alignment with organizational values. But Guillory, Sowell, Moneyham, & Seals (1997) had similar views to Ashmos and Duchon (2000) on inner life and argue that spirituality is the domain of inner consciousness that expresses itself as a sense of harmony, interconnectedness, and oneness. Subsequently, Gibbons (1999, p.4) conceptualizes the definition of spirituality at work as: A journey toward integration of work and spirituality, for individuals and organizations, which, provides direction, wholeness and connectedness at work. Although workplace spirituality is considered a highly personal and philosophical construct, but all academic definitions acknowledge that spirituality involves a sense of wholeness and connectedness at work, and deeper values (Gibbons, 2000). Therefore, workplace spirituality involves the effort to find one's ultimate purpose in life, to develop a strong connection to coworkers and other people

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associated with work, and to have consistency (or alignment) between one's core beliefs and the values of the organization (Mitroff & Denton, 1999, Milliman, Czaplewski, & Ferguson, 2003, p.427). In this study, we accept Ashmos and Dunchon's (2000) definition, and empirically assess it at the individual level of analysis.

In sum, workplace spirituality has been particularly significant in the workplace as employees try to handle the unprecedented changes and stress that continue to exist. Therefore, all societies and their organizations have already begun to develop the need to find the inner meaning in what they do and who they are (Colin, 1999). This means that one must understand the power of inner strength in order to satisfy the outer life which may lead to positive behavior for the organization (Ashmos & Duchon, 2000). This development has great implications for educational institutions in developing future workplaces capable of coping with new challenges and expectations in the world of work. It has to be remembered that educational institutions (i.e., schools) are not just to impart technical knowledge and competence and profess the concept of materialism, but are places to develop and enhance the student's development of affective competencies. Educational institutions have to accept the fact that commitment is a manifestation of the individual's inner self and existence (Mottaz, 1988). Therefore, spirituality has become an important subject in education and the workplace (Burke, Hackney, Hudson, & Miranti, 1999; Milliman, Czaplewski & Ferguson, 2003). Therefore, It is important to conduct research which helps us understand its potential positive impact on teacher's self-efficacy beliefs and job satisfaction that can

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occur when schools management support teacher's needs in the workplace on a spiritual level.

Whereas, prior research has provided important insights into the relationship between teacher's self-efficacy beliefs and his/her job satisfaction in educational settings, and as well the relationship between workplace spirituality and employees job satisfaction in other work contexts except in the educational context, our reviewing of educational literature indicate that so far no research is conducted on the impact of teacher's workplace spirituality on his/her self-efficacy beliefs and job satisfaction. Therefore, the question remains of the extent to which teacher's workplace spirituality (that is school) can impact his/her self-efficacy beliefs, and as a result job satisfaction. Also, this research tests the hypothesis suggesting that the path through which teacher's workplace spirituality leads to his/ her job satisfaction would be mediated by his/her self-efficacy beliefs.

According to the literature and review, and the above arguments, diagram 1 is designed for conceptualizing the relationships among workplace spirituality, the teacher's self-efficacy beliefs, and job satisfaction. Understanding these relationships may provide greater insight for incorporating spirituality into the schools and teacher's classrooms, and as a result, effectively managing the classrooms by teachers. The empirical findings of this research accordingly will help both education scholars and schools' principals to understand how and to what extent teachers' experience spirit at work and its impact to their self-efficacy beliefs and job satisfaction, and teaching effectiveness in the school. Subsequently, the researcher will develop guidelines for schools' principals on how to cultivate and improve spirituality at work, and ultimately enhance teachers'

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morale. self-efficacy beliefs, bring about greater levels of satisfaction, and as a results, enhance teaching effectiveness.

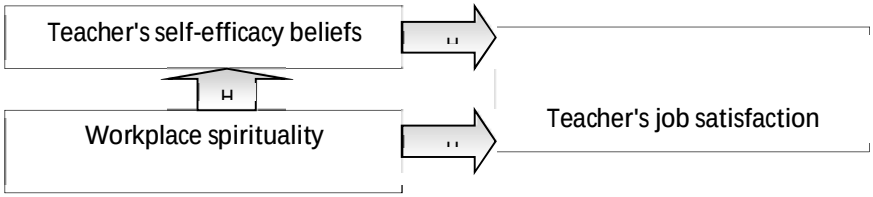


Figure 1
The Conceptual Model of the Relationships among Workplace Spirituality, Teacher's Self-Efficacy Beliefs,and Job Satisfaction

The assumed relationships are formulated in the following three hypotheses:

Hypothesis 1. Workplace spirituality has a positive impact on teacher's self-efficacy beliefs.

Hypothesis 2. Workplace spirituality has a positive impact on teacher's job satisfaction.

Hypothesis 3. Self-efficacy beliefs have a mediating role in the relationship of the workplace spirituality and teacher's job satisfaction.

Method

Participants and Procedure

Teachers were recruited from all primary schools, secondary schools, high schools, industrial schools, and pre-universities, representing the statistical population of this research. Schools were selected in accordance with the clustering random sampling procedures. Teachers of each school were invited to respond to different sets of questionnaires. Questionnaires were given to teachers, informed them about the research objective, and assured

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them of the confidentiality of their responses by full anonymity. Overall, 400 teachers participated in this study. I deleted 24 questionnaires with excessive missing data, to avoid estimation problems which might arise with pair-wise missing data (Joreshog & Sorbom, 1993). Therefore, 366 questionnaires constituted the data for this study that represented a response rate of 94 percent. The sample was consisted of 42.9% males, and 57.1% females. The age of 23.5 percent of respondents was between 25-35, 48.6 percent between 36 and 45, 24 percent between 46 and 55, and , 3.8 percent over 55 years old. In terms of education, 29.9 percent of the respondents had a degree below bachelor, 63.4 percent had a bachelor's degree, and 7.6 percent had a master's degree or a higher level one. In terms of teaching experience, 3 percent of the surveyed teachers had less than 5 years, 7.7 percent between 6 and 10 years, 15.3 percent between 11 and 15 years, 26.8 percent between 16 and 20 years, 35.8 percent between 21 and 25, and 11.5 percent had 26 years of teaching experience and above. Considering workplace, 16.1 percent of the respondents work in primary school, 34.2 percent in secondary school, 32.3 percent in high school, 11.2 percent in industrial school, and 6.3 percent in pre-university.

Instruments

The questionnaire comprised 71 items selected from three scales whose psychometric properties have been ascertained in previous research (Dellinger, Bobbett, Olivier & Ellett, 2008; Milliman, Czaplewski & Ferguson, 2003; Schwepker Jr., 2001). For each item, teachers rated on a 7-point response format (from 1="strongly disagree", to 7="strongly agree") their agreement with each question. All of the items had been generated in previous research.

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In this study, I considered only the data regarding teacher's self-efficacy beliefs, job satisfaction, as well as their perception of workplace spirituality. A brief summary of the measures follows:

A) Teacher self-efficacy beliefs: I adapted the TEBS-SELF developed and used by Dellinger, Bobbett, Olivier & Ellett (2008). The TEBS-SELF is a system of measures to assess efficacy beliefs of teachers. Specifically, the system of measures included one to measure teacher self-efficacy, teacher work-group collective efficacy, and teacher faculty collective efficacy, in sum, the TEBBS-SELF was designed to assess teachers' self-efficacy beliefs about tasks that are associated with correlates of effective teaching and learning, all within the context of their own classrooms. The TEBS-SELF measures the five dimensions of communication clarification(CC), management/climate(MC), accommodation of individual differences(AID), motivation of students(MS), and higher order thinking skills(HOTS) according to Olivir's (2000) study. The validity of this measure was assessed in previous research (Bobbett, 2001; Dellinger, 2001; Olivier, 2000).

B) Workplace spirituality: Workplace spirituality was measured by using the 21-item scale developed by Ashmos and Duchon (2000). This scale measures the three dimensions of spirituality: meaningful work (MW), sense of community (SC), and alignment with organizational values (AV). Its reliability and internal compatibility (alpha coefficient) are estimated to be in the range of .88 to .94 (Milliman, Czaplewski, & Ferguson, 2003).

C) Teacher's job satisfaction: Teacher's job satisfaction was measured with a 19-item scale (Schwepker Jr., 2001) that I adjusted it for school context. This scale assess teachers' satisfaction with their job (Sat1), promotion and advancement (Sat2), pay (Sat3),

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principal (Sat4), education organization and school policy and support (Sat5), students and their parents (Sat6), and fellow workers (Sat7). Its reliability and internal compatibility (alpha coefficient) were estimated to be above .70 (Schwepker 2001).

Measurement Assessment

Confirmatory factor analysis (CFA) using LISLER was conducted in order to test the validity of all the research constructs. Furthermore, the fit indices (i.e., NFI, NNFI, CFI, IFI, RFI, and GFI) of all the measurement models varied between .90 and .99, that each measurement model represented an adequate fit to its respective data (Table 1). A RMSEA< .05 is considered a good fit (Hair, Black, /babin, Anderson & Tathum, 2006) while a RMSEA> .05 and < .08 is considered a fair fit (Min & Mentzer, 2004). The results indicate that RMSEA value of all the measurement models varied between .022 and .053 (Table 1). Also, the results showed that the value of X^2/df of all the research constructs is between 1.17 and 1.80. If this value is less than two, the model is considered to have a good fit (Ullman, 1996). Because pay loaded on teacher's job satisfaction, a six-factor model (satisfaction with their job, promotion and advancement, school principal, education organization and school policy and support, students and their parents, and fellow workers) was a significantly better fit, compared to the seven-factor model (X^2 difference between six- and seven-factor model: $\Delta X^2 = 41.60$, $\Delta df = 14$, Critical $X^2_{(14)} = 29.14$, $p < .01$).

Convergent validity of the multiple-item constructs was evaluated by using Fornell and Larcker (1981) procedure. Fornell and Larcker (1981) note that convergent validity is established if

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the average variance extracted for each construct accounts for .5 or more of the total variance due to measurement error. As shown in Table 2, the average variance extracted for the factors varied between .67 and .90. Overall, convergent validity was confirmed for each construct. The construct reliability (CR) of constructs were between .78 and .99.

Discriminant validity was assessed by using the procedure prescribed by Fornell and Larcker (1981). If the square root of the average variance extracted from the construct be greater than the correction shared between the construct and the other constructs in the model, then validity is established. Table. 2 lists the correlations among the constructs, with the square root of the AVE on the diagonal. All the diagonal values exceed the inter-construct correlations, hence the test of discriminant validity was acceptable.

Therefore, it is concluded that the scales should have sufficient construct validity. A reliability test based on Cronbach's Alpha was used to test whether these dimensions were consistent and reliable. Cronbach Alpha values for each construct are shown in Table 2.

The reliability value of the constructs of teacher's self-efficacy beliefs, workplace spirituality, and teacher's job satisfaction were above 0.80 that is more than the acceptable value (Hair, Anderson, Tatham & Black, 1998), indicating adequate internal consistency (Churchill & Lacobucci, 2002). Cronbach's α of 0.70 is generally accepted as the minimum desired value of the α coefficient (Litwin, 1995). In addition, the composite reliability values are highly satisfactory, all above 0.70 (Hair, Anderson, Tatham & Black, 1998; Iglesias, 2004). These analyses therefore support the reliability of the measurement scales. In sum, the overall goodness-of-fit of the constructs thus lent sufficient support for the results to

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be deemed an acceptable representation of the hypothesized constructs

Table 1
Goodness of Fit Summaries of Measurement Models

Constructs	Fit indices										
	X^2	df	X^2/df	RMSEA	NFI	NNFI	CFI	IFI	RFI	GFI	AGFI
TSEV (five-factor model	597.7	399	1.50	.037	.94	.98	.98	.98	.93	.80	.88
WPS (three-factor model)	270	150	1.80	.053	.96	.97	.98	.98	.94	.93	.89
TJS (seven-factor model)	153.14	109	1.40	.033	.96	.98	.99	.99	.95	.96	.93
TJS (six-factor model)	111.54	95	1.17	.022	.97	.99	.99	.99	.96	.96	.95

Note: TSEB=Teachers' self-efficacy beliefs, WPS=Workplace spirituality, TJS=Teacher's job satisfaction

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Results

The data gathered in this study have a clear clustered multi-level or hierarchical structure. In fact, all teacher are nested within their respective schools. It is responsible to believe belonging to the same school tended to be more similar on many important variables than individuals from different schools. A measure of clustering effect due to the contextual level (i.e., in this study, the level of the school) is obtainable by the Interclass Correlation Coefficient (ICC_1) and (ICC_2). Thus, the (ICC_1) and (ICC_2) were computed to assess the percent of variance for the individual variables in the model due to differences between the schools. The (ICC_1) and (ICC_2) are the commonly used statistics to provide a measure of the degree of group homogeneity in hierarchical data (Hox, 2002).

Interclass correlation (ICC_1), and reliability of mean (ICC_2) (Bliese, 2000) for school's workplace spirituality were: ICC_1= .29 , and ICC_2= .89. These results suggest that workplace spirituality can be measured as a group variable, and that teachers in the same milieu have similar perceptions of the important of spirituality at work. In order to study workplace spirituality at the organizational level, it is necessary for significant differences in workplace spirituality among schools to be evident. Between-unit variance was tested using a one-way ANOVA and with unaggregated data, the work-group and organizational affiliation of each respondent being the independent variable. The workplace spirituality-scale responses presented significant between-unit variance (workplace spirituality: $F = 6.02$, $P< .001$). Jointly. These statistics suggest sufficiently high within-group homogeneity and between-group variance to justify considering scale scores as workplace spirituality perceptions warranting aggregation to the school level. Teachers of each school

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perceived the importance of spirituality at work similarly within schools, and differently from teachers of other schools.

The means, standard deviations, and correlations between the constructs were calculated and the results are given in Table 2. These results indicate that workplace spirituality correlated positively with teacher's self-efficacy beliefs (r = .63, P< .0001) and teacher's job satisfaction (r = .83, P< .0001). Also, teacher's self-efficacy beliefs correlated positively with teacher's job satisfaction (r = .60, P< .0001).

Table 2

Mean, Standard Deviations, Correlations among Constructs, Tests for Convergent and Discriminant Validity of the Multi-tem Constructs, and Reliability

Construct	Mea n	SD	1	2	3	CR	AVE	α
1. Teacher's Self-efficacy	5.86	.56	(.90)	.63*	.60**	.99	.81	.87
2. Workplace Spirituality	5.41	.80		(.91)	.83**	.99	.83	.89
3.Teacher's Job Satisfaction	5.14	.78			(.92)	.99	.85	.85

Note: **P< .0001, the diagonal entries indicate Fornel & Lacker's (1981) index of the square root of the AVE. If the square root of the AVE exceed the inter-construct correlation, the test of discriminant validity is acceptable. CR= Composited/Compound reliability, AVE=Average variance extracting, α= Cronbach's Alpha

The structural equation modeling (SEM) was used to test the hypotheses 1, 2, 3. Coefficients estimated by SEM and hypotheses

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testing results are presented in Table 3, and Figure 2. As results indicate, the path coefficients from workplace spirituality to teacher's self-efficacy beliefs (β= .80, t=14.58, P< .0001) and teacher's job satisfaction (β= .74, t=19.82, P< .0001), and from teacher's self-efficacy beliefs to teacher's job satisfaction (β= .14, t= 3.80, p< .0001) are statistically significant at α = .0001 level. Thus, hypotheses H_1, H_2, and H_3 are supported.

Table 3

Standardized Direct Effect Coefficients for the Relationship among Spirituality at Work, Teachers' Self-Efficacy Beliefs and Job Satisfaction

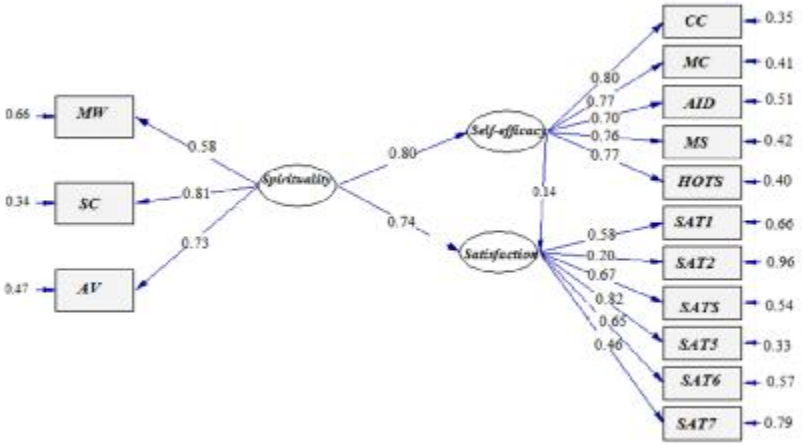
Paths and Hypotheses	Standardized eoefficeient*(β)*	t-value	Hypotheses test result
Spirituality at work-Job Satisfaction	.74	19.82**	Supported
Spirituality at Work- Self-Efficacy Beliefs	.80	14.58**	Supported
Self-efficacy Beliefs- Job Satisfaction	.14	3.80**	Supported

Note*: ** P<0.0001*

The results of the path analysis are shown in Table 4. As results show, workplace spirituality has a significant, positive direct effect on teacher's self-efficacy beliefs (β= .80, p< .0001) and job satisfaction (β= .74, p< .0001). Also, the results of this study indicated that teacher's self- efficacy beliefs affected directly the teacher's job satisfaction (β= .14, p< .0001). In addition, there is one indirect effect, that is workplace spirituality- teacher's self-efficacy

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beliefs- teacher's job satisfaction (β= .85, p< .0001), which is significant. In Sum, the analytic model explained .70 of the teachers job satisfaction (i.e., $R^2 = 0.70$)



X^2=138.7 , df=73 , X^2/df=1.90, RMSEA=0.03, NFI=0.91, NNFI=0.91; CFI=0.93, IFI=0.93, RFI=0.90, GFI=0.82

Figure 2

Standardized Direct Effect Coefficients for the Relationship among Spirituality at work, Teachers' Self-Efficacy Beliefs and Job Satisfaction

Discussion and Managerial Implications

The aim of this study was to investigate the goodness of indices of a model for conceptualizing the structural relationships among workplace spirituality, Teacher's self-efficacy beliefs, and job satisfaction in educational context using a sample from Iran's schools. Several important findings emerged from this research.

First, the findings of this study provide additional validity support for Dellinger, Bobbett, Olivier & Ellett's (2008) teacher's

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self-efficacy beliefs, and Ashmos and Dunchon's (2000) and Milliman, Czaplewski, and Ferguson's (2003) spirituality at work survey measures. Furthermore, this study has provided some empirical data confirming the validity of multiple dimensions of spirituality at work, as well as the predictive validity of it with teacher's self-efficacy beliefs and job satisfaction.

Table 4

The Direct, Indirect, and Total Effect Coefficients of the Conceptual Model

Outcome Variables	Teacher's Self-efficacy Beliefs			Teacher's Job Satisfaction		
Predictor Variables	Direct	Indirect	Total	Direct	Indirect	Total
Workplace Spirituality	.80**	-	.80**	.74**	.11**	.85**
Teacher's Self-Efficacy Beliefs	-	-	-	.14**	-	.14

Second, as shown in Diagram 2 and Table 3, the results showed a significant positive and strong direct effect of spirituality at work on the job satisfaction of teachers. This result is consistent with the previous research in a variety of occupations and in other work settings and contexts (Altaf & Awan, 201; Bodia & Ali, 2012; Chawla & Guda, 2010; Clark, Leedy, McDonald, Muller, Lomb, & Mendez, 2007; Robert, Young, & Kelly, 2006; Usman, 2010; Gupta & Kumar, 2012; Komla & Ganesh, 2007; Van der Walt, 2007; Asrun, ZAin, Salim, & Thoyib, 2012; Milliman, Czaplewski,

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& Ferguson, 2003; Piryaei & Zare, 2013; Tevichapong, 2012; Sprung, Sliter, & Jex, 2012; Pawar, 2009; Collins & Porras, 1994).

In sum, these studies found that organizations with some type of higher meaning have more motivated workforces. Therefore, teachers' job satisfaction is determined by policies and supervision, both factors influencing a school's workplace spirituality. Policies and supervisory direction may help eliminate ambiguity of the job related to handling spirituality situations. Then, as teacher tries to handle the unprecedented changes and stress that continue to exist, and the workplace spirituality eliminates these ambiguities, greater satisfaction may arise because, while teachers' intrinsic job satisfaction relate to how they view or perceive their experience in their current job and school; spirituality at work means that teacher must understand the power of inner strength in order to satisfy the outer life which as a result, may lead to positive attitudes (i.e. job satisfaction) and behavior for himself and his/her organization.

Thus, teachers' intrinsic job satisfaction involve their attitudes toward elements related to work such as classroom activities with students (Papanastasiou & Papanastasiou,1998), developing warm, personal relationships with students, the intellectual challenge of teaching and autonomy and independence (Shann, 1998), the ability to interact with others (school principals, co-workers and students' parents) as well as achievement, responsibility, growth (Herzberg, Mausner, & Snydeman, 1959), self-worth, self-esteem, accumulation of knowledge/skills and the ability to utilize and express creativity (Herzberg, Mausner, & Snydeman, 1959; Spector, 1997). Then, a spiritual workplace (that is a spiritual school) may be a more pleasant environment in which to work because it may foster spiritual values such as meaningful work,

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sense of community, alignment with organization values. In this regard, Trott (1996) states that individuals who are open to meaningful and purposeful relationships, which are key aspects of community, are more likely to grow, learn, and achieve at work and less likely to experience job turnout. Further, self-determination theory (Deci & Ryan, 2000; Ryan & Deci, 2000) suggests that individuals in a given social context will be self-motivated and experience greater well-being to the extent that they feel competent, self-determined, and connected to others. If an individual's job provides these nutriments then the theory would predict that the person will be more likely to evidence greater task enjoyment, greater job satisfaction, and psychological adjustment. Similarity, Ilardi, Leone, Kasser, & Ryan (1993) found relationships between experiences of autonomy, competence, and relatedness on the job and general job satisfaction and satisfaction with the particular task.

In sum, it can be argued that schools or educational institutions which create an environment that is responsive to their teachers' sense of purpose and values will have people who are more motivated in their work. Accordingly, Milliman, Ferguson, Trickett, & Condemi (1999) suggest that a strong sense of community and organizational values is related to individual job satisfaction and motivation.

Third, the analysis results are supportive of the hypothesized impact of the spirituality at work on teacher's self-efficacy beliefs. This research finding provides additional support for Hartsfield's (2003) research finding about the impact of spirituality on individual self-efficacy in transformational leaders (p. 20), Adegbola's (2011) study result about correlation between spirituality and self-efficacy among Adults with Sickle Cell

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Disease. According to teacher's self-efficacy beliefs definition (teacher's beliefs in his or her own capabilities to organize and execute courses of action required to successfully accomplish specific teaching tasks at a specified level of quality in a specified situation (specific school / classroom / students)), it has been speculated that workplace spirituality can help teachers to enhance their capabilities and competencies to successfully accomplish specific teaching tasks including the tasks of communication clarification (CC), management/climate (MC), accommodation of individual differences (AID), motivation of students (MS), and higher order thinking skills (HOTS). As spirituality is about working with others to bring about a better world, about challenging oneself and others to be, to borrow the words of the advertisement for nations, the best that you can be, then a spiritual school may create an opportunity to grow and to contribute to society in a meaningful way, care, compassion, and support of others, about integrity and people being true to themselves and others. In sum, it can contribute to schools' principals, employees, and teachers, and schools attempting to live their values more fully in the work they do.

Fourth, another finding of the present study further corroborates the influence of teacher' self-efficacy beliefs on their job satisfaction, and is consistent with Caprara, Barbaranelli, Borgogni, Petitta, & Rubinacci (2003), Caprara, Barbaranelli, Borgogni, & Steca's (2003), Klassen & Chiu's (2010), Blackburn's (2007), Caprara, Barbaranelli, Steca, & Malone's (2006) findings and provides new elements that attest to the influence that their perceived self-efficacy in the ability to effectively handle various tasks, obligations, and challenges related to their professional role

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in classroom (Caprara, Barbaranelli, Steca, & Malone, 2006) that, subsequently, influencing teachers' job satisfaction. In sum, this finding further documents that teachers' beliefs in their capacity to efficaciously manage class situations, didactical tasks, and interpersonal relationships with the other school members strongly influence their level of satisfaction with job condition and likely, the morale of the whole school as resulting from aggregated teacher's job satisfaction. Therefore, teachers with high levels of self-efficacy beliefs are more likely to be able to create the conditions and to promote the interpersonal networks that nourish and sustain their work satisfaction. This seems particularly true today in Iran, in which teachers' job satisfaction is often at risk, due to the many new responsibilities, the phenomenon of globalization, and to the scarcity of external rewards. In this context, it is likely that teachers' perceived sense of competence is a primary source of intrinsic motivation and satisfaction. The relation between teachers' self-efficacy beliefs and their job satisfaction further corroborate this reasoning.

Finally, the findings of this study supports fully the posited conceptual model. As expected, workplace spirituality predicted teachers' self-efficacy beliefs as well as their job satisfaction. On the basis of this finding of present research, it is argued that social-cognitive theory provides a framework consistent with the proven influence of teacher's self-efficacy beliefs in sustaining their satisfaction. Indeed, teacher's self-efficacy belief (Bandura,1997) as a facet of social cognitive is a causal model of interactions between self (that is teacher) and bigger society (triadic reciprocal causation) that maps behavior, internal personal factors (cognitive, affective and biological events), and the external environment (that is school)

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as reciprocating factors. These personal factors and the environment influence behaviors, while the environment is impacted by behaviors and personal factors, and personal factors are impacted by behaviors and the environment. Then, this theoretical stance guide interventions based on creating a spiritual work environment in schools, and institutionalize spiritual values in teacher's profession and work aimed to promote teachers' satisfaction at school, student's learning, and a resultant educational effectiveness.

The findings of this research carry important practical implications particularly relevant for public policy aimed to improve education. It goes as follows: First, the practical implication of this research for principals of schools and educational system policy-makers can increase spirituality at work in order to increase these positive workplace outcomes. According to self-determination theory (Deci & Ryan, 2000; Ryan & Deci, 2000), this might be explained highly in spirituality at work they experience greater intrinsic satisfaction on the job. Consequently, they feel more autonomous, more competent, and more related to other people in the workplace. This, in turn, fosters the most volitional and high quality forms of motivation and engagement for activities, including enhanced self-efficacy beliefs and job satisfaction. Hence, for creating and cultivating a teacher's high experience of spirituality at work, these seven organizational characteristics: (1) inspired leadership, (2) strong organizational foundation, (3) organizational integrity, (4) positive workplace culture, (5) sense of community among members, (6) opportunities for personal fulfillment, and (7) appreciation and regard for employees and their contribution, could be suggested and acknowledged to lead to more positive organizational outcomes

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(Tevichapong, 2012). Specifically, according to Kinjerski and skrypnek's findings (2006), inspired leadership emerged as central to influencing individual experiences of spirituality at work and was strongly linked to six other organizational factors because inspiring leaders created a caring culture, practiced enabling leadership, and modeled behaviors that were consistent with the organization's philosophy and intention. They also assert that given the powerful influence attributed to the leaders in each of these conditions; it would be difficult for the other six conditions to occur without the presence of an inspiring leader. In this respect, principals in schools play a key role to create and cultivate a teacher's high experience of spirituality at work. Along the same line, Duchon and Plowman (2005) suggest that leaders apparently have a responsibility for nurturing spirituality by helping their subordinates be open to their inner lives, by helping them find meaning in their work, and by strengthening a sense of community in the workplace. Such leaders that Fry (2003) would call spiritual leaders, will find themselves managing work that is more satisfying for its members, resulting in enhancing both employees' positive and organizational effectiveness.

Second, a spiritual workplace simulates teacher's creativity. Creative teachers will foster and develop their capabilities which will lead to them making a more effective contribution to the education effectiveness. In this regard, previous research indicated that employees become more creative when they have a clear purpose (Neck & Milliman, 1994, p.9). Therefore, educational institutions should ensure that clear directions are given to teachers in the form of a spiritual-based philosophy, vision, mission, and core-values.

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Third, apart from having a more creative workplace, spirituality has the potential to advance individuals' feelings of intuition (Neck & Milliman, 1994, p. 9). A study by Freshman (1999, 318), showed that intuition is identified as a theme related to spirituality. Previous studies also found that intuition supports a person's work and spirituality, it leads to higher purpose, and that awareness (an aspect of spirituality) is an aspect of intuition (Freshman, 1999, 318). Similarity, Neck & Millman (1994, 10) asserted that intuition is an important leadership and management skill which has been found to be related to personal and organizational productivity. Furthermore, having intuitive and creative teachers may lead to increase their self-efficacy beliefs towards capabilities and competencies, enhanced quality of education, and students success, improved educational performance of schools, and enhanced educational institutions effectiveness.

Forth, another benefit of a spiritual workplace is increased authenticity in communication, which will allow individuals to speak about their spirituality without fear of punishment (Rutte, 2003). This is mainly because a spiritual person will have a sense of connectedness with others and will also be more aware of others' concerns. This improvement in communication will eventually lead to individuals being more honest, as well as increased trust amongst organizational members (Rutte, 2003). In sum, a spiritual workplace will improve teacher's communication with co-workers, principal, students, and their parents, that in turn influence teacher's self-efficacy beliefs, and as a result, his/her job satisfaction.

This study is not without limitation. The first limitation is that the dependent and intermediary variables rely on self-report scales. Therefore, in future researches, it would be desirable to measure the

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self-efficacy and job satisfaction of teachers using multiple data sources such as evaluation by the schools' principals. The second limitation is the limited number of variables influencing the teachers' job satisfaction. In future studies, it is recommended that the effects of other variables such as the school principals' leadership style, and LMX (i.e., leader-member exchange) as moderating variables in the relationship between the teacher's self-efficacy and job satisfaction would be studied. Also, the effect of spirituality in teaching contexts on students' academic achievement at the school level would be investigated with considering the teacher self-efficacy. The last limitation is that this study has been carried out in Iran under intense economic sanctions. This may have leaft a question as to whether the findings of this study can be generalized and applied to other cultural settings and contexts. Therefore, it is recommended that the conceptual model of this research would be explored in other countries having different cultural and economical conditions.

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Received: 12 / 2/ 2014
Revised : 4/ 1/ 2015
Accepted: 15/ 2/ 2015

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