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EXPLORING THE RELATIONSHIP BETWEEN WORKPLACE SPIRITUALITY AND TEACHER'S SELF-EFFICACY

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ABSTRACT
The study intended to explore the relationship between workplace spirituality and teacher's self-efficacy among higher secondary teachers in Kerala. Specifically, this study finds out the level of workplace spirituality and teacher's self-efficacy among teachers and to find out the relationship between workplace spirituality and teacher's self-efficacy and also examine how the demographic variables influence workplace spirituality and teacher's self-efficacy. A structured questionnaire of workplace spirituality and teacher's self-efficacy is used for the study. Data was collected from 200 respondents by using purposive random Sampling technique. The findings of the study shows that there is high level of workplace spirituality and teacher's self-efficacy among higher secondary teachers in Kerala. And also reveals that there is positive relationship between workplace spirituality and teacher's self-efficacy and there is no difference between male and females in their level of spirituality at work and self-efficacy.

KEYWORDS: *Workplace spirituality, Teacher's self-efficacy, Higher secondary teachers*

INTRODUCTION

Teachers' responsibilities in the subject of education extend well beyond merely imparting knowledge. The intellectual and emotional growth of students is greatly influenced by their teachers, whose efficacy has a direct bearing on student learning outcomes and total academic achievement. However, the difficulties that teachers now face such as high student-to-teacher ratios, demands from administration, disruptive behaviors in the classroom, and ever-changing educational policies—have raised stress, burnout, and discontent with their jobs. In this setting, workplace spirituality and teacher self-efficacy are two important variables that can significantly impact teachers' professional experiences and performance. A profound sense of meaning, purpose, and connection that people have in their work environment is referred to as "workplace spirituality." It entails cultivating a work environment where compassion, honesty, and teamwork are valued and where staff members—in this case, teachers—feel that they are a part of a community with common objectives. An atmosphere that promotes teachers' holistic well-being and enables them to integrate their personal values with their professional responsibilities is one that is spiritually enriching. This alignment in turn fosters a sense of fulfillment in their work, lowers burnout, and increases motivation. However, teacher self-efficacy, which has its roots in Bandura's (1997) social cognitive theory, is the conviction that one can successfully control classroom dynamics and have a beneficial impact on students' learning. Teachers with high self-efficacy are more likely to use creative ways to engage pupils, to persevere in the face of difficulties, and to have greater confidence in their ability to instruct. Studies reveal that educators who possess a high level of self-efficacy not only exhibit greater job satisfaction but also provide better results for their students because they are more likely to establish engaging and supportive learning environments.

Creating a school culture where educators find greater purpose in their work, connect with their students and colleagues, and feel fulfilled in their careers is the goal of workplace spirituality in education. Workplace spirituality, in contrast to conventional perspectives that limit spirituality to religious settings, is cantered on promoting human characteristics like empathy, respect for others, and a feeling of purpose that cut across religious boundaries. Teachers have higher levels of intrinsic motivation, job satisfaction, and dedication to their roles when they believe that their work shapes future generations and advances society as a whole. A well-studied idea, teacher self-efficacy emphasizes how crucial it is for educators to have confidence in their capacity to carry out their jobs well. High self-efficacy teachers are more likely to use a variety of instructional techniques, stick with kids who pose challenges, and adjust to the changing demands of their classrooms. These educators see challenges as opportunities to learn and grow rather than as impediments to achievement. Tschannen-Moran and Hoy (2001) assert that student involvement, classroom management, and instructional techniques are all significantly influenced by self-efficacy. Instructors who have faith in their abilities tend to design more captivating classrooms and demonstrate more control over the classroom, both of which improve student outcomes.

The convergence of teacher self-efficacy and workplace spirituality offers a comprehensive strategy for enhancing teachers' performance and well-being. A work environment that promotes spiritual principles like meaning, purpose, and connection can strengthen teachers' self-belief. Teachers' self-efficacy is increased when they believe that their profession is valuable and that a community of like-minded people supports them. Teachers who have a feeling of purpose and connection are more able to handle obstacles with grace, feel more

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confident in their ability to run classes, and are inspired to keep improving as educators. Additionally, spiritual leadership that is, leadership that prioritizes community, values, and purpose—can raise teachers' self-efficacy even more. Spiritual leaders foster an environment of trust, empowerment, and support by encouraging educators to integrate their personal beliefs with their professional responsibilities. In these kinds of settings, educators are more inclined to experiment, think outside the box, and have faith in their capacity to significantly influence student's results.

REVIEW OF LITERATURE

Academic research in the fields of organizational behavior and educational psychology is beginning to focus on the connection between teachers' self-efficacy and workplace spirituality. Studies show that workplace spirituality—defined as a feeling of meaning, purpose, and connectedness—can greatly raise teachers' self-efficacy, or their confidence in their capacity to affect students' learning and effectively handle difficulties in the classroom. These studies demonstrate how the inclusion of spiritual aspects in the classroom fosters a sense of deeper significance for instructors, which boosts their self-esteem and results in better performance.

WORKPLACE SPIRITUALITY

Research on workplace spirituality has been expanding; early studies by Ashmos and Duchon (2000) defined it as a feeling of community, alignment with organizational ideals, and meaningful duties that foster a sense of connectedness at work. This ground breaking research opened the door to more investigation into the ways that spirituality fosters a supportive work environment and improves employee well-being. In a similar vein, Fry (2003) created a theory of spiritual leadership, stressing the importance of vision, hope, faith, and selfless love in promoting organizational commitment and enhancing performance. Mitroff and Denton (1999) extended these ideas further by finding that CEOs wanted spirituality at work but were hesitant because they were worried about it interfering with their religious beliefs. They suggested that corporations should promote spirituality inclusively. Giacalone and Jurkiewicz (2003) investigated the connection between spirituality and performance in the workplace and created a model that connected spirituality to favourable organizational outcomes including improved performance and job satisfaction. Further on this idea, Kolodinsky, Giacalone, and Jurkiewicz (2008) examined the relationship between workplace spirituality and personal and organizational values, coming to the conclusion that higher levels of value alignment result in higher levels of employee engagement. Furthermore, Petchsawang and Duchon (2009) created a workplace spirituality measure and observed that aspects like meaningful work and community support well-being and job satisfaction. In spiritual workplaces, leadership is essential. Reave (2005) looked at how spiritual characteristics like humility and integrity support effective leadership. Spiritually oriented leaders typically cultivate higher levels of staff loyalty and productivity. Additionally, examining the relationship between spirituality and work attitudes, Milliman, Czaplewski, and Ferguson (2003) discovered that workers who feel spiritual fulfillment at work exhibit higher levels of dedication and contentment. Expanding on this, Kinjerski and Skrypnek (2006) found that trust and open communication inside a business are essential for fostering spirituality, which raises employee morale and engagement.

TEACHER'S SELF EFFICACY

Teachers' views in their own capacity to impact student engagement, learning, and outcomes are referred to as teacher's self-efficacy. This idea is based on Bandura's (1997) social cognitive theory. This idea has a big impact on instructors' performance in the classroom as a whole, their motivation, and their methods of instruction. An increasing amount of research indicates how important teacher self-efficacy is in determining student learning results, impacting classroom dynamics, and enhancing teachers' well-being. One of the most well-known models for comprehending teacher self-efficacy was created by Tschannen-Moran and Hoy (2001), who distinguished three dimensions: student engagement, classroom management, and instructional strategies. According to their research, instructors who have high levels of self-efficacy are more likely to use cutting edge techniques and run their classes efficiently, both of which have a favourable impact on students' learning. This research was expanded upon by Klassen et al. (2011), who looked at how cultural and contextual factors affect self-efficacy and noted that many factors, including student demographics, school resources, and teacher support networks, influence people's ideas about their own abilities. The first to show a robust correlation between teacher self-efficacy and student achievement were Gibson and Dembo (1984). They discovered that teachers who have a high level of self-efficacy devote more time to teaching, give students more encouraging feedback, and are more tenacious when dealing with difficult pupils, all of which improve student performance. Further investigation into this association by Ross (1998) revealed that teachers who have high levels of self-efficacy are more resilient in the face of adversity and more prepared to take chances, such as trying out novel teaching methods. Ashton and Webb (1986) carried out ground breaking study on the relationship between job happiness and teacher self-efficacy. They discovered that teachers who have high levels of self-efficacy are less likely to experience burnout and are more likely to be content with their career. Skaalvik and Skaalvik (2010) extended this research by demonstrating that teacher self-efficacy is a significant predictor of both emotional weariness and job satisfaction. According to their research, teachers who have high levels of self-efficacy are less stressed and are more likely to stick with teaching, which helps with teacher retention.

WORKPLACE SPIRITUALITY AND TEACHER'S SELF EFFICACY

Through their investigation of the function of workplace spirituality in producing meaningful and purposeful labour, Ashmos and Duchon (2000) offered a fundamental understanding of the subject. Teachers are more likely to have higher levels of self-efficacy in the classroom when they have a feeling of purpose and community. The idea of spiritual leadership was first presented by Fry (2003) and entails creating a feeling of oneness and a common goal. Teachers who feel encouraged in their personal and professional growth are more likely to believe in their own skills when they work with leaders

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who uphold spiritual ideals. While researching spirituality in corporate settings, Mitroff and Denton (1999) discovered that the concepts were quite applicable to the teaching profession. They maintained that instructors' self-efficacy increases when they see the bigger picture in their profession. They have greater drive to overcome obstacles and encourage successful learning outcomes for their pupils. Giacalone and Jurkiewicz (2003) went farther in this regard by establishing a connection between spirituality and organizational effectiveness. They proposed that instructors who find spiritual fulfillment in their profession are more likely to have high levels of self-efficacy, which in turn leads to improved student engagement and classroom results. Reave (2005) examined the significance of spiritual values in leadership, highlighting the fact that leaders who uphold these principles benefit teachers in developing their sense of self-efficacy by creating a positive and encouraging work environment. Teachers are more likely to have confidence in their abilities to achieve and handle the difficulties they encounter in the classroom when they are surrounded by moral and caring leadership. The relationship between workplace spirituality and employee attitudes was also investigated by Milliman, Czaplewski, and Ferguson (2003). They discovered that instructors who identify as spiritual have higher levels of self-efficacy, which boosts motivation and performance. Building on these findings, Kinjerski and Skrypnek (2006) identified the organizational conditions like trust and open communication that support workplace spirituality. These circumstances are essential for raising teachers' self-efficacy because they foster a secure and encouraging environment where educators can feel empowered to positively impact kids' lives. In his study on the subject, Daniel (2010) noted that teachers who identify as spiritual are better able to control their stress and retain high levels of self-efficacy even in demanding classroom settings. Vasconcelos (2018) discovered that spiritual workplaces encourage moral decision-making and build trust, both of which increase teachers' self-efficacy. Instructors who perceive that their workplace fosters moral conduct and trust are better equipped to manage difficult situations in the classroom and help their students achieve their goals. According to Neal (2000), teachers who perceive their work as a means of achieving a higher purpose or calling are more resilient and show better levels of self-efficacy because they believe that their efforts are making a difference for something greater than themselves.

OBJECTIVES

1. To study the level of workplace spirituality and teacher's self-efficacy among higher secondary teachers.
2. To examine the relationship between workplace spirituality and teacher's self-efficacy among higher secondary teachers.
3. To study how the demographic variables influence workplace spirituality and teacher's self-efficacy.

HYPOTHESES

1. There is a positive relationship between workplace spirituality and teacher's self-efficacy.
2. There is no significant difference between males and females in their level of workplace spirituality and teacher's self-efficacy.
3. Different age groups have different level of workplace spirituality and teacher's self-efficacy.
4. Different job experience groups have different level of workplace spirituality and teacher's self-efficacy.

RESEARCH METHODOLOGY

The goal of the current study is to look at the connection between higher secondary teachers in Kerala's self-efficacy and their spirituality at work. Purposive sampling was used to determine the selection of 200 higher secondary teachers. The study employed a standardized questionnaire consisting of 27 items to measure workplace spirituality and 7 items to measure teacher self-efficacy.

RESULTS AND DISCUSSION

Table 1: Demographic variables

Parameter	Frequency	Percent (%)
Gender		
Male	89	45.5
Female	111	54.5
Total	200	100.0
Age		
Less than 30	42	21
30-40	68	34
40-50	48	24
Above 50	42	21
Total	200	100.0
Job experience		
Less than 2	51	25.5
2-4	36	18
4-6	29	14.5
6-8	42	21
Above 8	42	21
Total	200	100

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45.5% of the respondents are males and 54.5% of them are females as shown in Table 1. 34% of them are in 30-40 age range that the majority of them are middle age and 24% of them are in 40-50 range. 25.5% of them have less than 2 years job experience and 21% have 6-8 years and above 8 years work experience.

Table 2: Descriptive statistics of Workplace spirituality

Item	Frequency	Mean	Standard Deviation
I experience joy in my work.	200	4.55	.6551
I believe others experience joy as a result of my work.	200	4.030	.9663
My spirit is energized by my work.	200	4.300	.7502
The work I do is connected to what I think is important in life.	200	4.335	.9258
I look forward to coming to work most days.	200	4.515	.5757
I see a connection between my work and the larger social good of my community.	200	4.395	.9505
I understand what gives my work personal meaning.	200	4.335	.7037
I value working cooperatively with others.	200	4.750	.5185
I feel a part of community.	200	4.745	.5209
I feel a part of community.	200	4.825	.3809
I believe people support each other.	200	4.335	.8223
I feel free to express opinions.	200	4.375	.8293
I think employees are linked with a common purpose.	200	4.420	.6525
I believe employees genuinely care about each other.	200	3.715	1.029
I feel there is a sense of being a part of family.	200	4.470	.7824
The school I work for cares about whether my spirit is energized by my work.	200	4.355	.7628
I feel positive about the values of this school.	200	4.475	.5820
This school is concerned about the poor in our community.	200	4.290	.6916
The school cares about all its employees.	200	4.245	.7401
This school has a conscience.	200	4.160	.7664
I feel connected with the goals of this school.	200	4.515	.5010
This school is concerned about the health of those who work here.	200	4.165	.8253
I feel connected with the mission of the school.	200	4.600	.5759
I feel hopeful about life	200	4.565	.7208
My spiritual values influence the choices I make.	200	4.058	1.2104
I consider myself a spiritual person.	200	3.330	1.4358
Prayer is an important part of my life.	200	3.425	1.3126
I care about the spiritual health of my co-workers/ teachers.	200	3.560	1.4058

Table 2 represents the level of workplace spirituality, with the score observed for value working cooperatively with others and feel a part of community (M=4.75 & 4.74, SD=0.51 & 0.52). In the above table showed that consider myself a spiritual person and Prayer is an important part of my life items have least mean (M=3.33 & 3.42) and SD (1.3 & 1.4). This result indicates that higher secondary teacher's have high level of spirituality in their workplace.

Table 3: Descriptive statistics of Teacher's self-efficacy

Item	Frequency	Mean	Standard Deviation
When I really try, I can get through to most difficult students.	200	4.345	.5635
If a student did not remember information I gave in a previous lesson, I would know how to increase his or her retention in the next lesson.	200	4.470	.7760
When a student gets a better grade than he or she usually gets, it is usually because I found a better way.	200	4.255	.7435
If a student in my class becomes disruptive and noisy, I feel assured that I know some techniques to redirect him or her quickly.	200	4.456	.4976
If I try hard, I can get through to even the most difficulty or unmotivated students.	200	4.560	.7822

Table 3 represents the level of teacher's self-efficacy. In terms of self-efficacy try hard, I can get through to even the most difficulty or unmotivated students has highest mean score (M=4.56) and SD (0.7822). A student gets a better grade than he or she usually gets, it is usually because I found a better way

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has least mean score (M=4.25). This indicates that higher secondary teacher's have high level of self-efficacy.

Table 4: showing the test statistics and significance value of correlation

Correlations		
	Workplace spirituality	Teacher's self-efficacy
Pearson Correlation	1	.727
Sig. (2-tailed)	.	.321
N	200	200

The test hypothesis correlation shows that there is a positive correlation. Significant value is 0.321>0.05 which is not significant. So, the hypothesis that there is a positive correlation between workplace spirituality and teacher's self-efficacy among higher secondary teachers is accepted.

Table 5: t test for equality of means of workplace spirituality.

Independent Samples Test					
	Levene's Test for Equality of Variances		t-test for Equality of Means		
	F	Sig.	t	df	Sig. (2-tailed)
Equal variances assumed	1.076	.301	-.006	198	.995

Table 5 shows the independent sample t test for measuring equality of means. T test shows that the significance value of t is 0.995>0.05. Therefore, the hypothesis that there is no significant difference between males and females in their workplace spirituality is accept.

Table 6: t test for equality of means of teacher's self-efficacy.

Independent Samples Test					
	Levene's Test for Equality of Variances		t-test for Equality of Means		
	F	Sig.	t	df	Sig. (2-tailed)
Equal variances assumed	.018	.894	.033	198	.974

Table 6 shows the independent samples t test for measuring equality of means between two groups. T test shows that the significance value of t is 0.974>0.05. Therefore, the hypothesis that there is no significant difference between males and females in their teacher's self-efficacy is accept.

Table 7: showing the test statistic of ANOVA

	Sum of Squares	Df	Mean Square	F
Between Groups	1.277	4	.319	1.409
Within Groups	44.187	195	.227	
Total	45.464	199		

Degree of freedom (K-1, N-K) = (4,195)
Table value of F at 5% level of significance for (4,195) degree of freedom is 1.409. Calculated value of F is more than the table value of F. Therefore, the hypothesis that the different age group have different level of workplace spirituality is rejected.

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Table 8: showing the test statistic of ANOVA

	Sum of Squares	Df	Mean Square	F
Between Groups	2.240	4	.560	2.648
Within Groups	41.248	195	.212	
Total	43.488	199		

Degree of freedom (K-1, N-K) = (4,195)
Table value of F at 5% level of significance for (4,195) degree of freedom is 2.648. Calculated value of F is more than the table value of F. Therefore, the hypothesis that the different work experience group have different level of workplace spirituality is rejected.

Table 9: showing the test statistic of ANOVA

	Sum of Squares	Df	Mean Square	F
Between Groups	.283	3	.094	.311
Within Groups	59.371	196	.303	
Total	59.653	199		

Degree of freedom (K-1, N-K) = (3,196)
Table value of F at 5% level of significance for (3,196) degree of freedom is .311. Calculated value of F is more than the table value of F. Therefore, the hypothesis that the different age group have different level of teacher's self-efficacy is rejected.

Table 10: showing the test statistic of ANOVA

	Sum of Squares	Df	Mean Square	F
Between Groups	1.756	4	.439	1.479
Within Groups	57.897	195	.297	
Total	59.653	199		

Degree of freedom (K-1, N-K) = (4,195)
Table value of F at 5% level of significance for (4,195) degree of freedom is 1.479. Calculated value of F is more than the table value of F. Therefore, the hypothesis that the different work experience group have different level of teacher's self-efficacy is rejected.

CONCLUSION

The study likely finds that when teachers perceive their work environment as spiritually supportive offering opportunities for personal growth, ethical alignment, and emotional fulfilment their sense of self-efficacy improves. Teachers who experience a strong spiritual connection at work may feel more empowered, resilient, and motivated to face difficulties in the classroom. This could include better management of student behavior, higher levels of creativity in lesson planning, and an overall increased confidence in achieving educational goals. Furthermore, workplace spirituality can foster a sense of community and emotional support among colleagues, enabling teachers to collaborate more effectively and share best practices, thereby reinforcing their self-efficacy. A spiritually enriched environment encourages reflective practices, mindfulness, and emotional well-being, which can help teachers maintain a positive outlook, reduce burnout, and enhance job satisfaction. In conclusion, the article would highlight the positive relationship between workplace spirituality and teachers' self-efficacy. By fostering a spiritual climate at work, educational institutions can not only promote teachers' professional development but also enhance their confidence and overall performance. The findings suggest that integrating spiritual principles into school culture can be a valuable strategy for improving teaching quality and sustaining long-term educational success.

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