IMPACT OF SECTOR FACTORS AND TEACHING EXPERIENCE ON SPIRITUAL LEADERSHIP AND WORKPLACE WELL-BEING AT THE SECONDARY LEVEL

[1]Dr. Munwar Bagum
[2]Shahid Mahmood
[3]Muhammad Akram Malik

[1]*Assistant Professor, Department of Education, University of Southern Punjab,Multan,Pakistan*
[2]*MPhil Education, Institute of Sou thern Punjab,Multan,Pakistan*
[3]*Professor, Department of Education, University of Southern Punjab,Multan,Pakistan*
 [1]*munwarbagum@usp.edu.pk, [2]shahidmahmoodsial786@gmail.com, [3]hodeducation@usp.edu.pk*

Abstract

The objectives of the research study were to find out the impact of demographic factors on the spiritual leadership relationship for workplace well-being of teaches at secondary level. All public and private secondary schools of district Muzaffargarh were the population of the study and it was 2292. The sample of teachers from tehsil Muzaffargarh was 285, from tehsil Alipur was 223 and from tehsil Jatoi was 173. Moreover, the demographic information like school regions /tehsil, school location, gender. Sector. Designation of teacher, teaching experiences, age group, academic qualification and professional qualification were taken as to find out the effect of these factors on the spiritual leadership and workplace well-being of teachers at secondary level and it was significant also. Similarly, it was concluded that these demographic factors are significant for the participants especially for teachers to enhance the spiritual leadership and workplace well-being at secondary level. Moreover, it was suggested that this study cannot analyzed overall teacher's views about the spiritual leadership and workplace wellbeing at Secondary level. Future researchers may focus on analyzing views of teachers based on their specific subject of teaching or area/discipline at any level.
Keywords: Spiritual Leadership, Well-being, Demographic characters, Secondary Teachers

1. Introduction

In order to study the spectrum of leadership theories that are currently in use as well as those that are evolving in the twenty-first century, Dinh et al. (2014) did a detailed qualitative analysis of leadership theory from 10 trustworthy academic publishing sources. This was done in order to gather data for their investigation (Fry, 2005).

Simultaneously, Galbraith (1977) did a comprehensive study that spanned 25 years to investigate the incorporation of levels of analysis in both conceptual and empirical leadership research that was published in Leadership Quarterly over its entire lifespan. This research was carried out with the intention of determining whether or not levels of analysis were utilized in the research. It is noteworthy that both teams presented convincing data demonstrating that spiritual leadership is a nascent leadership theory that has grabbed the attention of scholars and is exerting a rising influence on the practices of leaders. This is an important finding since it indicates that spiritual leadership is becoming an increasingly prevalent form of leadership (Yammarino, 1993)

Fry (2003) presented a conceptual framework for the study of spiritual leadership. This framework is predicated on the idea of intrinsic motivation and includes aspects of spiritual leadership such as a vision, hope/faith, and selfless love. This idea draws on previous research on spirituality in the workplace and the ability to spiritually survive in the workplace. This was achieved by the individual by utilizing ethical well-being, positive health, and positive psychology as core components in their approach. According to the individual, the purpose of spiritual leadership is to increase organizational commitment and productivity by creating alignment between the vision and values of the organization at various levels, including the strategic, empowered team, and individual levels. This alignment can occur at any level, but it is most important at the individual level (Chen & Li, 2013; Zinnbauer et al., 1999). Fry's (2003) research inspired a large number of academics to establish new theories and paradigms of spiritual leadership, which they did so as a direct result of his findings. According to Malone and Fry (2003), the application of spiritual leadership acts as a causal leadership model for supporting organizational transformation (OT) and fostering an organically driven, learning organization. They argue that this is the case when spiritual leadership is used as a leadership model (Mowday et al., 1982).

Chen and Li (2013) undertook a detailed examination of Fry's (2006) research and came to the conclusion that in addition to incorporating aspects of transformational and charismatic leadership, Fry's theory also has a religious-based component to it. They reached this conclusion after conducting the analysis. The importance of sensitivity and affection is emphasized by many religious and spiritual traditions. In addition, there is an ethical component that necessitates showing proper courtesy to an organization's constituents, including its clients and shareholders (Chen & Li, 2013; Zinnbauer et al., 1999; Nyhan, 2000; Nadesan, 1999; Mowday et al., 1982). In addition, there is a value-based component, which comprises the process of cultivating an organizational culture that values the contributions, purposes, and positive interpersonal interactions of its employees. Companies in the business world as well as educational institutions like schools have used Fry and Nisiewicz's (2013) model in their operations at some point.

According to Fairholm (2011), the only feasible approach to leadership in the modern setting, which is characterized by globalization and diversity, is values-based leadership, which is also known as spiritual leadership. Fairholm (20111) makes this claim. According to the viewpoint of the individual, there has been a progression of five distinct generations in the development of leadership theory over the course of the last century. This progression took place over the course of the last hundred years. The speaker claims that the first generation struggled with the issue of who should take the reins of leadership. The second generation put more of a focus on the actions taken by the leader (Chen & Li, 2013; Zinnbauer et al., 1999; Nyhan, 2000; Nadesan, 1999; Mowday et al., 1982; Neal, 2001; Nanus, 1992; Horton, 1950).

The primary emphasis of the third generation was directed towards the examination of leadership's spatial dimension. The development of the fourth generation of leadership theory is

centered on leaders' perspectives, attitudes, and behaviors towards leadership, specifically their valuation and practice of leadership. Fairholm (2011) provides additional commentary. While it is true that the initial waves of leadership theories have contributed valuable insights into the understanding of effective leadership, none of them can be considered fully comprehensive, failing to meet the expectations of even the most casual observer (Nyhan, 2000; Nadesan, 1999; Mowday et al., 1982; Neal, 2001; Nanus, 1992; Horton, 1950). Consequently, the author argues that spiritual leadership can be seen as the subsequent iteration of values-based leadership, denoting it as the forthcoming paradigm of leadership (Powers, 1979; Ryan & La Guardia, 2000).

According to the individual, authentic leadership entails the articulation, communication, and implementation of the organizational tenets inside the workplace, with the aim of cultivating cohesion among team members. According to Fairholm (1998), leadership is a multifaceted concept that consists of various elements. In order to streamline and consolidate the fundamental principles of spiritual leadership, Fairholm (1998) introduced the Spiritual Leadership Model. This model comprises three interconnected components: spiritual leadership tasks, spiritual leadership process technologies, and the primary leadership goal (Mowday et al., 1982; Neal, 2001; Nanus, 1992; Horton, 1950; Ryan & Oestreich, 1991; Ryan et al., 1994).

The three fundamental principles of servant leadership are task proficiency, goal-setting, and the embodiment of servant hood (Saeed et al., 2013) gave examples of spiritual leadership practices include the establishment of a sense of community, the pursuit of completion, the adherence to a higher moral standard, and the exercise of stewardship. The primary leadership objective, as suggested by Fairholm (1998), is the pursuit of continuous improvement. Within the context of the outcome assessment framework, Meyer and Allen (1991) presented a definition of organizational commitment that consisted of three distinct components. The researchers proposed a hypothesis that suggests commitment can be separated into three distinct components, namely, a desire for employment (also known as affective commitment), a perceived necessity to continue employment (also known as continuation commitment), and a sense of obligation to be employed within an organization (also known as normative commitment).

Meyer and colleagues (1993) elaborated further on a definition of commitment that can be broken down into three distinct categories: affective, continuing, and normative commitment. According to Jaros (2007) and Sanders (1986), affective commitment is related with an individual's emotional attachment, whereas continuing commitment is associated with an individual's perception of the expenses that are associated with leaving the firm. On the other hand, normative commitment refers to the obligation or duty that is seen as having towards the organization.

According to Kaya (20150 the three-component model of organizational commitment developed by Meyer and Allen has been largely acknowledged as the preeminent theoretical framework for the study of employee commitment in the workplace. In recent years, there has been a rise in the number of empirical studies that have investigated the use of spiritual leadership in professional settings. These studies have been conducted in eastern as well as western contexts.

Kaya (2015) carried out a validation study on spiritual leadership in South Korea, concentrating on participants who were engaged in private business firms. The study's participants came from a variety of religious backgrounds. The purpose of the research that was carried out by Afshari et al. (2015) was to investigate the impact that spiritual leadership has on the effectiveness of teaching in the urban environment of Zarin Shahr, Iran. The researchers made use of a questionnaire developed by Fry et al. (2005) in order to get an accurate measurement of the impact.

Due to the fact that the notion of spiritual leadership is relatively new in the Greater China region, it is frequently connected with the leadership of religious institutions or churches (Cheung, 2002) and with the effectiveness of spiritual leadership (Chen & Li, 2013). The purpose of the research that was carried out by Tsai (2007) was to analyses and determine the many aspects of spiritual leadership that are present among the principals of elementary schools in Taiwan. Following that, the study separated these aspects into five unique groups, naming them as follows: community

building, caring, educational relevance, and altruistic spirit. Regarding Hong Kong, Thom et al. (2005) placed an emphasis on the significance of mindfulness meditation as an internal practice and the cultivation of compassion towards others as an exterior practice in order to attain educational leadership with a spiritual dimension. Kamran and Shahbaz (2003) investigated the connection between spiritual growth and school leadership, posing a number of significant questions about the topic in their research.

Which aspects of the individual's circumstances carry the most weight? What is significant to the person whose identity is being questioned? What aspects of an individual's life are responsible for shaping their essential nature or essential identity? The purpose of this research is to investigate, within the context of Hong Kong's educational institutions, the connection that exists between spiritual leadership and organizational commitment (Judge et al., 2002). This research endeavor is motivated by the need to fill a vacuum in the existing literature that is related to these particular factors, and that vacuum is the reason why this research is being undertaken. According to Fesischman 91994) and Fry (2003, 2005, 2008), the most common method for conducting analysis is to make use of multilevel confirmatory factor analysis (MLCFA) and multilevel structural equation modelling (MLSEM). These two methods are considered to be the most effective.

According to Reichers and Schneider (1990) stated that it is crucial for individuals to embody the essential principles, attitudes, and behaviors that act as intrinsic motivators for both themselves and their peers in order to build a sense of spiritual resilience through their vocation and affiliation. This is necessary so that they can cultivate a sense of spiritual resilience in themselves and their peers. By applying the organizational development and transformation framework known as spiritual leadership, one can accomplish the building of a learning organization that is organically driven and aspires to optimize the triple bottom line. This is possible through the implementation of the spiritual leadership framework (Fry, 2019; Rumsey, 2014).

A learning organization is one that is capable of knowledge creation, knowledge acquisition, and knowledge transfer. This gives the organization the ability to modify its behavior in reaction to new information and insights as they become available. Empowerment is something that is encouraged and fostered in learning organizations, with the end goal being the realization of a clearly articulated organizational vision (Fry & Wigglesworth, 2013).

Learning organizations have earned a well-deserved reputation for providing products and services of an excellent quality that exceed industry norms and expectations. The company places a significant amount of importance on the satisfaction of both its customers and its clients; it also places a high value on teamwork; it uses a hierarchical structure that is flat; it possesses adaptable capabilities; it keeps a diverse workforce; and it engages in collaborative relationships with a wide variety of external entities, such as suppliers, customers/clients, and even competitors. The developing learning organizational paradigm marks a substantial shift away from the methodologies that have been used in the past (Fry & Egle, 2017; House & Mitchell, 1974; Jorton, 1950).

People who work in the education industry frequently have outgoing personalities, a propensity for taking chances while maintaining a level head, and the capacity to engage in creative thinking while working in a team environment. In addition to this, they have the ability to inspire and encourage those around them to do well in order to reach their goals. In addition, people need to have the ability to cut ties with old alliances and make new relationships, while at the same time acknowledging the value of the endeavor and viewing honest mistakes as an essential component of personal growth. In addition, they should demonstrate a proactive attitude by placing a higher priority on the successful performance of tasks than on a passive unwillingness to accept responsibility (House & Shamir, 1993; Karadag et al., 2020).

At various levels of the organizational hierarchy, there are committed people in positions of leadership who play the role of mentors. These mentors are meticulous in their participation in activities such as active listening, experimentation, continuous improvement, innovation, and the cultivation of rising leaders. When it comes to the growth, guidance, inspiration, organization, and

involvement of individuals in the direction of the business's vision, objectives, and culture, the major challenge that a learning organization faces is people (Kaya, 2015). The authors Mahipalan and Sheena (2019) state that the phenomenon of high-tech globalization has led to a reduction in obstacles to interaction among persons living in different parts of the world. As a direct result of this, the human race is currently in possession of a bigger abundance of opulence when compared to centuries gone by. Diverse types of entertainment that have the power to captivate someone's attention while also lulling them into a state of forgetfulness when they take part in them (Kellis & Ran, 2013)

According to Malone and Fry 920030 stated that despite the abundance of material comforts and achievements in the wider world, individuals may experience a pervasive feeling of emptiness and a lack of purpose, which is prevalent in contemporary culture. This is the case even when individuals have access to a plethora of financial opportunities. This is something that is prevalent in the culture of the present day. Depression is a chronic disorder that can have a significant impact on a person's life in many different areas, including their personal life as well as their professional life. It is of the utmost necessity to give thoughtful attention to the possibilities of integrating spirituality into the working world. This consideration is of the biggest importance (Maslow, 1954).

It is crucial to identify that the office also provides as a location for individuals to nourish their inner selves (Reave, 2005). This is something that should be acknowledged as a function that the office does. The concept of a workplace has traditionally been conceptualized in terms of the role it plays in providing a means of subsistence for people. Nevertheless, it is of the utmost importance to recognize that the workplace serves a dual purpose (Maslow, 1968).

According to Hunt (1999), in recent decades, academics from a wide variety of fields, including psychology, social science, and organizational research, have committed a significant amount of scholarly interest to the investigation of spirituality in the workplace in the hopes of improving the efficient utilization of human resources. However, some academics and philosophers are of the opinion that spirituality does not warrant further investigation from a scientific perspective (Karadag et al., 2020).

This is the case despite the fact that there is evidence that spirituality has the potential to influence traditional and conservative leadership ideologies as well as contribute to academic and organizational advancements. According to Fry and Kriger (2009), the aforementioned phenomenon could be interpreted as an aspect that is included in the quest of a more profound vocation, significance, and objective in relation to one's work. This interpretation is based on a broader perspective of the phenomenon. Numerous companies have included the concept of "spirit" as a subject matter and component within their training programmers and workshops in order to improve employee satisfaction, optimize workplace efficiency, foster human growth, and cultivate positive working relationships between leaders and coworkers. This is done in order to cultivate positive working relationships between leaders and coworkers (Kerr & Jermier, 1977).

According to the research that Moreau and Mageau (2012) have conducted, spiritual leadership comprises the alteration of beliefs held in the workplace and the promotion of results that are more favorable. It is generally agreed upon that effective educational leadership is an essential component in successfully implementing the guiding principles of educational units as well as the associated teaching and learning activities (McCaffrey et al., 1995). According to Mehdinezhad (2012), this particular style of leadership places an emphasis on the commitment of teachers to the academic and extracurricular responsibilities that are a part of their jobs. It is considered that this dedication has a substantial impact on the overall performance of their schools. Over the past few years, there has been a rise in the presence of spiritual leadership in a variety of settings, including educational and organizational institutions. This type of leadership is characterized by its ability to influence the thoughts of individuals, enhance their behaviors, foster intrinsic motivation to explore the significance of their work, and facilitate the establishment of connections with colleagues, team members, the organization, and the larger community (Fry, 2005; McGill & Slocum, 1992).

This type of leadership is characterized by its capacity to influence the thoughts of individuals, enhance their behaviors, foster intrinsic motivation to explore the significance of their work, and more. The major goal of spiritual leadership is to make use of the idea of calling and membership in order to answer the fundamental needs of both leaders and followers, so increasing their general well-being (McGill & Slocum, 1992; McNeal, 2000; Kotter, 1988, 1996). As stated by Keys (1990), this is accomplished through addressing the fundamental needs of both parties in the context of the spiritual community. In spite of this, it has an effect on the underlying drivers that inspire people to pursue personal and professional development, and it also strengthens their dedication to both types of endeavors. The major goal of spiritual leadership is to make use of the idea of calling and membership in order to answer the fundamental needs of both leaders and followers, so increasing their general well-being. This is accomplished through addressing the fundamental needs of both parties in the context of the spiritual community. In spite of this, it has an effect on the underlying drivers that encourage people to seek personal and professional development and strengthens their dedication to both types of endeavors (Fry et al., 2011).

The idea of well-being, which is multifaceted and takes into account both the social and psychological requirements of individuals, is an essential component in interpersonal connections between people. This is especially true in the context of workers. According to Turner and Thielking (2019), the spiritual leadership's involvement in the health and safety of the working population has increased recently. According to Kaya (2015), the satisfaction of teachers with both their professional and personal requirements provides them with a solid platform upon which they can build a successful career. As a result, the school environment is an important aspect that can exert a major influence on the well-being of teachers.

In the context of Pakistan, educators working in classrooms with large numbers of students face issues related to insufficient collaboration and communication from their superiors. In Pakistani educational institutions, it is a common practice for head teachers to exert a great degree of autonomy in governing their schools, which is reminiscent of the features of fiefdoms. This is a practice that is prominent throughout Pakistan. Because of this, it is common practice to offer insufficient motivation to staff members and to prevent them from effectively coordinating their efforts (Klein & House, 1995).

According to Mahipalan and Sheena (2019), their assistance is only provided to teachers who exhibit unshakeable approbation and cooperation with their instructions. This is the only group that is eligible to receive their support. It has been noticed that teachers who have a strong propensity towards making substantial effort and expressing solid ideas are subjected to deliberate acts of denigration and dismissal in the classroom. The behaviors of head teachers contribute to the development of an atmosphere that is characterized by a lack of trust, and as a result, they exert a negative influence on the general welfare of the educators (Maghroori & Rolland, 1997; Kerr & Jermier, 1977). This study endeavor's principal purpose was to investigate whether or not there is a correlation between the general well-being of secondary school teachers and the spiritual leadership practices that are demonstrated by head teachers. This study has the potential to be a useful resource for head teachers who are interested in gaining insight into the concerns that teachers have raised regarding their own well-being. In addition, it might help in the process of identifying these issues and finding solutions to them (Kaya, 2015; Kurth, 2003).

The primary emphasis of the third generation was directed towards the examination of leadership's spatial dimension. The development of the fourth generation of leadership theory is centered on leaders' perspectives, attitudes, and behaviors towards leadership, specifically their valuation and practice of leadership. Fairholm (2011) provides additional commentary. While it is true that the initial waves of leadership theories have contributed valuable insights into the understanding of effective leadership, none of them can be considered fully comprehensive, failing to meet the expectations of even the most casual observer. Consequently, the author argues that

spiritual leadership can be seen as the subsequent iteration of values-based leadership, denoting it as the forthcoming paradigm of leadership.

2. Research Questions

Following three hypotheses were formulated to test the main objectives of the study.

1. Is there any significant difference among teachers' perceptions regarding spiritual leadership and workplace well-beings on the basis of sector?
2. Is there any significant difference among teachers' perceptions regarding spiritual leadership and workplace well-beings on the basis of public and private sector?
3. What is the effect of head teacher' spiritual leadership on teachers at secondary level with respect to teaching experiences?

3. Method and Procedure

3.1 Study Design, Population and Sample

The study was quantitative in nature using a correlational research design. A correlational design was a concentrated and a direct study design that aims to ascertain whether or not there is a relationship between variables and if similar type of relationship exists between the variables it assesses the strength or deficiency of the relationship (Hoy & Miskel, 2005). sample was all the secondary school's teachers of district Mzaffargarh The overall population of teachers from tehsil Muzaffargarh was 285, from tehsil Alipur was 223 and from tehsil Jatoi was 173. Total population was 681 including male and female teachers from secondary wing of district Muzaffargarh.

3.2 Tool Development and Validation

A questionnaire consisted of three scales along with demographic information of head teachers and teachers were designed. The first section was about demographic information of participants. Basic information had been taken from respondents to compare their perception differences (i.e., school location, school sector, school level, designation, gender, age, teaching experience, academic qualification & professional qualification).

The second section of the questionnaire was about head teacher distributed leadership (HTDL) that comprised twenty-three items. This section (i.e., HTDL) was divided into three sub sections. The first part was about support which had ten items, second part was contained three items related to supervision and the third part was comprised ten items related to coherent leadership team. This scale was adopted from distributed leadership inventory developed by Devos et al., 2009. Third set of questionnaires was about assessing teachers' sense of their own perception. It comprised ten items. This scale was adopted from the teacher scale by Daytner et al., 1999. Forth section was about trust in head teacher. With the purpose of capturing the teachers' perception about trust in their head teachers ten items were included. This section was adopted from the conceptualization and measurement of faculty by Hoy, W., & Tschannen-Moran, M. (2003). The items of questionnaire were based on 5-point Likert scale ranging from ''strongly agree'' to ''strongly disagree''

Before administrating the tool, the validity of the instrument was tested by adopting following measures to proceed further. The validity of the tool was determined through expert opinion and pilot testing. The questionnaire was sent to multiple experts to judge the validity of the tool. All the experts found that instrument was fit to this study. The expert opinion was considered to remove the mistakes in the statement and theme of the questionnaire also. After the expert opinion, the questionnaire was refined for the survey of study. Reliability of the calculating of results and their consistency could be checked out by IBM, SPSS statistics software and the appropriate alpha value was decided to increase the reliability and the value of Cronbach Alpha was found 0.8.

3.3 Tool Administration and Data Collection

Before starting data collection, mandatory approvals had been obtained from CEO of district Muzaffargarh for public schools and from principals of private schools. After obtaining approval to conduct the study, the researcher, with the assistance of the DEO of public and private schools, was provided with a list of the secondary schools.

Prior to taking part in the study, the participants received a letter providing details about the investigation along with questionnaire. The letter included the title of the study, the name of the researcher, the purpose of the study, procedures, and study benefits, promise of confidentiality, and details about participants' rights, including their right to withdraw from the study. In short, the researcher assured to participants that all the information would be kept confidential and all ethical concerns would be practiced equally and fairly.

Data was analyzed through descriptive, inferential statistical methods and correlation coefficient tests. To measure frequency, percentage, mean, standard deviation, t-test, ANOVA, and correlation, SPSS software was used. To calculate teachers' responses on distributed leadership, and trust in head teacher 5-point Likert scale was used. The items of questionnaire were ranging from ''always'' to ''never. The scoring to the items were assigned (i.e., Always=5, Often=4, Some Times=3, rarely= 2 & never=1). Codes were assigned to demographic information of respondents (i.e., 1, 2, 3 & 4). These scores and codes were helped in analyzing responses and perception differences.

To find valid and reliable inferences, the data was examined by applying both the descriptive and inferential statistics. Analysis of demographic information was examined by measuring frequency and percentage of the respondents. The descriptive analysis of each item was conduct through calculating percentage (%), mean and standard deviation (SD). For ease of analysis, responses on options "

"Often" and "always" were combined into one option i.e., "often". Likewise, "rarely" and "never" were combined into one option i.e., "rarely". To analyze the possible differences between the perceptions of participants inferential statistics (i.e., t. test, ANOVA) were conducted.

3.4 Data Analysis and Results

The study was conducted at district Muzaffargarh and secondary schools were taken as population of study. The teachers were the population and sample of the study. The demographic information of the participants especially location is given in the Table 1.

Table 1: *Independent sample t-test of perception of teachers' about spiritual leadership with respect to school sector*

Factors	Group	N	Mean	S.D	df	t	Sig.
Overall Teachers' Perception of Spiritual Leadership	Public	520	109.55	6.00	679	-7.47	0.00
	Private	161	113.23	3.14	520.29	-10.19	

Note: N= Total number of Teachers, S.D= Standard Deviation, df= Degree of freedom, t-value= Independent Sample t-value.

Table 1 present's analysis on school sector based differences in teachers 'perception of spiritual leadership. With respect to teachers' perception based on public sector through independent samples t-test indicated significant results (df = 679, t = -7.47, sig. value 0.00 < 0.05) where teachers' perception based on private through independent samples t-test indicated significant results (df = 520.29, t = 10.19). The mean (N=109.55) of public is less than the private (N=113.23).

It was concluded that there were notable variations in the teachers' perception of spiritual leadership of public and private participants of secondary school. Moreover, the value of sig. (Sig. = 0.00) is also less than the standard sig. value (Sig. = 0.05), so having positive significant effect in spiritual leadership based on school sector.

Table 2: *ANOVA t-test of perception of teachers' about spiritual leadership on the basis of teaching experiences*

Overall Teachers' Perception of Spiritual Leadership	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1696.37	3	565.46	18.91	0.00
Within Groups	20247.19	677	29.91		

Total	21943.56	680

Table 2 presents analysis on designation based differences in teacher's experiences of spiritual leadership. With respect to teachers' perception, the value of df was 3 between groups and 677 was found within groups. The value of F was found 1.91. The value of sig. was 0.00 which is less than the standard sig. value (Sig. = 0.05), which shows that there is significant effect of teaching experience on the perception of teachers about spiritual leadership and similar data was also displayed in graphically form in following figure 2.

Figure 2:　　**ANOVA t-test of perception of teachers' about spiritual leadership on the basis of teaching experiences**
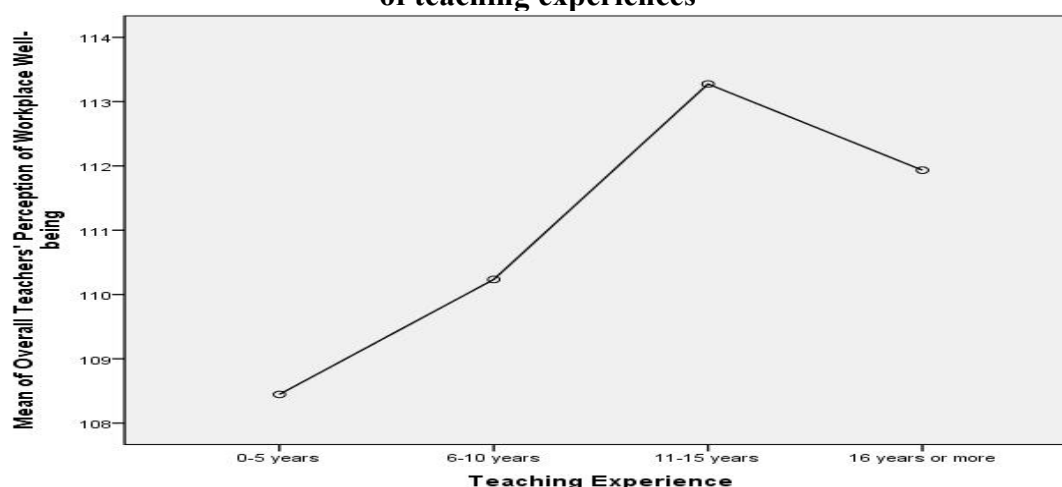
4. Discussion

The objectives of the research study were to find out the effect of demographic factors on the spiritual relationship and workplace well-being of teaches at secondary level. In this regards, the population of this study was all the male and female teachers and students of secondary schools at District Muzaffargarh. All public and private secondary schools of district Muzaffargarh were the population of the study. The population of teachers from tehsil muzaffargarh was 285, from tehsil Alipur was 223 and from tehsil jatoi was 173. Total sample was 681 including male and female teachers from secondary wing of district Muzaffargarh. Moreover, the demographic information like school regions /tehsil, school location, gender. Sector. Designation of teacher, teaching experiences, age group, academic qualification and professional qualification were taken as to find out the effect of these factors on the spiritual leadership and workplace well-being of teachers at secondary level.

Moreover, it was found from the data analysis especially independent t-test and ANOVA t-test that location, sector, gender and school regions /tehsil having significant effect on the perception of students at secondary level especially for spiritual leadership and work place well-being of teachers at secondary level. Similarly, it was concluded that these demographic factors are significant for the participants especially for teachers to enhance the spiritual leadership and workplace well-being at secondary level.

Moreover, it was suggested that this study cannot analyzed overall teacher's views about the spiritual leadership and workplace wellbeing at Secondary level. Future researchers may focus on analyzing views of teachers based on their specific subject of teaching or area/discipline at any level. It may be suggested that similar study should also be conducted at universities and other institutional level to promote the spiritual leadership at workplace for well-being of teachers also.

5. Conclusions and Recommendations

Statistical data analysis of findings concluded it was concluded that there were notable variations in the teacher's perception of spiritual leadership of public and private sectors participants of secondary

school. Moreover, the value of sig. (Sig. = 0.00) is also less than the standard sig. value (Sig. = 0.05), so having positive significant effect in spiritual leadership. And it was concluded that there were notable variations in the teachers' perception of spiritual leadership of public and private participants of secondary school. Moreover, the value of sig. (Sig. = 0.00) is also less than the standard sig. value (Sig. = 0.05), so having positive significant effect in spiritual leadership based on school sector. It was concluded that there were notable variations in the teachers' perception of spiritual leadership of both male and female participants of secondary school. Moreover, the value of sig. (Sig. = 0.00) is also less than the standard sig. value (Sig. = 0.05), so having positive significant effect in spiritual leadership based on gender. The value of sig. was 0.00 which is less than the standard sig. value (Sig. = 0.05), which shows that there is significant effect of school region / tehsil on the perception of teachers about spiritual leadership. There is significant effect of teaching experiences on the perception of teachers about spiritual leadership, the value of sig. was 0.00 which is less than the standard sig. value (Sig. = 0.05), which shows that there is significant effect of teaching experience on the perception of teachers about spiritual leadership. The value of sig. was 0.00 which is less than the standard sig. value (Sig. = 0.05), which shows that there is significant effect of age groups on the perception of teachers about spiritual leadership.

References

Anderson, P. (2000). This place hurts my spirit. *Journal for Quality and Participation*, 16 – 17

ASER (2019). Annual Status of Education Report 2019. (District Report Card Education Lahore) ASER Pakistan Secretariat. https://www.aserpakistan.org./report/2019

Avolio, B. J., & Gibbons, T. C. (1988). Developing transformational leaders: *A life span Approach.*

Barrett, R. (1998). Liberating the corporate soul. Boston: Butterworth-Heinemann.

Barrett, R. (2003). Culture and consciousness: Measuring spirituality in the workplace by mapping values. In R.

Bass, B. M. (1985). Leadership and performance beyond expectations. New York: Free Press.

Bass, B. M. (1990). Bass and Stogdill's handbook of leadership: Theory, research, and applications (3rd ed.).

Bass, B. M. (1998). Transformational leadership: Industrial, military, and educational impact. Mahwah, NJ: Erlbaum.

Bass, B. M. (1999). Current developments in transformational leadership. Psychologist-Manager Journal, 3(1), 5 – 22.

Bass, B. M. (2000). The future of leadership in learning organizations. Journal of Leadership Studies, 3, 18 – 41.

Bass, B. M., & Avolio, B. J. (1990). The implications of transformational and transactional leadership for individual, team, and organizational development. Research in Organizational Change and Development, 4, 231 – 272.

Bass, B. M., & Avolio, B. J. (1994). Improving organizational effectiveness through transformational leadership. Thousand Oaks, CA: Sage.

Benefiel M, Fry L, Geigle D (2014) Spirituality and religion in the workplace: history, theory, and research. Psychol Relig Spiritual 6(4):175–187.

Benefiel, M., Fry, L. & Geigle, D. (2014). Psychology of Religion and Spirituality, 6, 3, 175-187.

Benis, W., & Nanus, B. (1997). Leaders: Strategies for taking charge. New York: Harper Collins.

Benware, C., & Deci, E. L. (1984). Quality of learning with an active and passive motivational set. American Educational Research Journal, 21, 755 – 765.

Blackaby, H., & Blackaby, R. (2001). Spiritual leadership. Nashville, TN:

Bowen, D. E., & Lawler, E. E. III (1995). Empowering service employees. Sloan Management Review, 73 – 84. Burns, J. M. (1978). Leadership. New York: Harper & Row.

Bozeman B, Su X (2015) Public service motivation concepts and theory: a critique. Public Adm Rev 75(5):700–710.

Broadman & Holman. Bolman, L. G., & Deal, T. E. (1995). Leading with soul. San Francisco, CA: Jossey-Bass.

Bruce W, Plocha E (1999) Reflections on maintaining spirituality in the government workplace: What it means and how to do it. International Journal of Organization Theory & Behavior 2(3&4):325–347.

Burns M (2009) Validating the relevance of leadership in public administration. Int J Org Theory Behav 12(2):254–265.

C. L. Jurkiewicz (Eds.), Handbook of workplace spirituality and organizational performance (pp. 3 – 28). New York: M. E. Sharp.

Cavenaugh, G. F. (1999). Spirituality for managers: Context and critique. Journal of Organizational Change Management, 12, 186 – 199.

Conger, J. A., & Kanungo, R. N. (1988). The empowerment process: Integrating theory and practice. Academy of Management Review, 13, 471 – 482.

Conger, J. A., & Kanungo, R. N. (1994). Charismatic leadership in organizations: Perceived behavioral attributes and their measurement. Journal of Organizational Behavior, 15, 439 – 452.

Conger, J. A., & Kanungo, R. N. (1998). Charismatic leadership in organizations. Thousand Oaks, CA: Sage. Covey, S. R. (1989). The seven habits of highly effective people: Powerful lessons in personal change. New York: Fireside/Simon & Schuster.

Covey, S. R. (1991). Principle-centered leadership. New York: Fireside/Simon & Schuster. Daft, R. L. (2001). The leadership experience. Fort Worth, TX: Harcourt College Publishers.

Crossman, J. (2010). Conceptualizing spiritual leadership in secular organizational contexts and its relation to transformational, servant and environmental leadership. Leadership & Organization Development Journal 31(7), 596-608.

Daft, R. L., & Lengel, R. H. (1998). Fusion leadership: Unlocking the subtle forces that change people and organization. San Francisco, CA: Berrett-Koehler.

Dalai Lama XIV. (1999). Ethics for the new millennium. New York: Putnam.

Deci, E. L., & Ryan, R. M. (1985). Intrinsic motivation and self-determination in human behavior. New York: Plenum.

Deci, E. L., & Ryan, R. M. (2000). The ''what'' and ''why'' of goal pursuits: Human needs and self-determination of behavior. Psychological Inquiry, 11(4), 227 – 268.

Dent E, Higgins M, Wharff D (2005) Spirituality and leadership: an empirical review of definitions, distinctions, and embedded assumptions. Leadersh Q 16:625–653.

Dubin, R. (1978). Theory building. New York: Free Press.

Dvir, T., Eden, D., Avolio, B. J., & Shamir, B. (2002). Impact of transformational leadership on follower develop- ment and performance: A field experiment. Academy of Management Journal, 45(4), 735 – 744.

Egel, E. & Fry, L. (in press). Public Integrity, ISSN: 1099-9922 print/1558-0989 online DOI:0.1080/10999922.2016.1200411

Eisler, R., & Montouori, A. (2003). The human side of spirituality. In R. A. Giacalone, & C. L. Jurkiewicz (Eds.), Handbook of workplace spirituality and organizational performance (pp. 46 – 56). New York: M. E. Sharp.

Evans, M. G. (1970). The effects of supervisory behavior on the path– goal relationship. Organizational Behavior and Human Performance, 5, 277 – 298.

Fairholm M (2004) Different perspectives on the practice of leadership. Public Adm Rev 64(5):577–589.

Fairholm M, Gronau T (2015) Spiritual leadership in the work of public administrators. J Manag Spiritual Relig 12(4):354–373.

Fairholm, G. W. (1997). Capturing the heart of leadership: Spirituality and community in the new American workplace. Westport, CT: Praeger.

Fairholm, G. W. (1998). Perspectives on leadership: From the science of management to its spiritual heart. Westport, CT: Praeger.

Fairholm, G. W. (2001). Matering inner leadership. Westport, CT: Quorum.

Ferguson J, Milliman J (2008) Creating effective core organization values: A spiritual leadership approach. International Journal of Public Administration 31: 439–459.

Ferris, R. (1988). How the power of love can improve leadership. Organizational Dynamics, 16(4), 40 – 52. Filley, A. C., House, R. J., & Kerr, S. (1976). Managerial processes and organizational behavior. Glenview, IL: Scott, Foresman and Company.

Fleischman, P. R. (1994). The healing spirit: Explorations in religion and psychotherapy. Cleveland, OH: Bonne Chance Press.

Ford, R. C., & Fottler, M. D. (1995). Empowerment: A matter of degree. Academy of Management Executive, 9, 21 – 31.

Frederickson G (1997). The spirit of public administration. Josey-Bass, San Francisco Gawthrope L (1998) Public service and democracy: ethical implications for the 21st century. Chatham House, New York

Fry L (2008) Spiritual leadership: State-of-the-art and future directions for theory, research, and practice. In: Biberman J, Tishman L (eds) Spirituality in business: theory, practice, and future directions. Palgrave, New York, pp 106–124.

Fry L, Altman Y (2013) Spiritual leadership in action: the CEL story. Information Age Publishing, Charlotte.

Fry L, Kriger M (2009) Toward a theory of being-centered leadership: multiple levels of being as context for effective leadership. Human Relat 62(11):1667–1696

Fry L, Nisiewicz M (2013) Maximizing the triple bottom line through spiritual leadership. Stanford University Press, Palo Alto.

Fry LW (2003) Toward a theory of spiritual leadership. Leadersh Q 14(6):693–727 Fry LW (2005) Toward a paradigm of spiritual leadership. Leadersh Q 16:619–622

Fry LW, Nisiewicz M, Vitucci S, Cedillo M (2007) Transforming city government through spiritual leadership: measurement and establishing a baseline. Paper presented at the National Meeting of the Academy of Management, Philadelphia

Fry, L. & Egle, E. (2017). *Graziadio Business Review Special Issues on Spiritual Leadership.* 20, 3.

Fry, L. & Wigglesworth, C. (2013). International Journal on Spirituality and Organization Leadership.

Fry, L. (2017). In S. Rogelberg (ed.). *Encyclopedia of Industrial and Organizational Psychology*, 2nd edition.

Fry, L. (2019), The numinosity of soul: Andre Delbecq's legacy for MSR, Journal of Management, Spirituality and Religion. Retrieved from: https://doi/full/10.1080/14766086.2019.1583597

Fry, L. (In Press). In Farazmaud, A. (Ed.) *Global Encyclopedia of Public Administration and Public Policy*. NY, NY: Springer Publishing.

Fry, L. W. & Matherly, L. L. (2006).Paper presented at the Academy of Management, Atlanta, Georgia.

Fry, L. W. & Matherly, L. L. (2007). *Encyclopedia of Industrial/Organizational Psychology*. (Rogrlberg, S.G., Ed.)San Francisco: Sage.

Fry, L. W. (2003). *The Leadership Quarterly,* 14, 6, 693-727.

Fry, L. W., & Smith, D. A. (1987). Congruence, contingency, and theory building. Academy of Management Review, 12(1), 117 – 132.

Fry, L. W., and Kriger, M. (2009). Towards a being centered theory of leadership multiple levels of being as context for effective leadership. Human Relations 62(11), 1667-1696.

Fry, L. W., Hannah, S., Noel, M., and Walumna, F (2011). Impact of spiritual leadership on unit performance. The Leadership Quarterly, 27(9), 259- 270.

Fry, L. W., Vitucci, S., & Cedillo, M. (2003). Transforming the army through spiritual leadership. Unpublished manuscript. Tarleton State University-Central Texas, Killeen, TX. Available: http://www.tarleton.edu/~fry/ resources.html.

Fry, L. W., Matherly, L., & Ouimet, R. (2010) *The Journal of Management ,Spirituality and Religion,* 7, 4, 283-314.

Fry, W. L. (2005). Toward a paradigm of spiritual leadership. The Leadership Quarterly, 7(3), 619-722.

Galbraith, J. R. (1977). Organization design. Reading, MA: Addison-Wesley.

Gel, E. (2013). Paper presented at the22 Congrès des IAE 2013. Nice, France. June 13-14.

Giacalone RA, Jurkiewicz CL (2003) Toward a science of workplace spirituality. In: Giacalone RA, Jurkiewicz CL (eds) Handbook of workplace spirituality and organizational performance. M. E. Sharp, New York, pp 3–.

Giacalone, R. A., & Jurkiewicz, C. L. (2003). Toward a science of workplace spirituality. In R. A. Giacalone, &

Greenleaf, R. K. (1977). Servant leadership: A journey into the nature of legitimate power and greatness. New York: Paulist Press.

Greenleaf, R. K. (1978). Servant leader and follower. New York: Paulist Press.

Haley, J. (1993). Reawakening the spirit at work. San Francisco, CA: Berrett-Koehler.

Hollander, E. P., & Offerman, L. R. (1990). Power and leadership in organizations. American Psychology, 45, 179 – 189.

Horton, W. R. (1950). God (9th printing). New York: Association Press

House, R. J. (1977). A 1976 theory of charismatic leadership. In J. G. Hunt, & L. L. Larsen (Eds.), Leadership: The cutting edge (pp. 189 – 207). Carbondale, IL: Southern Illinois University Press.

House, R. J. (1996). Path– goal theory of leadership: Lessons, legacy, and a reformulated theory. The Leadership Quarterly, 7(3), 323 – 352.

House, R. J., & Howell, J. M. (1992). Personality and charismatic leadership. The Leadership Quarterly, 3(2), 81 – 108.

House, R. J., & Mitchell, T. (1974). Path goal theory of leadership. Journal of Contemporary Business, 81 – 97.

House, R. J., & Shamir, B. (1993). Toward the integration of transformational, charismatic, and visionary theories. In M. Chemmers, & R. Ayman (Eds.), Leadership theory and research: Perspectives and directions (pp. 81 – 107). Orlando, FL: Academic Press.

Houston D, Cartwright K (2007) Spirituality and public service. Public Adm Rev 67(1):88–102 Hunt JG (1999) Transformational/charismatic leadership's transformation of the field: an historical essay. Leadersh Q 10(2):129–144

Hunt, J. G. (1999). Transformational/charismatic leadership's transformation of the field: An historical essay. Leadership Quarterly, 10(2), 129 – 144.

Jones, L. B. (1995). Jesus, CEO: Using ancient wisdom for visionary leadership. New York: Hyperion.

Josephson, M. (1996). Making ethical decisions. Marina del Ray, CA: Josephson Institute of Ethics.

Judge, T. A., Bono, J. E., Ilies, R., & Gerhardt, M. W. (2002). Personality and leadership: A qualitative and quantitative review. Journal of Applied Psychology, 87(4), 765 – 780.

Kamran, M., and Shahbaz, M. Pakistani secondary school teachers' perspectives on choice of profession. International Research Journal of Arts & Humanities, 47(7), 84-97.

Karadag, M., Aksal, F. A., Gazi, Z. A, & Dagli, G. (2020). Effect size of spiritual leadership: In the process of school culture and academic success. SAGE Open 10(1), 1 -14.

Karadag, M., Aksal, F. A., Gazi, Z. A, and Dagli, G. Effect size of spiritual leadership: In the process of school culture and academic success. SAGE Open 10(1), 1-14.

Kaya, A. (2015). The relationship between spiritual leadership and organizational citizenship behaviors: A research on school principals' behaviors. Educational Sciences 15(3), 597-606.

Kellis D, Ran B (2013) Modern leadership principles for public administration: time to move forward. J Public Aff 13(1):130–141.

Kerr, S., & Jermier, J. M. (1977). Substitutes for leadership: Their meaning and measurement. Organizational Behavior and Human Performance, 22, 375 – 403.

Kets De Vries, M. F. R. (1998). Charisma in action: The transformational abilities of Virgins Richard Branson and ABB's Percy Barnevik. Organizational Dynamics, 3, 7 – 21.

Keys, K. (1990). The power of unconditional love. Coos Bay, OR: Love Line Books

Klein, K. J., & House, R. J. (1995). On fire: Charismatic leadership and levels of analysis. Leadership Quarterly, 6(2), 183 – 198.

Kotter, J. P. (1988). The leadership factor. New York: Free Press.

Kotter, J. P. (1996). Leading change. Boston: Harvard Business School Press.

Kouzes J, Pssner B (2012) The leadership challenge. Josey-Bass, San Fransisco Kuhn TS (1970) The structure of scientific rvolutions. The University of Chicago Press, Chicago.

Kouzes, J. M., & Pozner, B. Z. (1987). The leadership challenge. San Francisco, CA: Jossey-Bass. Kouzes, J. M., & Pozner, B. Z. (1993). Credibility. San Francisco, CA: Jossey-Bass.

Kouzes, J. M., & Pozner, B. Z. (1999). Encouraging the heart. San Francisco, CA: Jossey-Bass. Kuhn, T. S. (1970). The structure of scientific revolutions. Chicago: The University of Chicago Press.

Kurth, K. (2003). Spiritually renewing ourselves at work. In R. A. Giacalone, & C. L. Jurkiewicz (Eds.), Hand- book of workplace spirituality and organizational

MacArthur, J. F. (1998). In the footsteps of faith. Wheaton, IL: Crossway Books.

Maddock, R. C., & Fulton, R. L. (1998). Motivation, emotions, and leadership: The silent side of management. Westport, CT: Quorum Books.

Maghroori, R., & Rolland, E. (1997). Strategic leadership: The art of balancing organizational mission with policy, procedures, and external environment. Journal of Leadership Studies, 2, 62 – 81.

Mahipalan, M., and Sheena, S. (2019). Workplace spirituality, psychological well-being and mediating role of subjective stress: A case of secondary school teachers in India. International Journal of Ethics and Systems 35(4), 725-739.

Malone, P., & Fry, L. W. (2003). Transforming schools through spiritual leadership: A field experiment. Paper presented at the 2003 Meeting of the Academy of Management, Seattle, WA.

Maslow, A. H. (1954). Motivation and personality. New York: Harper & Row

Maslow, A. H. (1968). Toward a psychology of being. New York: Van Nostrand Reinhold.

McCaffrey, D. P., Faerman, S. R., & Hart, D. W. (1995). The appeal and difficulties of participative systems. Organization Science, 6(6), 603 – 627.

McGill, M. E., & Slocum, J. W. (1992). Management practices in learning organizations. Organizational Dy- namics, 21, 5 – 18.

McNeal, R. (2000). A work of heart: Understanding how God shapes spiritual leaders. San Francisco, CA: Jossey-Bass.

Mehdinezhad, V. (2012). Relationship between High School teachers' wellbeing and teachers' efficacy Acta Scientiarum Education 34(2), 233-241.

Mirvus, P. H. (1997). Souls work in organizations. Organization Science, 8, 193 – 206.

Mitroff, I. I., & Denton, E. A. (1999). A spiritual audit of corporate America: A hard

Moreau, E., and Mageau, G. (2012). The importance of perceived autonomy support

Mowday, R., Porter, L. W., & Steers, R. M. (1982). Employee– organization linkages. New York: Academic Press. Moxley, R. S. (2000). Leadership and spirit. San Francisco, CA: Jossey-Bass.

Nadesan, M. H. (1999). The discourse of corporate spiritualism and evangelical capitalism. Management Com- munication Quarterly, 13, 3 – 42.

Nanus, B. (1992). Visionary leadership. San Francisco, CA: Jossey-Bass.

Neal, J. A. (2001). Leadership and spirituality in the workplace. In R. N. Lusssier, & C. F. Achua (Eds.), Leadership theory, application, skill development (pp. 464 – 473). Boston: South-Western College Publishing.

New York: Free Press.

Northouse, P. G. (2001). Leadership: Theory and practice. Thousand Oaks, CA: Sage Publications.

Nyhan, R. C. (2000). Changing the paradigm: Trust and its role in public sector organizations. American Review of Public Administration, 30, 87 – 109.

Organizational behavior and processes. Boston: South-Western College Publishing.

Ouchi, W. G. (1981). Theory Z: How Americans can meet the Japanese challenge. New York: Warner. Peters, T. J., & Waterman, R. H. (1982). In search of excellence. New York: Harper & Row.

Pfeffer, J. (2003). Business and the spirit. In R. A. Giacalone, & C. L. Jurkiewicz (Eds.), Handbook of workplace spirituality and organizational performance (29 – 45). New York: M. E. Sharp.

Powers, B. P. (1979). Christian leadership. Nashville, TN: Broadman Press.

Reave L (2005) Spiritual values and practices related to leadership effectiveness. Leadersh Q 16:655–687

Reave, L. (2005). Spiritual values and practices related to leadership effectiveness. The Leadership Quarterly 16(5), 655 – 687.

Reichers, A. E., & Schneider, B. (1990). Climate and culture: An evolution of constructs. In B. Schneider (Ed.), Organizational climate and culture (5 – 39). San Francisco, CA: Jossey-Bass.

Rumsey M (2014). The elusive science of leadership. In: Day D (ed) The Oxford handbook of leadership and organization. Oxford University Press, Oxford, UK, pp 455–466.

Ryan, K. D., & Grolnick, W. S. (1986). Origins and pawns in the classroom: Self-report and projective assessments of individual differences in children's perceptions. Journal of Personality and Social Psychol- ogy, 50, 550 – 558.

Ryan, K. D., & La Guardia, J. G. (2000). What is being optimized over development? A self-determination theory perspective on basic psychological needs across the life span. In S. Qualls, & R. Ables (Eds.), Dialogues on psychology and aging (145 – 172). Washington, DC: American Psychological Association.

Ryan, K. D., & Oestreich, D. (1991). Driving fear out of the workplace; How to overcome the invisible barriers to quality, productivity, and innovation. San Francisco, CA: Jossey-Bass.

Ryan, R. M., Stiller, J., & Lynch, J. H. (1994). Representations of relationships to teachers, parents, and friends as predictors of academic motivation and self-esteem. Journal of Early Adolescence, 14, 226 – 249.

Saeed, M., Ahmad, I., Salam, M., Badshah, R., Ali, S., and Shafi-ul-Haq, (2013). Critical analysis of problems of schoolteachers in Pakistan: challenges and possible solutions. Journal of Education and Practice 4(4),169 -182.

Sanders, J. O. (1986). Spiritual leadership. Chicago: Moody Press.

Sass, J. S. (2000). Characterizing organizational spirituality: An organizational communication culture approach. Communication Studies, 51, 195 – 207.

Schein, E. H. (1990). Organizational culture. American Psychologist, 45(2), 109 – 119.

Seligman, M. E., & Csikszentmihalyi, M. (2000). Positive psychology: An introduction. American Psychologist 55(1), 5 – 14.

Senge, P. (1990). The fifth discipline. New York: Doubleday.

Shamir, B., House, R.J., & Arthur, M.B. (1993). The motivational effects of charismatic leadership: A self-concept based theory. Organization Science, 4(4), 577 – 594.

Shared belief in the Golden Rule (2003). Religious tolerance Org. Available: http://www.religioustolerance.org/ reciproc.htm.

Smith, H. (1992). The world's religions. New York: Peter Smith.

Snyder, C. R., & Ingram, R. E. (2000). Handbook of psychological change: Psychotherapy processes and practices for the 21st century. New York: Wiley.

Spears, L. C. (Ed.). (1997). Insights on leadership: Service, stewardship, spirit and servant leadership. New York: Wiley.

Spreitzer, G. (1996). Social structural characteristics of psychological empowerment. Academy of Management Journal, 39(2), 483 – 504.

St. Romain, P. (1997). Reflections on the serenity prayer. Liguori, MO: Liguori Press.

Stanfield, G. (1976). Technology and structure as theoretical categories. Administrative Science Quarterly, 21, 489 – 493.

Steers, R. M., & Porter, L. W. (Eds.). (1983). Motivation and work behavior (3rd ed.). New York: McGraw-Hill. Stogdill, R. M. (1974). Handbook of leadership: A survey of the literature. New York: Free Press.

Tart, C. (1975). Introduction. In C. T. Tart (Ed.), Transpersonal psychologies (pp. 3 – 7). New York: Harper & Row.

Thomas, K. (2000). Intrinsic motivation at work: Building energy and commitment. San Francisco, CA: Berrett- Koehler.

Tichy, N. M., & Devanna, M. A. (1986). The transformational leader. New York: Wiley.

Townsend, J. S. (1984). The development of the spiritual leadership qualities inventory. Journal of Psychology and Religion, 12, 305 – 313.

Turner, K., and Thielking, M. (2019). Teacher wellbeing: Its effects on teaching practice and student learning. Issues in Educational Research 29(3), 938- 947.

Valas, H., & Slovik, N. (1993). Variables affecting students' intrinsic motivation for school mathematics: Two empirical studies based on Deci's and Ryan's theory of motivation. Learning and Instruction, 3, 281 – 298.

Veach, T. L., & Chappell, J. N. (1991). Measuring spiritual health: A preliminary study. Substance Abuse, 13, 139 – 149.

Vigoda-Gadot E, Beeri I (2012) Change-oriented organizational citizenship behavior in public administration: the power of leadership and the cost of organizational politics. J Public Admin Res Theory 22(3):573–596.

Vroman, H. W., & Luschinger, V. P. (1994). Managing organizational quality. Boston: Irwin. Vroom, V. H. (1964). Work and motivation. New York: Wiley.

Weber, M. (1947). In T. Parsons (Ed.), The theory of social and economic organization (translated by A.M. Henderson & T. Parsons). New York: Free Press [1924].

Wulff, D. M. (1996). Psychology of religion: Classic and contemporary. New York: Wiley.

Yammarino, F. J. (1993). Transforming leadership studies: Bernard Bass' leadership and performance beyond expectations. The Leadership Quarterly, 4(3), 379 – 382.

Zaharris, M., Sims, P., Safer, L., Hendricks, A., Sekulich, K., & Glasgow, D. (2017). The impact of spirituality on school leadership. ICPEL Education Leadership Review 18 (1), 81-95.

Zellers, K. L., & Perrewe, P. L. (2003). In R. A. Giacalone, & C. L. Jurkiewicz (Eds.), Handbook of workplace spirituality and organizational performance (pp. 300 – 313). New York: M. E. Sharp.

Zinnbauer, B. J., Pargament, K. I., & Scott, A. B. (1999). The emerging meanings of religiousness and spirituality: Problems and prospects. Journal of Perso