

**Religiosity Correlates to Occupational Stress,  
Organizational Commitment, Ethical Decision Making  
and Spiritual Wellbeing: A Study of High School  
Teachers in Mizoram**

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**CERTIFICATE**

This is to certify that the present research work titled, “Religiosity Correlates to Occupational Stress, Organizational Commitment, Ethical Decision Making and Spiritual Wellbeing: A Study of High School Teachers in Mizoram” is the research works carried out by Ms. Lalruatpuii Pachuau under my supervision. The work done is being submitted for the award of the degree of Doctoral of Philosophy in Psychology of the Mizoram University.

This is to further certify that the research conducted by Ms. Lalruatpuii Pachuau has not been submitted in support of an application to this or any other University or an Institute of Learning.

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## **DECLARATION**

I , Lalruatpuii Pachuau hereby declare that the subject matter of this thesis is record of work done by me, that the contents of this Thesis did not form basis of the award of any previous degree to me or to do the best of my knowledge to anybody else, and that the Thesis has not been submitted by me for research degree in any other University/Institute.

This is being submitted to Mizoram University for the Degree of Doctor of Philosophy in Psychology.

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Religion plays a pivotal role in the lives of the Mizo, not only socially but also in their professional lives. Mizoram (formerly Lushai hills) literally means the ‘land of the hill people’ and the people of Mizoram are called ‘Mizo’. Today, over 87% of Mizoram’s population is Christian, though if one considers only Mizo, the number may be almost 100%. The 13% non-Christian population of Mizoram includes about 8% Chakma who are Buddhists mostly staying in Bangladesh border areas, over 3.5% Hindus and 1% Muslims (Census of India, 2011). The entire indigenous population of the state has adopted Christianity in various denominations, predominantly Presbyterian.

The most important change during the last 100 years is the adoption of Christianity as a faith by almost the entire Mizo population. From the status of being called animist in 1901, almost the entire Mizo population consists of devout Christians. Tribal warfare, raids of British plantations, and the British military expedition called the Lushai Expedition of 1871 lead to the annexation of the Lushai Hills and gave access to British Christian missions to evangelise the Mizo people (Lloyd, 1991).

By the 1890’s, the entire Lushai Hills was occupied by the British Empire. Christian missionaries came to Mizoram to introduce formal education to the Mizo’s and change their rituals and lifestyles which were a hindrance to British law and order. Half a century later, most Mizo’s were converted. Christianity became deeply rooted in Mizo culture and ethnic identity (Kipgen, 1997). By the end of 20th century, Mizoram became the most Christian populated state (and third highest in literacy rate as of 2011 census) in the Indian Union (Mizoram Sarva Shiksha Abhiyan Mission, 2014).

Today, Christianity is the hallmark of Mizo social life which is dynamic and deeply rooted in their socio-cultural traditions. This is witnessed in ‘hunserh, a brief dedication service where some verses of the Bible are read, followed by a prayer’, before the start of any community activity (Pudaite, 2005). Church services take place not just on Sundays but throughout the week and are attended by people of all age groups. According to Kyndiah (1994), Mizo have turned into a ‘close-knit, society, classless and casteless, absolutely democratic in character’. The traditional code of social ethics among the Mizo which knits the entire society together is called ‘*Tlawmngaihna*’. It is the ultimate in the Mizo ethical value system and is emphasized by all those who are a part of the Mizo society (Lalkhama, 2006) sums the character of Mizo society through his elaboration of the spirit of ‘*Tlawmngaihna*’ in his autobiography.

*“Tlawmngaihna connotes and implies uprightness, courage and self-sacrifice. It implies courtesy, humility and modesty. Its essence is a consideration for what is good and pleasing for others and for the society, respect for parents and older people and ready help for the needy. It is the fine art of any duty in relation to others as if naturally without apparent effort and stiff formality or impertinent forwardness.” (Lalkhama, 2006)*

Thus, we can say that religion plays an important role in forming and causing some morale and some consequences in the social as well as professional life of Mizo people.

Religion is a set of values, doctrines, and principles that provide an ethical and moral framework for understanding, motivation, and behaviour (King, 2000). For some, however, religion is to be confined to an individual's private life, not to be imposed on the public organization (Rhodes, 2003). According to Peach (2003), a religion organizes the collective experiences of a group of people into a system of beliefs and practices.

Pargament (2000) identified five key functions of religion. They are as follows: (i) Significance/ sense - according to Clifford Geertz (1966), religion plays a key role in the quest for significance and when faced with difficult times, religion helps us interpret and understand situations; (ii) Control - Erich Fromm (1950) emphasized that religion offers methods of restoring the feeling of power and control when an individual faces events that are beyond his own control; (iii) Comfort/ spirituality – Freudian thought states that the basic function of religion is the ability to reduce stress and anxiety and provides the desire to connect with a force which is beyond the individual; (iv) Transformation/changes in life – religion also plays an important role in modification and finding new meanings in life; (v) Intimacy/ spirituality - finally Durkheim(1915) emphasized the role of religion in facilitating social cohesion and social identity. Intimacy is encouraged by providing spiritual support to other people and by getting spiritual support from the clergymen.

There has been a growing interest in and a need for more research about, the role of spirituality and religion in everyday life, specifically in the workplace (Duffy, 2006). According to Conlin (1999), religion is not something employers can realistically expect employees to “leave at the door” when they come to work. Many organizations and leaders believe that a spiritually minded workforce may have better attitudes, stress coping practices, and collective work ethic that could increase performance. According to Gibson (2005) surveys show an increasing trend for many religious Americans to want their

religion integrated into all areas of their lives due to the positive consequences accompanying religious beliefs and practices. Correlations between one's religiosity and physical and mental health (Taylor et al., 2004; Williams et al., 1991), job attitudes (Gibson, 2005; Sikorska-Simmons, 2005), and ethical decision-making have been found (e.g., Fernando and Jackson, 2006).

### **Religiosity:**

According to Fetzer Institute (1999), Hackney and Sanders (2003), the term religiosity is difficult to define. The distinction between religiosity and spirituality is said to exist by most theorists which provide a better understanding of the terms.

Thoresen (1998) described religiosity or religious involvement as an organized worship including service attendance, prayer, theological beliefs, and belief in a higher power, while spirituality is related to a search for meaning and purpose in life and relationship with a higher power which can but does not necessarily involve religion (Jenkins & Pargament, 1995). Richards and Bergin (1997) reported religion as a subset of the spiritual, where an individual can be spiritual without being religious and to be religious without being spiritual. Spirituality involves having a transcendental relation with a superior being, whereas being religious means adopting a certain religious doctrine or church.

### ***Dimensions of Religiosity:***

Tsang and McCullough (2003) proposed a hierarchical model of religiosity and spirituality and classified the instruments for measuring religiosity and spirituality into: (i) the dispositional level of religiosity (Level 1) which measures spiritual well-being, religious involvement, and religious faith. It reflects the differences between individuals on religious features, showing how much religious a person is and (ii) the operational level of religiosity (Level 2) which measures religious orientation, religious coping, and prayer. It refers to inter-individual diversity in the expression of religiosity, religious motivation, the use of religiosity to solve problems. Tsang and McCullough (2003) argued that the dispositional aspect of religiosity is independent of the operational aspect (where evaluation of the differences regarding the functions or the religious life experiences of a person can be done).

The research findings of Nikkhah, Zhairi, Sadeghiand Fani (2015) showed a significant difference in belief and ritual dimensions of religiosity between rural residents and urban residents. Rural residents were higher than urban residents in the levels of belief and ritual dimensions. Among the sub-dimensions of ritual religiosity, only intellectual religiosity had no significant difference between rural and urban residents. Also, the level of religiosity of total urban residents and rural residents had a significant difference and rural residents scored higher than urban residents at the level of religiosity.

***Religious motivation/Religious orientation:***

Allport and Ross (1967) made distinctions between intrinsic and extrinsic religious orientation. Extrinsic religiosity is defined as the self-centered religiosity where people go to church to be seen because it is a social norm of society, which brings them respect and social advancement, receiving protection, comfort and social status. Allport considers the intrinsic religiosity of people who are more deeply involved where religion is the principle guiding their lives, a central and personal experience. Articles analyzing the concepts of religiosity and spirituality indicate a high degree of overlapping the concept of spirituality to that intrinsic religiosity. The Religious Orientation Scale by Allport and Ross (1967) is the most widely used scale to measure religious orientation.

***Religious Coping:***

Coping designates a cognitive and behavioural effort to reduce, restrain or tolerate the internal or external demands which exceed personal resources (Lazarus & Folkman, 1984). Pargament (1997) defines religious coping is the use of religious beliefs and behaviours to facilitate problem-solving, to prevent or diminish the negative emotional consequences of stressful life situations.

Prayer is a fundamental aspect of religious life. It has been defined as “thoughts, attitudes and actions designed to express or experience a connection to the sacred” (Koenig et al., 1998). Prayer is our searching, contemplation and meeting with God (Bunea, 2009). Prayer is an effective coping strategy which functions by creating a means of feeling in control despite confronting adversities in life and it may also reframe negative events as opportunities for spiritual growth, asking for strength in the face of illness or engendering mental models of a loving God that provide meaning and purpose in life (Dein & Littlewood, 2008). The association between prayer and well-being may occur through a

number of means: relaxation increased self-esteem and provision of optimism (Krause, 2004).

People often turn to religion in times of stress, especially in extreme cases of anxiety and threat. Pargament (1997) categorized religious coping into: positive religious coping and negative religious coping. Positive religious coping pattern refers to the expression of the feeling of spirituality, of a secure relationship with God, a belief that there is a purpose in life and a sense of spiritual connection with others. Negative religious coping pattern refers to the expression of an uncertain relationship with God, a tenuous worldview and a religious conflict in the world searching for meaning. Positive religious coping strategies are associated with low rates of depression, self-esteem, life satisfaction and quality of life, and negative religious coping strategies are associated with high rates of depression and anxiety (Harrison, Koenig, Hays, Eme-Akwari & Pargament, 2001; Ano & Vasconcelles, 2005). According to Pargament (1997), collaborative coping (problem-solving responsibility is shared between the individual and God) is the most useful compared to passive religious coping (God takes full responsibility, the individual is passive) and self-directed coping (the belief that God provides proper skills to solve problems and the individual must actively use these skills).

### ***Religiosity: Ecology, Gender and Service Length difference***

Human thinking and its view of self, the world, religion and changing values have been greatly influenced by the global expansion of modernism, the growth of modern science and rationality of modernism (Kalantari, 2012). Iran, just like other countries, had a growth in its urban population with nearly 71.5 percent of people living in urban areas. The religiosity level of rural residents ( $M= 4.27$ ) was found to be higher than urban residents ( $M=4.13$ ) (Nikkhah et al., 2015).

In a study by Stolz (2008), differences in socialization and deprivation in urban or rural areas are significantly related to Christian religiosity. The higher the religious socialization of parents, school and peers, the higher the Christian religiosity of children when they become adults. The lower an individual's education and income, higher the level of religiosity. Deprivation may lead to religiosity which can lead to happiness due to religion's compensatory power. The probability of lower religiosity was higher among those individuals living in larger communities, urban areas and if the percentage of

individuals without religious affiliation in their village or city is higher. While there is little difference in religiosity between old and young men, age makes a lot of difference for women: Older women show a lot more Christian religiosity than men.

Studies of rural religiosity revealed that rural religious belief has more conservative than urban in faith. Glenn and Hill (1977) found that the major difference in religious attitudes between rural and urban residents was that the former were more orthodox in their beliefs.

Some social scientists have argued that women are universally more religious than men across all societies, cultures and faiths. The Pew Research Center survey (2015) on religious beliefs and practices on the general population in 84 countries conducted between 2008 and 2015, found that, globally, women are more devout than men by several standard measures of religious commitment. Christian women are more religious than Christian men, women are more likely than men to say religion is “very important” in their lives (60% vs. 47%), American women also are more likely than American men to say they pray daily (64% vs. 47%) and attend religious services at least once a week (40% vs. 32%)

A few sociologists have theorized that the gender gap in religion is biological in nature, possibly stemming from higher levels of testosterone in men or other physical and genetic differences between the sexes (Miller, 2002).

The two general explanations as to why women are more religious than men focuses on differential socialization where females are taught to be more submissive, passive, obedient, and nurturing than males, and that these traits are associated with higher levels of religiosity (Mol, 1985; Suziedelis & Potvin 1981). According to Thompson (1991) men who exhibit these personality traits tend to be more religious than men who do not exhibit these traits, and the same holds true for women. Thus, it was argued that more females possess these personality traits than men.

The second explanation argues that females are more religious than males because of their structural location in a society where lower participation in the labour force and greater responsibility for the upbringing of children lead women toward greater involvement in religion. The contention is that lower participation in the labour force leaves women with more time for church-related activities and also a greater need for a source of personal identity and commitment (Luckmann 1967; Martin 1967). Moreover,

some suggest that women's prominent role in raising children increases their religiosity because it correlates with concern for a family's well-being (Glock, Ringer, and Babbie 1967). Sociologist de Vaus and McAllister (1987) found that full-time female workers are less religious than women who do not work and also display a religious orientation similar to men. The “sociopsychological benefits” of working outside the home, otherwise gotten from religion, makes religion less important for some people.

Azzi and Ehrenberg (1975) demonstrated that church attendance is higher for females than for males partially because religious participation is an extension of the division of labour. Religious participation is considered a household activity and is usually performed by the wife because she is more able to allocate the necessary time. Donahue (1985) suggests that women are generally found to be more religious than men on the intrinsic dimension of religiosity. According to Vodéll (2011), the four factors (Colleagues, Working Conditions, Responsibility, Work Itself), show a positive correlation between years of teaching experience, and satisfaction levels, while the last three factors (Recognition, Religiosity and Spirituality) have a less identifiable pattern.

### ***Teacher Religiosity***

Researchers have argued that the nature of teaching seems inherently linked to teacher value orientations, for instance, a teacher’s spiritual or “inner” self is inevitably drawn into the classroom (Palmer 1993; 1998). For many teachers, teaching is a way of life that is focused on moral and spiritual values (Pajak & Blasé 1989). As one teacher explained, “My faith in God, and thus in people as individuals uniquely worthy to be treated fairly, underlies everything I do as a teacher” (Pajak & Blase, 1989). For this teacher, religious commitments lead to particular value orientations that may influence teacher practices. One teacher said that “Religion is very important in my personal life. I pray daily for guidance in my personal life and to be an example to my students.” (Pajak & Blasé 1989)

In this same study, teachers reported that their religious identity led to a different relation to the self, including feelings of love, joy, peace, and persistence in their teaching roles. Teachers reported that their religious commitments are important sources of increased caring, accepting, patience and trusting relationships with students, as well as providing motivation for role-modelling for students. In their relationships with colleagues,



teachers report that their religion led to increased belonging, sharing, helping, and giving. In relation to principals, teachers report that their religious identity resulted in increased loyalty, commitment, and trust. Teachers overwhelmingly mentioned positive effects of their personal religious lives and their professional lives, though a few males did mention that their religious commitments led to feelings of anger, guilt, and conflict with their professional role. The negative mentions included conflicts between the time and energy necessary for maintaining involvement in religious communities while also putting in the time necessary to teach well. Religious teachers mentioned that their religion led to conflict in relation to student misbehaviour, and created tensions with the curriculum, other colleagues, and intrusive parents (Pajak & Blase 1989).

Teachers in public schools reported that their spirituality helps them cope with job-related stress. But religious coping often involves “letting go and letting God work”—a strategy that seems to foster an inability to directly address change that is necessary for improvement as a teacher. Religious coping seemed to keep teachers from squarely facing the need for change in oneself or other teachers (Kang, 2009). On the whole, the teachers overwhelmingly point to a positive impact of religion on professional lives. But in the end, does this lead to better teaching? There is little evidence to answer the question.

Given the importance of religion in the lives of many employees, benefits of religious beliefs and behaviours on work attitudes and behaviours, it is important to understand the relationship among stress, religion and job attitudes and behaviours.

### **Stress:**

The word ‘Stress’ is derived from the Latin word ‘stringere’ (strictus) which means to draw tight or bind (<http://latin-dictionary.net>). The original connotation of the word stress referred to hardships or adversity. Stress is often described as a feeling of being overwhelmed, worried or run-down and can affect people of all ages, genders and circumstances and can lead to both physical and psychological health issues. According to Baum (1990), stress is any uncomfortable "emotional experience accompanied by predictable biochemical, physiological and behavioural changes." Some stress can be beneficial at times by providing the drive and energy to help people get through situations like exams or work deadlines. However, an extreme amount of stress can have mental and

health consequences and adversely affect the immune, cardiovascular, neuroendocrine and central nervous systems (Anderson, 1998).

Stress in an organization is very common in present-day industries. Organizational stress is the process by which a firm or institution becomes deformed, slowly and systematically, by the constant malfunctioning of some system. It refers to the total of the various types of role stresses experienced by employees in their organizational role, namely, role ambiguity, role stagnation, role overload, role erosion, role conflict, role isolation, role expectation conflict, resource inadequacy and personal inadequacy (Kunte et al., 2017).

### **Teacher Stress:**

In many countries, teaching is often considered one of the most stressful profession. According to Kyriacou (2000) teachers, stress can be defined as “the experience by a teacher of unpleasant negative emotions such as anger, frustration, anxiety, depression and nervousness, resulting from some aspect of their work”. Kyriacou and Schutcliffe (2000) defined teachers stress as, “a response syndrome of negative effects (such as anger or depression) usually accompanied by potentially pathogenic physiological changes (such as increased heart rate) resulting from aspects of the teaching job and mediated by the perception that demands made upon teacher constitute a threat to his/her self-esteem or wellbeing and by coping mechanisms activated to reduce the perceived threat.” Vandenberghe (1999) states that teachers stress is the “general term to describe negative emotions of teachers that are reflected in aversive demands to their work.” Forlin defines stress in a similar way, as “an interactive process which occurs between teachers and their teaching environment which leads to excessive demands being placed on them and resulting in physiological and psychological distress.” So, teachers stress can be considered as a state of unpleasant emotions resulting from some aspect of their work.

Teachers all over the world are facing the problem of occupational stress, though the extent of the problem varies. According to Kristensen (2005), about 10 to 40 percent of teachers are suffering under extreme stress or burnout, in European countries. Maslach (2001) argues for even higher stress level among teachers of Asian countries. In New Zealand, primary and secondary teachers in urban and rural areas were found to report ‘high’ or ‘extremely high’ levels of occupational stress for 34 percent of the sample

(Manthei & Solman, 1988). In the UK, 43% of head teachers described their work as 'very' or 'extremely' stressful. According to a cross-sectional study by Kyriacou (2004), 26.3 % of teachers were found to be suffering from 'very high' or 'extreme' stress in Taiwan. In Pakistan, 23.9% of teachers were either 'highly' or 'extremely' stressed. In a cross-sectional study reported from India using a Psycho-Social Stress Scale, 42% of teachers showed high to the very high level of stress. However, this study was conducted among female teachers only.

According to Schamer and Jackson (1996) school teachers are more likely to be affected by stress and burnout than any other public service professional. In a case-control study reported from China, teachers were found to be having a significantly higher level of occupational stress than control group comprising of non-teachers. While comparing stress levels among teachers, cabin crew and nurses, Sveinsdottir (2007) reported a higher level of stress among teachers than nurses.

Another study to compare health risk factor among different professions in Germany including physicians, teachers, policemen, prison officers and starting entrepreneurs showed that teachers along with physicians had the highest scores (27 %) for stress and burnout. Teachers showed higher scores of risk pattern 'A' (29%) which is characterized by excessive professional commitment, negative emotions and overall exhausting pattern. Together with physicians, they were also having the highest percentage of risk pattern 'B' which was meant for the 'resigned' type of risk pattern which presents the core symptoms of the burnout. Overall, with 56%, teachers were having the highest numbers of risk patterns among all the professions compared. At the same time, they were having lowest scores of pattern 'S' (25%), meant for an overall positive experience of life. While comparing the health and lifestyle of general practitioners and teachers in an English county, Chambers and Belcher (1992) reported a higher prevalence of smoking and alcohol consumption exceeding recommended limits among teachers. Bijl and Oosthuizen (2007) have found that feeling of overwork found to be significantly more in teachers than doctors felt this way – 83% of teachers compared with 63% of doctors ( $\chi^2 = 17.28$ ,  $df = 1$ ,  $p < 0.001$ ). Sickness absence was reported to be higher in teachers.

***Teachers stress: Gender, Ecology and Service Length:***

In a case-control study reported from China, Wang (2001) compared occupational stress and strain in primary and secondary school teachers with that in non-teachers. Age was found to be an important determinant of occupational stress among teachers. Stress levels were found to be higher among male teachers. Secondary school teachers were found to be having a significantly higher level of occupational stress. Overall, the level of occupational stress in the teachers was significantly higher than that in the non-teacher group especially in relation to role overload and physical environment.

According to one cross-sectional study reported from Taiwan, 26% of teachers reported that being a teacher was either 'very' or 'extremely' stressful while 48% found this 'moderately' stressful. No differences in stress levels were found based on the sex or teaching experience. Changing education policy of the government, additional administrative work and students' misbehaviour were found to be among the most significant factors related to occupational stress. Reducing the teacher's workload was found to be the most effective control strategy.

Using Teacher Stress Questionnaire, Paulse (2005) reported that student behaviour as most stressful for teachers, followed by support, the parents, personal competency, classroom and professional competency. Teachers having less experience were having a higher level of stress. The administration was found to be least stressful. Anxiety, frustration and depression were found to be the most often reported symptoms. The study concluded that having the necessary support often reduces the impact of stressors.

Boyle (1995) found workload and student misbehaviour as the most important predictors of teachers stress. Nagel (2003) and Trendall (1989) had found large class size as a significant predictor of stress among teachers.

In a study among primary school teachers in the UK, Chaplain (1995) found significant differences between male and female teachers and experienced and inexperienced teachers. Men reported higher stress compared to women on pupil behaviour and attitude; about two third of teachers were not satisfied with their job; and among all factors studied, teachers were least satisfied with facilities available at schools.

A study of 1000 student teachers Morton et al, (1997) and Lewis (1999) reported students behaviour significantly associated with stress among teachers. Lewis (1999) also reported that concerned teachers were falling sick as a result of stress. Similarly, Axup and his colleagues (2008) found that student's behaviour was a significant cause of anxiety among teachers. Guthrie (2006) found that female teachers in Australia were having higher work-related stress than their male counterparts.

In a survey of rural and urban secondary teachers, Abel and Sewell (1999) found that urban school teachers experienced significantly more stress than rural school teachers in regarding poor working conditions and staff support. In both types of schools, student misbehaviour and workload were found to be the most significant predictors of stress in both types of schools. According to Kim-wan (1991) less experienced teachers and those with less social support have higher burnout. Travers & Cooper (1997) study found workload and income as significantly correlated with occupational stress among English teachers. In a sample of secondary school teachers in the Netherlands, Brouwers his colleagues (2006) found that lack of social support among teachers was affecting teachers self-efficacy belief and causing burnout. On the other hand, burnout was found to predict the extent of the perceived lack of social support. Male and May (1997) found excessive workload (45%) as the most stressful in teachers of children with special education needs. This was followed by paperwork (41%) and challenging behaviour (21%)

### ***Studies reported from India:***

There has been little research about teachers stress in India. Most of these are related to behavioural factors rather than stress. Ravichandran and Rajendran (2007) measured perceived sources of stress among the Higher Secondary school teachers at Chennai, using Teacher's Stress Inventory developed by the Rajendran which measures Personal stress, Teaching assignments, Personal expectation, Teaching evaluation, Lack of support from parents and others, Facilities available at school, Organizational Policy and Parental expectations. A higher level of stress was reported among female teachers on perceived Personal Stress. No sex differences were found on any other factor except Teaching Assignment. Teachers' qualification was also found to significantly associate with these two factors only. Age differences were found on factors Personal Stress, Teaching Evaluation, Facilities available at school and Organizational Policy Experience only. Differences based on the type of school were found on Facilities Available at School,

Facilities Available at School, Organizational Policy Experience and Parental Expectations.

In a study among 50 middle-aged female school teachers in Varanasi, Singh and Singh (2006) found that about 42% of them had 'high' to 'very high' level of stress and were at higher risk of developing psychosocial stress generated problems. Total 80% of teachers were having moderate social dysfunction score, 36% felt depressed and 16 felt anxious.

In a cross-sectional survey reported from Kerala among teachers of children with disability, high workload, large class size, poor working environment and low salary were found among important sources of occupational stress. As a result of stress, teachers were having physical and mental disorders.

In another study among professionals including university teachers, doctors and bank employees in Ludhiana, Bakhshi et al found that 40% of university teachers had a high occupational stress. In the study, occupational Stress Inventory was used to measure stress. Occupational stress was found to affect household activities.

Studying total and occupational physical activity status of school and college teachers in Bangalore, Vaz and Bharathi (2004) found that about 12% of teachers were having a truly sedentary lifestyle. On an average, teachers spent 359 to 505 minutes every day at the workplace.

Keeping in mind the points described, it was considered as high time to study occupational stress among teachers in India. The present study attempted to address the questions given in the next section.

### **Religiosity and Occupational Stress:**

Within the past 15 years, the relationship between health and religion has been examined extensively. Studies reveal that religious beliefs, practices and affiliations assist in alleviating the physical manifestations of stress (Koenig et al., 2001; Levin et al., 1996) and ameliorating mental health and psychological well-being (Ellison et al., 2001; Koenig, 1995; Yi et al., 2006). The beneficial effects have been found for heart disease, hypertension, brain disease, immune system functioning, cancer, and other outcomes of long-term stress difficulties (Koenig et al., 2001; Levin and Schiller, 1987; Levin et al.,

1996). Furthermore, religious individuals report greater happiness and satisfaction with life (Myers and Diener, 1995), and fewer depressive symptoms (Smith et al., 2003; Yi et al., 2006) than do non-religious individuals.

Allport and Ross (1967) further qualified the effects of religion on stress and proposed that people can be either intrinsically or extrinsically motivated toward religion. Intrinsically oriented individuals view religion as selfless, as a supreme value to be achieved for its own purpose. According to this categorization of religious motivation, individuals who are intrinsically oriented to be religious are so because they believe the world and mankind are truly good and that a supreme being is at the centre of both. They feel religious beliefs and practices are ends to themselves, in that they provide peace and well-being and make the world a better place. Extrinsically oriented people are more likely to use religion as a means to the desired end – that is, religiousness for utilitarian purposes. Religious affiliation, behaviours and beliefs, for these individuals, are a way of procuring other things or achieving other goals. Ross (1990) noted that individuals' religious motivations fall on a continuum between complete externality and complete internality. Generally speaking, the theory is that religious individuals – especially the most intrinsically motivated – have benefits when it comes to managing stress (Park et al., 1990; Pollard and Bates, 2004).

### ***Underlying mechanisms in the religion/stress relationship:***

Ellison and Levin (1998) proposed some mechanisms through which religiosity helps to manage stress. First, religion may operate through the regulation of individual lifestyles and healthy behaviours (e.g., discouraging drinking or encouraging healthy diet), which limit the stressors influencing their bodies. A second mechanism proposed is social integration and support. Social networks are formed by individuals within the same religious community and provide resources such as congregational programs and informal support. A third way that religion may influence health outcomes is by influencing one's self-perceptions, such as self-esteem and self-efficacy, in a positive way. This may occur through devotional activities (e.g., prayer), and “letting go of the helm” by putting control of outcomes into the hands of a Supreme Being. The fourth mechanism considers the coping resources and methods that may be offered through religious participation (e.g., counselling and discussion groups, teachings, and beliefs). As a result, in the current research, we operationalized religiosity in several ways. Like Ellison and Levin (1998), we

measured not only religious practices and behaviours such as church attendance or prayer but also the belief systems by which religion may impact health (Ellison et al., 2001; Steinitz, 1980). This is an important qualification; there are many studies that focus exclusively on actual behaviours and practices. Also, we incorporated the level of intrinsic versus extrinsic religious motivation. Finally, because someone's overall self-assessment of his/her level of religiosity may differ from his/her report of religious beliefs and behaviours, we also asked a self-report item about one's overall level of religiosity.

### **Organizational Commitment:**

Organizational commitment, in particular, has been defined as the degree to which a person identifies with and participates in the life of an organization (Porter, Steers, Mowday, Boulian, 1974). O'Reilly (1989) described organizational commitment as "an individual's psychological bond to the organization, including a sense of job involvement, loyalty and belief in the values of the organization." Organizational commitment from this point of view is characterized by employee's acceptance of organizational goals and their willingness to exert effort on behalf of the organization (Miller & Lee, 2001).

Miller (2003) also states that organizational commitment is "a state in which an employee identifies with a particular organization and its goals, and wishes to maintain membership in the organization." Organizational commitment is, therefore, the degree to which an employee is willing to maintain membership due to interest and association with the organization's goals and values.

In addition, Morrow (1993) describes organizational commitment as characterized by attitude and behaviour. Miller (2003) describes an attitude as "evaluative statements or judgements - either favourable or unfavourable - concerning a phenomenon." Organizational commitment as an attitude reflects feelings such as attachment, identification and loyalty to the organization as an object of commitment (Morrow, 1993). Meyer, Allen and Gellantly (1990) also suggest that organizational commitment as an attitude is "characterized by a favourable positive cognitive and affective components about the organization."

The second characteristic that is used to describe the concept of organizational commitment is behaviour (Morrow, 1993). Best (1994) maintains that "committed individuals enact specific behaviours due to the belief that it is morally correct rather than



personally beneficial.” Reichers (1985) is of the opinion that “organizational commitment as behaviour is visible when organizational members are committed to existing groups within the organization.”

***Organizational Commitment Model:***

Meyer and Allen (1997) use the tri-dimensional model to conceptualize organizational commitment in three dimensions namely, affective, continuance and normative commitments. These dimensions describe the different ways of organizational commitment development and the implications for employee’s behaviour.

(a) ***Affective commitment dimension:*** According to Meyer and Allen (1997) affective commitment is “the employee’s emotional attachment to, identification with, and involvement in the organization”. Organizational members who are committed to an organization on an effective basis, continue working for the organisation because they want to (Meyer & Allen, 1991) and they view their personal employment relationship as congruent to the goals and values of the organisation (Beck & Wilson, 2000).

The strength of affective organizational commitment is influenced by the extent to which the individual's needs and expectations about the organization are matched by their actual experience (Storey, 1995). The organizational commitment model of Meyer and Allen (1997) indicates that affective commitment is influenced by factors such as job challenge, role clarity, goal clarity, and goal difficulty, receptiveness by management, peer cohesion, equity, personal importance, feedback, participation, and dependability.

Affective commitment development involves identification and internalization (Beck & Wilson, 2000). Individuals’ affective attachment to their organizations is firstly based on identification with the desire to establish a rewarding relationship with an organization. Secondly, through internalization, this refers to congruent goals and values held by individuals and the organization. In general, effective organizational commitment is concerned with the extent to which an individual identifies with the organization (Allen & Meyer, 1990).

(b) ***Continuance Commitment Dimension:*** Meyer and Allen (1997) define continuance commitment as “awareness of the costs associated with leaving the organization.” It is calculative in nature because of the individual’s perception or weighing

of costs and risks associated with leaving the current organization (Meyer & Allen, 1997). Meyer and Allen (1991) further state that “employees whose primary link to the organization is based on continuance commitment remain because they need to do so”. This indicates the difference between continuance and affective commitment. The latter entails that individual’s stay in the organization because they want to.

Continuance commitment can be regarded as an instrumental attachment to the organization, where the individual's association with the organization is based on an assessment of the economic benefits gained (Beck & Wilson, 2000). Organizational members develop a commitment to an organization because of the positive extrinsic rewards obtained through the effort-bargain without identifying with the organization’s goals and values.

The strength of continuance commitment is determined by the perceived costs of leaving the organization (Meyer & Allen, 1984). Best (1994) indicates that “continuance organizational commitment will, therefore, be the strongest when the availability of alternatives are few and the number of investments is high.” This argument supports the view that when given better alternatives, employees may leave the organization.

Meyer et al (1990) also maintain that "accrued investments and poor employment alternatives tend to force individuals to maintain their line of action and are responsible for these individuals being committed because they need to." This implies that individuals stay in the organization because they are lured by other accumulated investments which they could lose, such as pension plans, seniority or organization specific skills.

The need to stay is “profit” associated with continued participation and termination of service is a “cost” associated with leaving. Tetric (1995) support the profit notion by describing the concept of continuance organizational commitment as “an exchange framework, whereby performance and loyalty are offered in return for material benefits and rewards.” Therefore, in order to retain employees who are continuance committed, the organization needs to give more attention and recognition to those elements that boost the employee’s morale to be effectively committed.

(c) ***Normative commitment dimension:*** Meyer and Allen (1997) define normative commitment as “a feeling of obligation to continue employment.” Internalized normative beliefs of duty and obligation make individuals obliged to sustain membership in the

organization (Allen & Meyer, 1990). According to Meyer and Allen (1991) “employees with normative commitment feel that they ought to remain with the organization.” In terms of the normative dimension, the employees stay because they should do so or it is the proper thing to do.

Wiener and Vardi (1980) describe normative commitment as “the work behaviour of individuals, guided by a sense of duty, obligation and loyalty towards the organization.” The normative committed employee considers it morally right to stay in the organization, regardless of how much status enhancement or satisfaction the organization gives him or her over the years (Iverson & Buttigieg, 1999).

The strength of normative organizational commitment is influenced by accepted rules about reciprocal obligation between the organization and its members (Suliman & Iles, 2000). The reciprocal obligation is based on the social exchange theory, which suggests that a person receiving a benefit is under a strong normative obligation or rule to repay the benefit in some way (McDonald & Makin, 2000). This implies that individuals often feel an obligation to repay the organization for investing in them, for example through training and development.

Meyer and Allen (1991) argue that “this moral obligation arises either through the process of socialization within the society or the organization.” In either case it is based on a norm of reciprocity, in other words, if the employee receives a benefit, it places him or her, or the organization under the moral obligation to respond in kindness.

### ***Developing Organizational Commitment:***

The development process can be described based on stages and levels of organizational commitment.

#### ***(i) Stages of organizational commitment***

O'Reilly (1989) outlined the stages of the development of organisational commitment as compliance, identification and internalization. These stages are described below:

(a) *Compliance Stage*- It centralizes around the employee accepting the influence of others mainly to benefit from them, through remuneration or promotion (O'Reilly, 1989).

At this stage, attitudes and behaviours are adopted not because of shared beliefs but simply to gain specific rewards. The nature of organizational commitment in the compliance stage is associated with the continuance dimension commitment, where the employee is calculative with the need to stay in the organization when evaluating the rewards (Beck & Wilson, 2000). This implies that at this stage employees stay in the organization because of what they receive (Meyer & Allen, 1997).

(b)*Identification stage*- This stage occurs when employees accept the influence of others in order to maintain a satisfying self-defining relationship with the organization (O'Reilly, 1989). Employees feel proud to be part of the organization; they may regard the roles they have in the organization as part their self-identity (Best, 1994). Organizational commitment at this stage is based on the normative dimension (Meyer & Allen, 1997). The individual stays because he or she should and is guided by a sense of duty and loyalty towards the organization.

(c)*Internalization stage*- The last stage takes place when the employee finds the values of the organization to be intrinsically rewarding and congruent with his or her personal values (O'Reilly, 1989). Organizational commitment at this level is based on the effective dimension (Meyer & Allen, 1997). The employee at this stage develops not only the sense of belonging but the passion to belong to the organization hence the commitment is based on a “want to stay” basis.

## (ii) *Levels of organizational commitment*

Employee's level of commitment may move from a low level to a moderate level and continue to develop to a higher level of commitment (Reichers, 1985).

(a)*A higher level of organizational commitment*- A high level of organizational commitment is characterized by a strong acceptance of the organization's values and willingness to exert efforts to remain with the organization (Reichers, 1985). The “will to stay” suggests that the behavioural tendencies at this level relate closely with the affective dimension of commitment, where individuals stay because they want to.

(b)*The lower level of organizational commitment* - The low level of organizational commitment is characterized by a lack of neither acceptance of organizational goals and values nor the willingness to exert effort to remain with the organization (Reichers,

1985). The employee who operates on this level must be disillusioned about the organization; such an employee may stay because he or she needs to stay as associated with the continuance dimension (Meyer & Allen, 1997). Given an option, they will leave the organization.

***Factors Affecting Organizational Commitment:***

The factors that shape organizational commitment are as follows: job-related factors; employment opportunities; personal characteristics; positive relationships; organizational structure; and management style.

(i) *Job-related factors* - Organizational commitment is an important job-related outcome at the individual level, which may have an impact on other job-related outcomes such as turnover, absenteeism, job effort, job role and performance or visa versa (Randall, 1990). The job role that is ambiguous may lead to lack of commitment to the organization and promotional opportunities can also enhance or diminish organizational commitment (Curry, Wakefield, Price & Mueller, 1996).

Other job factors that could have an impact on commitment are the level of responsibility and autonomy. Baron and Greenberg (1990) state that “the higher the level of responsibility and autonomy connected with a given job, the lesser repetitive and more interesting it is, and the higher the level of commitment expressed by the person who fills it.”

(ii) *Employment opportunities* - The existence of employment opportunities can affect organizational commitment (Curry et. al., 1996). Where there is a lack of other employment opportunities, there is a tendency of the high level of organizational commitment (Vandenberghe, 1996). As a result, membership in the organization is based on continuance commitment, where employees are continuously calculating the risks of remaining and leaving (Meyer & Allen, 1997).

(iii) *Personal characteristics* - Organizational commitment can also be affected by the employee's personal characteristics such as age, years of service and gender (Meyer & Allen, 1997). Baron and Greenberg (1990) state that "older employees, those with tenure or seniority, and those who are satisfied with their own levels of work performance tend to

report higher levels of organizational commitment than others.” This implies that older people are seen to be more committed to the organization than other age groups.

Another personal characteristic that may affect organizational commitment is associated with gender (Meyer & Allen, 1997). However, it is argued that gender differences in commitment are due to different work characteristics and experiences that are linked to gender (Mathieu & Zajac, 1990).

(iv) *Work environment* - One of the common working environmental conditions that may affect organizational commitment positively is partial ownership of a company. Ownership of any kind gives employees a sense of importance and they feel part of the decision-making process (Klein, 1987). This concept of ownership which includes participation in decision-making on new developments and changes in the working practices creates a sense of belonging (Armstrong, 1995). A study conducted by Subramaniam and Mia (2001) also indicates that managers who participate in budget decision-making tend to have a high level of organizational commitment.

Another factor within the work environment that may affect organizational commitment is work practices in relation to recruitment and selection, performance appraisal, promotions and management style (Meyer & Allen, 1997). Metcalfe and Dick (2001) in their study concluded that “the low level of organizational commitment of constables could be attributed to inappropriate selection and promotion which lead to the perpetuation of managerial style and behaviour that has a negative effect on organizational commitment of subordinates.”

(v) *Positive relationships*- The organization as a workplace environment is built up of working relationships; one of which is the supervisory relationship. According to Randall (1990) “the supervisory relationship can affect organizational commitment either positively or negatively.” A positive supervisory relationship depends on how work-related practices such as performance management are being implemented in the organization (Randall, 1990). When individuals find the supervisory relationship to be fair in its practices, they tend to be more committed to the organization (Benkhoff, 1997).

Other work relationships, such as teams or groups, which exist in the workplace, can affect organizational commitment. Brooke, Russell and Price (1988) state that “employee

commitment and attachment to the organization can be increased through efforts made to improve the organization's social atmosphere and sense of purpose.”

(vi) *Organizational structure*- Bureaucratic structures tend to have a negative effect on organizational commitment. Zeffanne (1994) indicates that “the removal of bureaucratic barriers and the creation of more flexible structure are more likely to contribute to the enhancement of employee commitment both in terms of their loyalty and attachment to the organization.” The management can increase the level of commitment by providing the employees with greater direction and influence (Storey, 1995).

(vii) *Management Style* - It is stated by Zeffanne (1994) that "the answer to the question of employee commitment, morale, loyalty and attachment may consist not only in providing motivators but also to remove demotivators such as styles of management not suited to their context and to contemporary employee aspirations.” A management style that encourages employee involvement can help to satisfy employee's desire for empowerment and demand for a commitment to organizational goals.

Gaertner (1999) argues that “more flexible and participatory management styles can strongly and positively enhance organizational commitment.” Organizations need to ensure that their management strategies are aimed at improving employee commitment rather than compliance (William & Anderson, 1991).

### ***Effects of Organizational Commitment:***

Organizational commitment can have either a negative or a positive effect on the organization.

*The negative effect of low-level organizational commitment*- The negative effect implies that the level of organizational commitment is low. Employees with a low level of organizational commitment tend to be unproductive and some become loafers at work (Morrow, 1993). Lowman (1993) states that organizational commitment can be regarded as a “work dysfunction when it is characterized by under-commitment and over-commitment.”

In certain cases, the high rate of staff turnover and absenteeism are associated with the low level of organizational commitment (Morrow, 1993). Cohen (2003, p xi) motivates that “lack of organizational commitment or loyalty is cited as an explanation of employee

absenteeism, turnover, reduced effort expenditure, theft, job dissatisfaction and unwillingness to relocate.”

Organizational commitment is regarded to be the best predictor of employees' turnover, then the far more frequently used job satisfaction predictor (Miller, 2003). Given the fact that employees who operate in a continuance commitment dimension are calculative of their stay, one would deduce that such employees may continuously stay away from work when they feel like, doing so.

*The positive effect of Organizational commitment-* Committed organizational members contributes positively to the organization which is not the case with less committed members. Cohen (2003, p 18) states that “organizations whose members have higher levels of commitment show higher performance and productivity and lower levels of absenteeism and tardiness.” This implies that employees with a high level of commitment tend to take greater efforts to perform and invest their resources in the organization (Saal & Knight, 1987).

Organizational commitment can result in a stable and productive workforce (Morrow, 1993). It enables employees to release their creativity and to contribute towards organizational development initiatives (Walton, 1985). Employees who are highly committed do not leave the organization because they are dissatisfied and tend to take challenging work activities (Meyer & Allen, 1997). Committed members are normally achievement and innovative orientated with the ultimate aim of engaging in and improving performance (Morrow, 1993).

Other positive effects of organizational commitment include feelings of affiliation, attachment and citizenship behaviour, which tend to improve organizational efficiency and effectiveness (Williams & Anderson, 1991). Effectively and normatively committed members are more likely to maintain organizational membership and contribute to the success of the organization than continuance-committed members (Meyer & Allen, 1997).

*Managing Organizational Commitment-* Organizations are continuously faced with the demand and supply challenges of the changing market. In order for the organization to adapt to the intense competition in the marketplace and the rapid changes in technology, it requires organizational members have to be internally committed (Miller, 2003). The



organization is then faced with a challenge of managing its employees' commitment throughout, to ensure sustainability.

Goss (1994) is of the opinion that the structural and job design techniques can be used to foster organizational commitment in the following ways:

(i) Firstly, the structural technique involves a flat organizational structure that limits the hierarchical order of reporting and encourages one on one contact. It also encourages the coordination of shared goals and communication in the organization that is both horizontal and vertical, thereby reaching all levels. (ii) Secondly, job design related techniques focus mainly on allowing employees to be involved in the decision-making processes and it emphasizes the importance of work teams.

Another important mechanism to manage organizational commitment is through substantial human resource policies and practices that are fair. Meyer and Allen (1997) argue that "one way that organizational fairness is communicated is through the development and enactment of specific policies and procedures that are and are seen to be fair."

This link implies that the employees' perceptions of human resources policies and practices lead to the development of a particular dimension of organizational commitment. Human resources policies and practices that are perceived to enhance employees' self-worth tend to lead to affective commitment to the organization (Meyer & Allen, 1997).

On the other hand, continuance commitment is due to the perceived cost of loss in human resources practices; while normative commitment is due to the perceived need to reciprocate (Meyer & Allen, 1997).

Meyer and Allen (1997) suggest that when implementing human resources policies and practices as a strategy to manage organizational commitment, it is important to consider the following:

(i) Firstly, that the interests of the organization and organizational members do not necessarily coincide.

(ii) Secondly, management must not define and communicate values in such a way that inhibit flexibility, creativity and the ability to adapt to change.

(iii) Thirdly, not too much should be expected from campaigns to increase organizational commitment.

Leaders in the organization have an important role to play in developing the needed organizational commitment. Tjosvold, Sasaki and Moy (1998) maintain that “the three possible ways to enhance organizational commitment are to focus on: the employees’ need for fulfilment; their self-esteem; and social support.” This strategy is not an attempt by the leadership to manipulate employees to accept management values and goals. In essence, when organizations trust and treat employees like adults, they develop a sense of belonging, as a result, employees respond with a total commitment to the organization (Finegan, 2000).

The traditional way to build organizational commitment or loyalty by offering job security and regular promotions is becoming impractical for many organizations (Arnold, 2005). Another way of managing organizational commitment is through resuscitating the survivors of change due to restructuring (Meyer & Allen, 1997). Organizational change through restructuring often involves significant downsizing and this has a negative impact on the survivor's moral and organizational commitment.

### ***Organizational Commitment among Teachers: Gender, Ecology and Service Length:***

Teacher commitment is thought to be important for teachers because it reflects a personal interpretation of work experience as absorbing and meaningful. At least part of the thrust of the research and policy development on teacher professionalism, which aims to improve the status and authority of teachers, and the research and policy development on the quality of teachers' work life, which aims to provide positive work conditions for teachers, has been directed at making teaching a more attractive and satisfying career for both incumbents and recruits (Elmore & Associates, 1990; Johnson, 1990b; Louis & Smith, 1992; Murphy, 1991). Teacher commitment is also thought to be a significant factor in efforts to improve school outcomes, especially student academic achievement. Theorists have reasoned that greater teacher interest and effort are associated with higher quality teaching and thus can lead to greater student learning. In this vein, Rosenholtz (1989) found an interrelationship among teacher commitment, teachers' planning for instruction, and students' math and reading achievement. Kushman (1992) reported that organizational commitment was related to reading and language arts achievement in urban schools. In

addition, several studies have suggested that the normative environment of the school, represented by a strong core of values widely shared by teachers and students, influences student learning (e.g., Bryk & Driscoll, 1988; Bryk, Lee, & Holland, 1993). This research suggests that teachers' commitment to the values of the school may help increase student learning. Teacher job retention, a behavioural manifestation of commitment, may also be a factor in overall school effectiveness because it frees administrators from having to attend to teacher turnover and allows them to focus more on instructional issues (Rosenholtz, 1985). Finally, teacher commitment attitudes may be important in terms of how they affect the attitudes and efforts of students. Of course, the relationships between teacher attitudes and behaviours and those of students may be reciprocal (Firestone & Pennell, 1993; Firestone & Rosenblum, 1988; Natriello & Dornbusch, 1984), as is evident in research on teacher and student stress and burnout (Farber, 1984; LeCompte & Dworkin, 1991). According to Naik, Dutta and Mahato (2016), there are differences in some context in organizational commitment among male and female teachers of rural and urban areas. Naik, Dutta and Pal's (2017) findings have shown that urban teachers are committed than their rural teachers.

The literature review in Mowday et al. (1982) cites several studies in support of the claim that "women as a group were found to be more committed than men". Among these are Grusky's (1966) study of managers in a large public utility, which found that women displayed higher levels of commitment than men. Hrebiniak and Alutto (1972) studied teachers and nurses, finding women less likely to leave their employers. Finally, Angle and Perry (1981) found that female bus drivers were more committed than male ones.

### ***Conceptions of Commitment:***

Commitment is frequently conceived as being expressed through attitudes (Kanter, 1968; Mowday, Steers, & Porter, 1979; Steers, 1977) and behaviours (Meyer & Allen, 1991; Salancik, 1977; Weiner, 1982). Fundamental to the concept of commitment is the assumption that workers can have many different commitments (Blau, 1987; Gregorson, 1993; Morrow, 1983; Salancik, 1977). Educational researchers have conceptualized and operationalized teacher commitment in a variety of ways. Rosenholtz and Simpson (1990) focused exclusively on attitudes of disaffection toward teaching, although they suggested that these attitudes were related to behavioural phenomena such as absenteeism and defection. Similarly, Rosenholtz (1989) measured commitment through questionnaire

items that tapped teachers' internal motivation and their attitudes about absenteeism and leaving their schools. Reyes's (1990) conceptualization of teacher organizational commitment was consistent with the widely used definition of Porter, Steers, Mowday, and Boulian (1974), in which commitment was defined as the "relative strength of an individual's identification with, and involvement in, a particular organization," characterized by at least three qualities: "a strong belief in and acceptance of the organization's goals and values, a willingness to exert considerable effort on behalf of the organization, and a strong desire to maintain membership with the organization." Reyes posited that teacher commitment works to "activate, direct, and sustain behaviour." Firestone and Rosenblum (1988) also defined commitment as a positive affective attachment, but they identified slightly different components of teachers' commitments: commitment to students, commitment to teaching, and commitment to a specific school. Unlike others who focused primarily on attitudes, these researchers suggested that commitment manifests itself in behaviours such as extended tenure in a school or the willingness to take on a variety of roles.

***Antecedents of Commitment Personal characteristics:***

Because commitment refers to attitudes and behaviours that link persons and their contexts, psychological models that emphasize the impact of personal and social psychological antecedents are common (Reyes, 1990). In these theories, commitment is the result of an appropriate fit between individual personal needs and the opportunities and demands presented in the school. For example, Hrebiniak and Alutto (1972) found that teachers' stress, years of experience, gender, father's occupation, and dissatisfaction with the organization were associated with commitment. Freeston (1987) reported that teacher commitment was negatively related to teachers' need for independence and indifference toward organizational rewards. Reyes and Pounder (1993) found teacher commitment, in public and private schools, to be associated with the congruence between individuals' value orientations and school value orientations. Other theories are more sociological in nature, focusing on commitment as a social phenomenon produced as individuals respond to structures and processes within social institutions (Reyes, 1990). Even in these theories, however, psychological constructs are used to explain the mechanisms through which social organizational factors affect commitment. Much of this work has examined the impact of workplace conditions on teachers' sense of professionalism, certainty about their work, and sense of self-efficacy (e.g., Ashton & Webb, 1986; Louis, 1992; Rosenholtz,

1989; Smylie, 1990), which in turn increase teachers' internal motivation toward work. In the numerous studies reviewed by Firestone and Pennell (1993), organizational conditions such as autonomy regarding classroom decisions, participation in school-wide decision making, opportunities to collaborate with other teachers, opportunities to learn, and adequate resources were consistently shown to be strongly associated with teacher commitment, especially because they reduced uncertainty, promoted autonomy, and provided opportunities for teachers to learn how to be successful. Other studies have found principal behaviours to represent an important determinant of teacher commitment, insofar as they can help establish supportive organizational climates (Anderman, Smith, & Belzer, 1991; Maehr, Smith, & Midgley, 1990; Newmann, Rutter, & Smith, 1989; Pitner & Charters, 1988; Reyes, 1992). The research on the influence of the social organization of schools on teacher commitment strongly parallels more general research on the effect of organizational conditions on worker commitment (e.g., Glisson & Durick, 1988; Mathieu & Zajac, 1990; Steers, 1977).

Task characteristics. Another approach to the analysis of commitment that has been developed within the broader organizational literature relates commitment to work itself instead of the organizational context of work. Job design theory (Hackman & Lawler, 1971; Hackman & Oldham, 1980) posits that the core attributes of work tasks are important for creating the internal psychological states of experienced meaningfulness, responsibility, and efficacy that motivate a person toward high job performance and commitment. These work attributes include the range and variety of skills and knowledge required of the worker, the scope of the task, its perceived significance, the autonomy of the worker and the task, and whether feedback on task performance is available (Hackman & Oldham, 1980; Hart, 1990; Perrow, 1967). Higher levels of commitment have been associated with a wider job scope (or a more complex job), with jobs that require many skills, with greater job autonomy, and with jobs that provide more feedback. This perspective has not had a strong influence on research on teacher commitment. Charters, Bogen, Dunlap, Harris, and Landry (1984) assessed the applicability of job design theory to teaching. These researchers found that the core task attributes did not distinguish between different kinds of teaching jobs in elementary and secondary schools and that the boundaries of the "task" of teaching were quite difficult to specify. On the other hand, Bamabe and Bums (1994) administered Hackman and Oldham's (1975) Job Diagnostic Survey to a sample of Canadian teachers and concluded that it was an appropriate instrument for differentiating between job characteristics and for linking job characteristics, psychological states, and work motivation and satisfaction

among their sample of teachers. In a somewhat related study, Conley and Levinson (1993) found that job satisfaction was higher among teachers who perceived that their jobs allowed them to use complex skills, to develop special abilities, to make decisions themselves, and to observe the results of their work. However, neither of these studies explored the impact of job attributes on teacher commitment. Overall, the job design approach has not had a significant impact on the study of teacher commitment. Yet, because teachers working within the same school environment often have very different attitudes about their work, the question persists as to whether the work itself can influence commitment. In this study, we suggest that a somewhat different perspective on the task attributes of teaching may be useful in explicating the determinants of teacher commitment. A long-standing tradition in organizational research has considered the influence of environments on organizational performance effectiveness (e.g., Lawrence & Lorsch, 1967; Thompson, 1967; Perrow, 1986). When the environment from which task-related inputs are received, or within which tasks are carried out, is characterized by high variability and complexity, the uncertainty and difficulty of the work increases and work performance can suffer. In education, this framework can be used to describe the immediate task environment within which teaching takes place, in contrast to the more global organizational context of the school. At the secondary school level, this implicates teachers' daily teaching schedules. Firestone and Pennell (1993) suggested that reasonable teaching workloads represent an important resource that allows teachers to do their work and reap intrinsic rewards. This sentiment is captured by Huberman (1993), who observed that the single common enemy is more probably the number of apathetic or disruptive cohorts of pupils to be faced each day or each year. In the secondary school, with three such groups in a seven-period day, the year is a shambles, psychically speaking.

Considered in this way, teaching schedules represent potential influences on teacher commitment. This approach allows us to focus on the organization of the teaching task in terms of the structural conditions under which teaching takes place rather than on assessments of how complex or motivating the work of teaching is. Several dimensions of teaching schedules may be useful in describing teachers' task environments. First, the number of classes that teachers must teach and the number of students within those classes reflect the volume and intensity of the teaching context. Too few classes and students may fail to engage teachers; too many may simply drain teachers' energy. Second, the distributions of student abilities and attitudes within classes are indicators of the variability

of student inputs that teachers encounter. As yet, very little is known about what teachers consider to be optimal levels of student variability, both within and across classes; ideal distributions may vary by the subject matter taught, teacher experience, and other factors. Student characteristics such as age, ability, experience, engagement level, and affluence have been found to have differential effects on teachers (Firestone & Pennell, 1993; Louis & Smith, 1992; Metz, 1990). Johnson (1990) found that large class sizes and variability in student ability levels affected teachers' beliefs that they were able to work effectively with students; similar results were reported by Finn and Achilles (1990). Research in schools undergoing de-tracking suggests that some teachers find mixed-ability classes difficult to teach, especially when the classes are also large (Johnson, 1990b; Oakes & Lipton, 1992). The task environment for teaching may be more difficult when teachers are assigned to teach courses for which they are not highly qualified. This problem may be especially serious in curricular departments such as math and science or in geographic areas such as urban school districts that are plagued by a lack of qualified teachers (Choy et al., 1993; Roth, 1986). Also, having many different subjects for which to prepare may represent additional environmental variability for teachers, producing work overload, stress, and frustration. On the other hand, teachers sometimes complain about repetitious class schedules and seek new assignments to maintain their interest in teaching (Johnson, 1989). These dimensions of secondary school teachers' work schedules, which characterize the environment in which the teaching task is carried out, may influence teacher commitment insofar as they make it more or less possible for teachers to experience meaningfulness and efficacy within the classroom. In this vein, Raudenbush, Rowan, and Cheong (1992) found that teacher efficacy was related to the characteristics of individual classes, including size, track level, teachers' level of preparation, and students' age and level of engagement. These researchers found that teachers assessed their efficacy on a period-by-period basis; however, overall attitudes toward teaching and behavioural indicators such as absenteeism and the decision to leave a teaching job altogether reflect a more unitary or holistic expression of commitment that may be affected by a teacher's entire work schedule.

Some of the main predictors of organizational commitment include a positive communication climate, meaningful relationships, a high level of trust (Varona, 2002), sex and education achievement, can also contribute to the level of organizational commitment (Barker, Rimler, Moreno, & Kaplan, 2004).

Older and more educated males expressed more identification and participation in an organization as their expression of commitment. On the other hand, younger, less educated females expressed their commitment to loyalty (passive) to an organization resulting from a limited amount of outside job opportunities (Bar-Hayim & Berman, 1992).

In the context of Educational institutions, the commitment has been operationalized as the overall satisfaction, sense of belonging, impression of education quality, and willingness to remain at the institution (Strauss & Volkwein, 2004). According to Strauss and Volkwein (2004), the most important factors in commitment in this context are academic and social integration, academic growth and development, and amount of financial aid. Furthermore, an organization that communications concern and interest for its members will have a stronger organizational commitment (Boshoff & Mels, 1995).

As a result of strong organizational support, members are more likely to develop a stronger attachment to the organization and experience a lower desire to exit (Loi, Hangyue, & Foley, 2006). Individuals who develop a psychological attachment to an organization, and who internalize the characteristics and perspectives of an organization, are said to possess organizational commitment.

### **Religiosity and Organizational Commitment:**

Some research has investigated how religious beliefs, affiliations, and behaviours might relate to important workplace attitudes. Sikorska-Simmons (2005) studied staff members in an assisted living organization, and found a positive relationship between religiosity and job satisfaction, and between religiosity and organizational commitment. Another study found that religious beliefs affected organizational commitment more than age or income (York, 1981). Religiosity also may affect how stress relates to attitudes. Jamal and Badawi (1993) found that religiosity moderated the relationship between job stressors and job motivation, job satisfaction, organizational commitment and turnover motivation (Jamal and Badawi, 1993); stressors were more likely to have a negative effect on job attitudes when employees had low levels of religiosity. Additionally, religious individuals scored higher on work centrality, indicating that work held a more central role in the lives of religious individuals (Harpaz, 1998). This may lead to increased performance both on the part of the individual and organization.



Though these illustrative studies suggest that religion has generally positive effects on the job, other studies have been less persuasive. It has been found that intrinsically religious-oriented individuals were less satisfied with their jobs, and extrinsically religious people had higher job involvement (Knotts, 2003; Strumpfer, 1997). These findings might be due to the fact that some individuals are working in organizations where their values are not congruent with those of the organization. Most organizations are for-profit ventures and many hold the “value” of making a profit to be their highest goal. Person-Organization Fit literature (e.g., Verquer et al., 2003) has found a consistent relationship between perceived value congruence and positive work attitudes. Intrinsically religious individuals working in environments they perceive to be violating their belief systems may have reduced satisfaction or involvement in the organization. Or, intrinsically motivated religious individuals could potentially see work as a competing priority with religion, or report one’s involvement at work relative to his/her involvement with religion. As there are several potential explanations, more research should investigate and clarify these relationships.

### **Organizational Commitment and Organizational Stress:**

Many researchers point to a negative relationship between job stress and job satisfaction (Ahsan et al., 2009; Healy et al., 2000; Sveinsdo et al., 2006) and a positive relationship between organizational commitment and job satisfaction (Garland et al., 2009; Lambert et al., 2009; Markovits et al., 2007); therefore, a negative relationship between job stress and organizational commitment seems reasonable, but conflicting results in previous researchers have obtained. Lee (2007), Lambert and Paoline (2009), Omolara (2008), Boyas and Wind (2009) announced a negative relationship between job stress and organizational commitment while Wells et al. (2009) study showed a positive relationship between job stress and organizational commitment and a negative relationship between job stress and career commitment. Also, Somers (2009) showed a significant relationship between job stress and affective commitment and normative commitment but no significant relationship between job stress and continuance commitment. Yaghoubi et al. (2008) also announced that there is not a significant relationship between organizational commitment and job stress. Having healthy and committed employees are important for any organization and educational organizations are not exceptions.

Considering the conflicting results of previous researchers and the fact that the relationship between job stress and organizational commitment is not studied in educational organizations in Mizoram before, this research intends to investigate whether there is a significant relationship between job stress and organizational commitment among high school teachers in Mizoram.

### **Ethical decision making:**

The concept of “ethics” is about the moral values and rules effective in determining right and wrong behaviours and attitudes. It means deciding what is good or bad, right or wrong, just or unjust. Moreover, ethics does not give a list of the moral principles of a person but explains his real behaviours (Schultz & Werner, 2005; Nolan, 1993; Jones, 1995; Martin, 1985). In this sense, ethical values can be expressed as loyalty, honesty, justice, accuracy, respect, tolerance, responsibility, courage (Moorhouse, 2002).

Ethical behaviour is a reflection process and a communal exercise that concerns the moral behaviour of an individual based on an established and expressed standard of individual values (Bishop, 2013). Ethical behaviour may enable workers to feel an alignment between their personal value and the values of the business. The feeling makes workplace ethics an integral part of fostering increased productivity and teamwork among employees (Suhonen, Stolt, Virtanen, & Leino-Kilpi, 2011).

Ethical decision making involves using ethical principles to make decisions (Curtis & O’Connell, 2011). Drucker (1960) noted the principle of decision making could include all kinds of principles, such as the act of including unethical principles or decisions that lead to unethical outcomes. Agbim and colleague (2013) noted the principle of decision making is essentially a two-step process. The first step is selecting and communicating the right principle to which decisions must adhere and the second step requires the decision maker to apply the appropriate principle (Agbim et al., 2013).

### ***Ethics and Gender:***

Van Leijenhorst, Westenbergh & Crone, (2008); Ertac & Gurdal, (2010); Leijenhorst, (2010) all found that, at all ages, females are more risk-averse than males in their decision-making behaviours. Similarly, a study by Pawlowski and Atal (2008) also revealed a risky decision-making behaviour tendency among males more than among females. Ertac and

Gurdal (2012), and Charnessa and Gneezy, (2012) all reported consistent results that, women appear to be more financially risk-averse than men. Other studies have reported that, during the process of group decision-making on a group task, women are less aggressive in their strategies as compared to men (Apesteguia, Azmat & Iriberris, 2011).

### **Ethics and Ecology:**

***Ethics and Experience:*** Age is related to experiences and the latter could also be a significant factor that may affect the decision-making behaviours of members of a small group. In this connection McIntyre, (2006) found that, most teachers who have just been posted to schools from universities have little skills in managing student behaviour and they mostly adopt negative views while addressing student behaviour problems while teachers with many years of teaching experiences are found to respond in a proficient manner when dealing with students' behaviour problems. Experienced teachers decision-making behaviours are also characterized by their being focused on the well-being, growth or progress of students while also acknowledging when students show an approximation of the expected behaviours. Day, Sammons, Stobart, Kingston, and Gu, (2007) found less experienced teachers to struggling more in their decision-making behaviours regarding management of students ill-behaviours in schools. Tsouloupas(2011) found that more experienced teachers have higher self-beliefs in their abilities to control their class and manage challenging student-behaviours, while less experienced teachers feel ineffective or less confident in their abilities to deal with student problem-behaviours.

### ***Code of Professional Ethics for Teacher:***

Code of professional ethics for teachers was developed by the National Council of Educational Research and Training ( NCERT) jointly with All India Primary Teacher's Federation (AIPTF), All India Secondary Teacher's Federation(AISTF), and All India Federation of Educational Associations(AIFEA) in 2010.

It is universally felt that the status of teaching profession requires being raised to ensure its dignity and integrity. Accordingly, it is considered necessary that there should be a code of ethics which may be evolved by the teaching community itself for its guidance.

There are five major areas of professional activities which encompass the work of a teacher. For each of these areas, certain principles have been identified to serve as

guidelines for teacher's conduct. These are preceded by a Preamble which provides a rationale for the principles identified.

***The preamble of the Code of Professional Ethics for Teacher:***

- Recognising that every child has a fundamental right to receive an education of good quality;
- Recognising that education should be directed to the all-round development of human personality;
- Realising the need for developing faith in the guiding principles of our polity viz. Democracy, social justice and secularism;
- Recognising the need to promote through education, our rich cultural heritage, national consciousness, international understanding and world peace;
- Recognising that teacher's, being part and parcel of the social milieu, share the needs and aspirations of the people;
- Recognising the need to organise teaching as a profession for which expert knowledge, specialised skills and dedication are pre-requisites;
- Realising that the community respect and support for the teaching community are dependent on the quality of teaching and teacher's proper attitudes towards teaching profession; and
- Realising the need for self-direction and self-discipline among members of the teaching community.

We, the teachers of India resolve to adopt this code of Professional Ethics.

**(1) *Teacher in Relation to Students***

The teachers shall,

- always be punctual in attending to duties in the school;

- always teach the curriculum after making thorough preparation for the lessons to be taught;
- treat all students with love and affection and be just and impartial to all irrespective of caste, creed, sex, status, religion, language and place of birth;
- guide the students in their physical, social, intellectual, emotional, moral and spiritual development;
- take notice of the individual needs and differences among students in their socio-cultural background and adapt his/her teaching accordingly;
- refrain from accepting remuneration for coaching or tutoring his/her own students except for remedial teaching under an approved scheme;
- refrain from divulging confidential information about students except to those who are legitimately entitled to it;
- refrain from inciting students against other students, teachers or administration;
- set a standard of dress, speech and behaviour worthy of example to the students; and
- respect the basic human dignity of children while maintaining discipline in the school.

***(2) Teacher in Relation to Parents/ Guardians***

The teacher shall,

- seek to establish cordial relations with parents/ guardians;
- provide information regularly to parents regarding the attainments and shortfalls of the wards; and
- Refrain from doing anything which may undermine student's confidence in their parents or guardians.

***(3) Teacher in Relation to Society and the Nation***

***The teacher shall***

- strive to develop the educational institution as a community and human resource development centre providing knowledge and information and developing skills and attitudes needed for such development;

- strive to understand the social problems and take part in such activities as would be conducive to meet the challenges passed by the problems;
- refrain from taking part in activities having the potential to spread the feeling of hatred or enmity among different communities, religious or linguistic groups;
- work actively to strengthen national integration and spirit of togetherness and oneness;
- respect Indian culture and develop positive attitudes towards it among students; and
- respect and be loyal to the school, community, state and nation.

#### **(4)Teacher in Relation to Profession, colleagues and other Professional Organizations**

##### ***A. Teacher in relation to Colleagues and Profession***

- The teacher shall
- treat other members of the profession in the same manner as he/ she himself/herself wishes to be treated;
- refrain from lodging unsubstantiated allegations against colleagues or higher authorities;
- participate in programmes of professional growth like in-service education and training, seminars, symposia workshops, conferences, self-study etc;
- avoid making derogatory statements about colleagues especially in the presence of pupils, other teachers, official or parents;
- cooperate with the head of the institution and colleagues in and outside the institution in both curricular and co-curricular activities; and
- accept as a professional the individual responsibility of reporting to the concerned authorities in an appropriate manner all matters that are considered to be prejudicial to the interests of the students and the development of the institution.

##### ***B. Teacher in Relation to Professional Organizations***

The teacher shall

- take membership of professional organizations treating it as a professional responsibility;

- participate as a matter of right in the formulation of policies and programmes of professional organizations and contribute to their strength, unity and solidarity; and
- always function within the framework of the Constitution of the organization concerned.

***(5) Teacher in Relation to Management/ Administration***

The teacher shall,

- recognize the management as the prime source of his sustainable development; and
- develop mutual respect and trust through his professional activities and outputs.

***Observance of the Code***

A truly professional organization regulates the admission of its members, exerts control over them and fights against all odds to promote their welfare. It thus represents the unified voice of its members. The professional organizations of teachers should take upon themselves the moral responsibilities to safeguard all clauses of this code by ensuring their observance by the teachers. They should accept the responsibility to evolve a suitable mechanism for its enforcement.

**Ethical Decision Making and Religion**

One avenue increasingly being pursued by researchers in their quest for a better understanding of ethical judgments and behaviour at work is that of religion (Kolodinsky et al., 2008). This avenue has much intuitive appeal given ethics, in its barest sense, is a choice between right and wrong, and world religions, through the values and principles they espouse, seek to offer their adherents principles, values, norms, and beliefs (often documented in religious codes such as the Bible or Quran) for making these choices (Parboteeah et al., 2008).

The theory of Protestant Work Ethic ideas developed by Max Weber suggests that we fulfil our duty to God by being diligent and hardworking because hard work contributes to the morals of the individual and to the health of society. A more contemporary approach to measuring work ethics was used by Miller et al. (2002), who constructed the Multidimensional Work Ethic Profile (MWEP). The MWEP is based on the notion that

work ethic is not a single unitary construct, such as the Protestant Work Ethic. Instead, Miller and colleagues (2002) research show it to be a collection of attitudes and beliefs affecting work behaviours, defined as “a commitment to the value and importance of hard work.” An individual espousing a high work ethic would place great value on hard work, autonomy, wise and efficient use of time, delay of gratification, and the intrinsic value of work.

In regards to negative relationships between religiosity and ethical outcomes, Clark and Dawson (1996) found that religious individuals judged two ethically questionable scenarios to be less unethical than those who self-identified themselves as non-religious. Parboteea and friends (2008) found a significant relationship between religiosity and ethically behaviours in 44 countries whereas weak relationships were identified by Conroy and Emerson (2004). Wong (2008) found that participants who described themselves as less religious indicated the ethically questionable scenarios were more acceptable in only six of the 25 scenarios.

Longenecker and colleagues (2004) found more moderate support for a relationship between religiosity and ethical outcomes in a sample of 1,234 managers and business professionals. Specifically, those individuals who indicated that their religious interests were of high importance or moderate importance were significantly less accepting of eight of 16 ethically questionable scenarios than were those who indicated that their religious interests were of low importance or no importance. Giacalone and Jurkiewicz (2003) found relationships between scores on the Human Spirituality Scale and four of six ethical dimensions, in more grey areas where there is not a clear legal guidepost, one’s degree of spirituality provided the moral framework from which to base a decision.

However, despite the above conceptual tie between religions and ethics, research has provided mixed conclusions on the relationship (Tittle and Welch, 1983). For instance, some studies have found no difference between religious and non-religious individuals on unethical behaviours such as dishonesty and cheating (e.g., Hood et al., 1996).

### **Religiosity and Ethics:**

Some philosophers contend that religious faith and spirituality are the foundations of ethical decision making (Cahill 1990; Hittinger 1999). Carter (2000) argues that a moral person must be a religious or spiritual person. According to Michael Lerner (1999),



spirituality is important in revealing the inner self and learning to recognize the impact that spirituality has on our professional and private lives. Clarence Walton (1988) writes, "religion gives individuals a feeling for the transcendent, a spiritual identity, and a different way of viewing other human beings." Religion and spirituality are evident and persuasive in the ethical attitudes, moral reasoning, and management behaviour of many public administrators (Briskin 1998; Haughey 1989).

### **Ethical Decision Making and Organizational Stress:**

Empirical findings suggest that stress does influence ethical decision making: According to an American study by the American Society of Chartered Life Underwriters (CLU), Chartered Financial Consultants (ChFC), and the Ethics Officer Association 1997, almost half of all workers (48%) reported that they responded to job pressure by performing unethical or illegal activities and 58% of the respondents admitted that workplace pressures had caused them to at least consider acting unethically or illegally on the job (McShulskis, 1997). Stress has been found to make decision makers cut corners on quality control, cover up incidents at work, abuse/lie about sickness days, and deceive customers (Boyd, 1997). In another study, Hinkeldey and Spokane (1985) found a negative effect of pressure on counsellor's ethical decisions in legal and ethical conflict situations.

More recent research suggests that whereas a fight or flight response may constitute a primary physiological response to stress among males, female's responses may be better characterized marked by a "tend-and-befriend" response (Taylor et al., 2000). Tending here involves fostering activities designed to protect the self and offspring whereas befriending involves the creation and maintenance of social networks that may aid in the response to the stressor. As a result, females may be expected to respond to stress by acting more ethically as opposed to less.

The other mechanism by which stress influences ethical acts suggests that stress reduces people's tendency of acting ethically by depleting peoples' capacity for self-regulation (DeWall et al., 2008). This effect, unlike the effect of stress on the fight or flight response, is unlikely to vary between the sexes.

In a study by Rafiee and colleague (2015), the correlation between organizational commitment and degree of ethical decision making of healthcare managers in Yazd Province, Iran, was equal to 0.244. Regarding the relationship between organizational

commitment and different dimensions of ethical decision making, the virtue of oneself had a maximum correlation with organizational commitment with a degree of 0.264. On the other hand, normative commitment and ethical decision making had the maximum degree of correlation (0.412) among various dimensions of organizational commitment. Regarding the correlations of dependent and independent variables, the maximum degree of correlation was related to normative commitment and virtue of oneself with the value of 0.581 and affective commitment and act utilitarianism with values of -0.463. In other words, by increasing normative commitment and affective commitment among managers, level of virtue of oneself increased on one hand and level of act utilitarianism decrease on the other. Yusoff et al. (2011) found that organizational commitment ( $P < 0.01$ ,  $r = 0.239$ ), codes of ethics and rewards significantly influenced the ethical decision making of managers in oil and gas based companies. Nadi and Hadheghi (2011) reported a significant positive correlation between ethical environment and organizational commitment ( $r = 0.334$ ).

Monga (2017) examined whether gender and work ethics culture influenced employee's organisational commitment in a railway organisation in the Democratic Republic of Congo. He found that work ethics culture was positively and significantly related to the organisational commitment, except for gender.

### **Spiritual Wellbeing:**

Classical definitions of spirituality tended to concentrate on religious or ecclesiastical matters concerned with the soul. Contemporary studies in spirituality adopt much wider definitions, integrating all aspects of human life and experience (Schneiders, 1986; Muldoon and King, 1995). In recent years spirituality has been linked with health through the notion of spiritual well-being. Spiritual well-being is understood as an indicator of an individual's quality of life in the spiritual dimension and as an indicator of an individual's spiritual health (Fehring, Miller & Shaw, 1997).

The term 'spiritual wellbeing' is the openness to the spiritual dimension that permits the integration of one's spirituality with the other dimensions of life, thus maximizing the potential for growth and self-actualization (Westgate (1996). He suggested that the spiritually well person is one who experiences meaning and purpose in life and who has an intrinsic value system which influences both life and decisions. Bufford, Paloutzian, and

Ellison (1991) describe spiritual well-being (SWB) as a combination of religious well-being (RWB), which is defined as a person's relationship to God, and existential well-being (EWB), which is defined as a person's relationship to the world and includes a sense of meaning, satisfaction, and purpose in life. Paloutzian (1982) contends that spiritual well-being and its component parts, religious well-being and existential well-being, are integral to a person's perception of the quality of life. Ellison and Smith (1991) revealed that to the extent that the various subsystems are functioning harmoniously, consistently with the divine design of creation, the result is wellbeing.

High religious report greater happiness and satisfaction with life (Myers and Diener, 1995), and fewer depressive symptoms (Smith et al., 2003; Yi et al., 2006) than do non-religious individuals. Studies reveal that religious beliefs, practices and affiliations assist in alleviating the physical manifestations of stress (Koenig et al., 2001; Levin et al., 1996) and ameliorating mental health and psychological well-being (Ellison et al., 2001; Yi et al., 2006).

The first recorded expression of the term “spiritual well-being” is attributed to the National Interfaith Coalition on Aging (NICA, 1975) which suggested that “Spiritual well-being is the affirmation of life in relationship with God, self, community and environment that nurtures and celebrates wholeness” (reported in Ellison, 1983). Subsequent discussions on spiritual health have referred in varying extents to these four sets of relationships with God, with self, with the community, and with the environment, but no new features have been added to expand the conceptual framework proposed for spiritual well-being by NICA.

Starting with the four sets of relationships outlined by NICA, Fisher (1998) interviewed 98 teachers in a range of state, Catholic, and other non-government schools near Melbourne, Australia, to ascertain their understanding of the nature of spiritual health. From the analysis of the teachers' responses, Fisher proposed that spiritual health is a fundamental dimension of people's overall health and wellbeing, permeating and integrating all other dimensions of health (physical, mental, social, emotional, and vocational). In addition, Fisher argues that spiritual health is a dynamic state of being reflected in the quality of relationships that people have in four domains of human existence, namely with themselves, with others, with the environment, and with something

or some-One beyond the human level. Different people embrace these four sets of relationships to varying degrees depending on their world-views and personal beliefs.

Fisher attests that self-awareness provides the inspiration or motivation for people to relate to themselves in terms of finding and expressing meaning, purpose, and values in life. Only 3% of the teachers in Fisher's (1998) study felt that the relationship with themselves (the personal domain) was sufficient for their spiritual well-being. The majority of people also expressed the view that in-depth interpersonal relationships enhance their spiritual well-being through the agency of morality and culture and, for some, through religious organizations. In Fisher's model, developing relationships in this communal domain builds up, as well as builds on, the quality of relationships individuals have with themselves in the personal domain of spiritual well-being. Few Westerners seem to take the time to connect with the environment to enhance their spiritual well-being in the way which appears natural for many indigenous people, whose relationship with the environment enhances, yet builds upon, their personal and communal spiritual well-being. Connecting with a Transcendent Other, or god-type figure generally results from a motivation of Faith, which is expressed through religious practices, such as church attendance, prayer and/or worship. Rather than contrast this relationship as a vertical one between people and God, with a horizontal relationship of people with others and environment, Fisher proposed that the relationship with a Transcendent Other would ideally embrace each of the other three domains (the personal, the communal, and the environmental) building them up and at the same time building upon them for an integrated sense of spiritual well-being.

Following on from Fisher's (1998) qualitative study of the domains of spiritual well-being, Fisher, Francis, and Johnson (2000) developed the Spiritual Health in Four Domains Index (SH4DI) among a sample of teachers in England. Working from an original pool of 150 items, they employed correlational and factor analyses to identify the best sets of six items to assess each of the four domains of spiritual well-being, namely personal well-being, communal well-being, environmental well-being and religious well-being. Their data support the reliability of the four six-item scales and also the reliability of the overall 24-item measure of spiritual health.

Fisher's model of spiritual well-being has also been employed in a series of studies to begin to chart some of the personal, social, and contextual factors associated with

enhanced levels of spiritual well-being. For example, a study with 850 secondary school students in state, Catholic, Christian Community, and other non-government schools in Victoria, Australia, led to the development of the Spiritual Health And Life-Orientation Measure (SHALOM) which revealed that the students' relationships with themselves and others were perceived to be of paramount importance for their spiritual well-being (Fisher, 1999). Connecting with the environment was moderately important and the importance of the relationship with God for spiritual well-being varied depending on the nature of the school.

An instrument called "Feeling Good, Living Life" was developed with 1,080 primary school students in 14 schools in Victoria and Western Australia (Fisher, 2000). The most important factor for these students' spiritual well-being was relationships with others, with a particular focus on "family." Building up self, relating to the environment and with God were also important to these young children. The fifth factor of "fair play" also featured in expressions of their spiritual well-being (Fisher, 2000).

Fisher (2000) examined the staff perceptions of spiritual well-being in the state, Catholic, and independent schools in Victoria, Australia. He concluded that all of the four sets of relationships (with self, with others, with the environment, and with God) were considered important for enhancing the 'teachers' and 'students' spiritual well-being. The Catholic school teachers took a holistic approach rating each of the four sets of relationships fairly highly. Teachers in the independent schools took a more dualistic approach rating the God-factor higher but rating the other three sets of relationships of equal importance to the views expressed by the state school staff.

A survey of factors influencing the spiritual well-being of more than 1,600 nursing, education, and physical education students in five Australian universities using SHALOM revealed that each of the four sets of relationships, as outlined in Fisher's model, were important for their spiritual well-being (Fisher, 2000c). Significant variations were found in the domains of spiritual well-being by university type, the course of study, gender, and age of participants. Against this background, the aim of the present study is to examine the personal and social correlates of spiritual well-being among primary school teachers in the UK. In particular, the study focuses on five specific areas. The first area concerns the sex of the teachers. In the UK between 70% and 80% of primary school teachers are female (Francis, 1986). There is a perennial debate that the recruitment of more men into primary

school teaching is important to broaden the experience of the students. On the other hand, there is some evidence to suggest that the men attracted to primary school teaching display values and attitudes not dissimilar from women primary school teachers (Francis, 1986, 1987).

This latter view would predict the lack of significant differences in the spiritual well-being of male and female teachers. The second area concerns the age of the teachers. Fisher's model of spiritual well-being contains two key elements which promote the hypothesis that spiritual well-being scores may increase with age. The first element focuses on the four domains. Each domain in itself is based on a notion of human maturity which may be enhanced by reflective life experience. The second element focuses on the integration of the four domains. Such integration in itself may be a function of human maturity which increases with age. The third area concerns religiosity. While Fisher's model of spirituality has been constructed to allow a secular context in which spirituality can be fostered and promoted independently of the major religious traditions, it remains likely that sympathy with major religious traditions continues to enhance spiritual well-being as conceived by Fisher. Given the salience of the Christian tradition in the UK, the present study focuses on two explicit markers of Christian practice, namely church attendance as an indicator of extrinsic religiosity and personal prayer as an indicator of intrinsic religiosity.

The fourth area concerns personality. Using Eysenck's dimensional model of personality, a series of recent studies has demonstrated that personality functions as a significant predictor of individual differences in traditional religiosity (Francis, Lewis, Brown, Philipchalk & Lester, 1995.) If spiritual well-being functions in ways analogous to traditional religiosity, then it would be predicted that spiritual well-being would also be related to personality. Eysenck's dimensional model of personality argues that individual differences can be most economically and adequately summarized in terms of three higher order factors which are generally described as extraversion, neuroticism, and psychoticism. Within this framework, it is the dimension of psychoticism which is fundamental to individual differences in traditional religiosity (Francis, 1992).

Spiritual well-being correlates positively with psychological adjustment and overall wellness, marital satisfaction, physical health, social adjustment, possession of strong coping skills, and resiliency in times of stress and personal crisis (Beery et al., 2002;

Fernsler, Klemm, & Miller, 1999; Tracey, Young, & Kelley, 2006). Using several measurement instruments (Ellison, 1983; Fisher, 1998), spiritual well-being has been used for research purposes in various settings including universities, communities, clinics, and with participants such as psychiatrists, community groups, college students, persons with cancer, and persons with HIV/AIDS. The study and measurement of spiritual well-being are also becoming increasingly popular with researchers examining quality-of-life issues (Utsey, Lee, Holden, & Lanier, 2005).

Accordingly, Csiernik and Adams (2002) maintain that not enough empirical study has been devoted to including spirituality in measures of wellness. Csiernik and Adams (2002) define spirituality as “our perception of us, an adherence to values, of being ethical and being connected with others, while maintaining a belief system that typically includes some religious dimensions”. In their non-random sample taken from people attending a death and dying conference in London, Ontario and Canada, 154 workers from 7 work environments took the SWB scale along with other measures of wellness and job satisfaction. The study received a 34.3% response rate and found that spirituality helped to counteract stress in the workplace. They noted, “a majority of respondents also indicated that workplace stress impacted negatively upon their spiritual health” (Csiernik & Adams, 2002). Four years later, Robert, Young, & Kelly (2006) measured spiritual well-being, existential well-being and job satisfaction using Ellison’s Spiritual Well-Being Scale (SWBS). They had 200 respondents fill out the SWBS and the Minnesota Satisfaction Questionnaire Short Form. For the purposes of their study, Robert, Young, & Kelly (2006) define spirituality as including “searching for meaning and purpose in life, living by a set of values and beliefs, making a contribution in the world, and transcending oneself.” Their results indicate that spiritual well-being, religious well-being, existential well-being and job satisfaction were linked. Interestingly, the strongest positive correlation was between job satisfaction and having purpose or meaning in life. According to Robert, Young, & Kelly (2006), spiritual well-being was a stronger predictor of job satisfaction than was religious well-being. And, they generously point out that the study may not be generalizable because they took their sample from a single region and religious (Catholic) background. It seems not only logical but likely that a person’s disposition would have some effect on other aspects of his or her life. Moreover, a growing body of research does support the idea that spirituality can impact job satisfaction.

It appears that a new movement is afoot to integrate spirituality into the work experience in different contexts. The researchers of this study hope to contribute to the previous findings, inspiring new questions and added research.

### ***Spiritual Wellbeing and Religiosity:***

Four years later, Robert, Young, & Kelly (2006) measured spiritual well-being, existential well-being and job satisfaction using Ellison's Spiritual Well-Being Scale (SWBS). They had 200 respondents fill out the SWBS and the Minnesota Satisfaction Questionnaire Short Form. For the purposes of their study, Robert, Young, & Their results indicate that spiritual well-being, religious well-being, existential well-being and job satisfaction were linked. According to Robert, Young, & Kelly (2006), spiritual well-being was a stronger predictor of job satisfaction than was religious well-being.

### ***Spiritual Wellbeing and Stress:***

In general, spirituality facilitates productivity and creation of more standards in the organization and prevents the inclusion of stress in an organization (Aydin, 2009).

Spiritual well-being correlates positively with psychological adjustment and overall wellness, marital satisfaction, physical health, social adjustment, possession of strong coping skills, and resiliency in times of stress and personal crisis (Beery et al., 2002; Fernsler, Klemm, & Miller, 1999; Tracey, Young, & Kelley, 2006). Using several measurement instruments (e.g. Ellison, 1983; Fisher, 1998), spiritual well-being has been used for research purposes in various settings including universities, communities, clinics, and with participants such as psychiatrists, community groups, college students, persons with cancer, and persons with HIV/AIDS. The study and measurement of spiritual well-being are also becoming increasingly popular with researchers examining quality-of-life issues (Utsey, Lee, Holden, & Lanier, 2005).

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of respondents also indicated that workplace stress impacted negatively upon their spiritual health” (Csiernik & Adams, 2002).

### **Spiritual Wellbeing and Ethical Decision Making:**

Spirituality has been linked to ethical cognition and is an important factor in determining how individuals perceive the ethicality of a situation (Giacalone & Jurkiewicz, 2003). Their findings demonstrate that an increase in individual spirituality leads to the perception of questionable business practices as being unethical, implying that higher spirituality leads to greater ethical concerns. Thus, spiritual wellbeing, viewed as an outcome of experiencing spirituality, should also influence ethical orientations.

In a study by Fernando and Chowdhury (2010), results indicated that for both males and female’s executives, lived spiritual wellbeing partially explained variation in idealism (individual’s concern for the welfare of others). However, lived spiritual wellbeing on idealism is less for female executives than for male executives.

### ***Spiritual Wellbeing and Organizational Commitment:***

Spiritual values and practices are related to leadership effectiveness (Reave, 2005) where spiritual leadership leads to spiritual wellbeing of employees, which leads to organizations have higher levels of employee commitment, productivity, and customer satisfaction when employees’ spiritual needs are met and aligned with organizational vision and values (Duschon & Plowman, 2005; Fry et. al., 2005; Malone & Fry, 2003).

It appears that a new movement is afoot to integrate spirituality into the work experience in different contexts. The aim of this study is to contribute to the previous findings, inspiring new questions and added research.

Based on the relevant studies, the present study is designed to tap that religiosity correlates to psychosocial variables such organizational stress, organizational commitment, ethical decision making and spiritual well-being among the high school teachers in Mizoram. The Statement of the present study was presented in the next chapter:

## **CHAPTER – II: STATEMENT OF THE PROBLEM.**

Religion and faith are often central aspects of an individual's self-concept, and yet they are typically avoided in the workplace. Surveys show an increasing trend for many religious Americans to want their religion integrated into all areas of their lives (Gibson, 2005). This can be at least partly explained by the many positive consequences that are found to accompany religious beliefs and practices. For example, correlations have been discovered between one's religiosity and his/her physical and mental health (Taylor et al., 2004; Williams et al., 1991), job attitudes (Gibson, 2005; Sikorska-Simmons, 2005), and ethical decision-making (Fernando and Jackson, 2006). As a result, some organizations proactively support and encourage the expression of religion and faith at work.

Many organizations and many leaders do question whether spiritually minded workforce may have better attitudes, stress coping practices, and collective work ethic and to what extent does spirituality and religiosity affect the performance of the workforce? These are intriguing questions, which have been largely unexplored in organizational studies. Yet, there has been a growing interest in, and a call for more research about, the role of spirituality and religion in everyday life and in the workplace specifically (Duffy, 2006; Jurkiewicz & Giacalone, 2004).

Mizoram is popularly known for having the highest percentage of Christians in India. The Mizo's are known for having strong religious beliefs and practices. Their religion is integrated into all aspects of their lives. However, we do not know as to what extent Mizo's really practiced the values that are taught by their religion or is preached by them especially at their workplace? Is this commitment to religious principles and values shared by the organizational members, and is this effective in cultivating a committed and high performing workforce? The current research aims to further investigate what effects have been established regarding religious beliefs and work stress, and elaborate into related areas of inquiry such as relationships among one's religious beliefs and practices with organizational commitment, ethical decision-making and spiritual wellbeing among the teachers of Mizoram.

#### *The Needs of Spirituality in Workplace: Job Stress:*

The growing of research in spirituality in the workplace has shown the needs of it nowadays, job stress is the most common reason. According to Cash and Gray (2000), the catalyst for the widespread interest in workplace spirituality is an unstable work

environment characterized by downsizing, reengineering and new technologies. Demoralized employees are seeking spiritual solutions to consequent tensions and stress (Mitroff & Denton, 1990). Faced with problems of fear, social alienation and constant turbulent changes, employees are embarking on an individual search for deeper meaning in life. For others, workplace spirituality represents an attempt to experience spirituality not only in their personal lives but also at work where they spend a large amount of time (Krishna Kumar & Neck, 2002).

Job-related stress affects us all at the same point, but for some workers it becomes overpowering. The sources of job stress include the physical characteristics of work such as heat, noise and cold. Other stressors include time pressures, job changes, such as layoffs, demotions or promotions, excessive responsibility, the ambiguity of role demands and even chronic boredom (Hudson & Sullivan, 1990).

Many forces have contributed to the revival of spirituality at the workplace. These include social and economic changes and shifts in the demographics of the workforce.

- Instability as a result of layoffs, downsizing, merger, and globalization
- Increased stress in remaining workers, who are required to do more for less
- Declining job satisfaction and increasing incidents of depression and burnout
- Environmental pollutions and energy crisis
- Scandals of unethical corporate behaviour
- Technology-driven information economy and its dehumanising effect
- Workplace violence, office rage and threats of terrorism
- The unravelling of traditional institutions, such as schools and the family

In these turbulent times, it is only natural that workers turn to spirituality and religion for remedies, security and inner peace. Since many people have to work longer hours and longer years just to survive financially, there is a greater need for them to incorporate the spiritual aspects of their lives into their work. In order to cope with increasing feelings of stress and alienation, both managers and employees alike are trying to create meaning and purpose in the workplace. They are also searching for a renewed sense of community. The hunger for spirituality and meaning among ageing baby boomers may also contribute to

this movement. Similarly, the increasing number of women joining the workforce also creates a demand for caring and nourishing environment in the workplace.

Another reason to have spirituality in the workplace is that it helps organizations to increase their performance. Komala and Antharaman (2004) said there is a significant relationship between organizational spirituality and organizational performance. Mitroff and Denton found that those associated with organizations they perceived as “more spiritual” saw their organizations as “more profitable” (Mitroff & Denton, 1999). Organizations that are more spiritually normative in their activities are also more profitable. Organizations that demonstrate moderate to strong Organizational Spiritual Normativity achieve significantly higher long-term rates of net income growth and return on assets (Quantro, 2002).

This study is designed to examine spirituality in the workplace that can offer valuable understanding as to how it is important to employee work quality and performance. While numerous studies find that religious people have a higher level of life satisfaction than do non-religious people, those studies do not provide convincing evidence that religion actually improves well-being.

Despite the prevalence of religious-oriented individuals and the reported impact of religion in the lives of adherents, the study of religion and its relation to adjustment and well-being accounts for a very small percentage of the psychology literature (Ano & Vasconcelles, 2005). This might be attributed to the fact that the study of religion can be complex to study. Religions come in many ‘shapes and sizes’ and these differences have a tremendous impact on values, morals, behaviour, emotion, cognition, and culture thus making a systematic approach to research challenges.

In spite of these issues, interest in the links between religion and mental and physical health has increased sharply over the past two decades (McCullough, Larson, Koenig, & Lerner, 1999). Researchers continue to explore which aspects of religious involvement and beliefs influence well-being, and which mechanisms and/or models may account for these observed relationships (Ellison, Boardman, Williams, & Jackson, 2001). The present study will attempt to analyse whether religiosity (belief systems, rituals and practices, and overall religious well-being) impacts stress, job commitment, ethical decision making and spiritual wellbeing.

Earlier researchers involved convenience samples or included psychiatric patients rather than samples of mature, mentally stable adults. Additionally, various reviews and critiques of this body of literature have noted that a high percentage of early studies that examined the relationship between religion and health often used simple or single item measures of religion (Flanely, Flanely, & Weaver, 2002).

While these issues have not been completely addressed in contemporary studies, vast improvements have been made in recent years resulting in a growing and robust, albeit non-conclusive, the body of evidence that suggests religious involvement is associated with better physical and mental health and longer survival. Evidence of religious involvement's association with positive outcomes has been replicated in persons across ages, races, and socioeconomic strata and cross religious lines beyond a Judeo-Christian perspective, which tends to dominate much of the literature (Gartner, Larson, & Allen, 1991). However, no such systematic study has ever been done among the Mizo society.

As described, prior researchers have spent considerable time analyzing the influence of religiosity and religious involvement at work. However, Lenski (1963) found that the normative structure of religious organizations affects religious individuals' involvement in all types of organizations and, given individuals' increasing desire to incorporate their religious perspective into their work (Morgan, 2005) and to express their religious and spiritual beliefs at work (King & Williamson, 2005). Thus, "What is the relationship between religiosity, religious involvement, occupational stress, ethical decision making, spiritual wellbeing and job commitment?" More specifically, "how might high or low levels of religiosity and religious involvement influence individuals' occupational stress, ethical decision making, spiritual wellbeing and job commitment?"

There is an increase in public concern for ethical matters. Many members of the general public are having the perceptions that businesses do not put too much emphasis on ethical considerations in their operations (Alam, 1995). Although there can be many antecedents attributed to the cause of ethical behaviour in an organization context, researchers look in their search on religion for answers on ethical decision-making (Blanchard & Hodges, 2003). There is a long recognition of the significant role of religion in shaping human attitudes and the current trend is towards the re-emphasis of religiosity at the workplace (Arnould et al., 2004). As such, it is appropriate to study the relationship between ethical judgements and religiosity.

The theory of Protestant Work Ethic ideas developed by Weber suggests that we fulfil our duty to God by being diligent and hardworking because hard work contributes to the morals of the individual and to the health of society. In “The Protestant Ethic and the Spirit of Capitalism” (1904/1905), Max Weber stated that those who had faith, performed good works and achieved economic success, were more likely to be among the elect. This motivated people to work hard, to save money, and reinvest it rather than spending it on worldly goods. Weber notes, however, that with the secularizing influence of wealth, people often think of wealth and material possessions as the major (or only) reason to work. It is this idea of materialism motivating people to work instead of religious ideology, in modern society, that led to the examination of respondents’ degree of religiosity in a study. Therefore, differences according to religiosity were examined rather than differences based on religious denominations (since, according to Weber, the work ethic in modern societies is no longer Protestant; Weber, 1905).

*Religiosity and Organizational Stress:*

Occupational stress can be wearisome to most employees. It is a major health hazard and a serious challenge to the effective operation of any organization. Stress at the workplace has become an integral part of everyday life it is called by the World Health Organization as ‘worldwide epidemic.’ Stress has the tendency to lessen the production of an organization. It is the roles of an organization to reduce any source of stress created in a workplace. On the other hand, spirituality is an attempt used in organizational culture to cultivate positive surroundings. Spirituality, when recognized and integrated into leadership practice, could contribute to the personal well-being and the well-being of their organizations.

In the past few years, there has been a growing interest in workplace spirituality, to a certain extent some are calling it as spiritual awakening in the American workplace (Garcia-Zamor, 2003). Since the late 1990s publications such as Wall Street Journal, Business Week, Fortune and others have reported a growing number among employees yearning for the meaning and purpose at work, for a spiritual dimension to organizational life (Duchon & Plowman, 2005). Religion has its own way of guiding a better life for its followers. Religious and spiritual dimensions can be some of the most important factors in shaping human experience, meaning and behaviour (Kripner & Welch, 1992).

Bataineh (2013) in his study of Academic Stress among Undergraduate Students: The Case of Education Faculty at King Saud University found that religiosity sources skills (religiosity values, praying, and reading Quran) were significantly related to the academic stress for students. Students with these skills were able to control their academic stressor during their study times at university. This result is clear when a prophet once said in prayer; he would find rest and relief.

### ***Religiosity and Well Being:***

The religion of one kind or another existed, and continues to exist, in all societies; and it has profound effects on the lives of those who practice it. Prayer is central to all religious practices. It is universal and ubiquitous, crossing cultural and geographical boundaries. It encompasses all religions, even those that do not specifically acknowledge an entity like God as in Buddhism. Although the form and object of worship may vary, offering prayers is a pervasive phenomenon that is considered neither unusual nor abnormal. Despite the universally prevalent and largely shared behaviour and the belief that prayer is a means of propitiating gods or invoking supernatural forces/abilities to help improve the human condition, contemporary social scientists in general and psychologists, in particular, paid little attention to this aspect of behaviour until recently. In the absence of systematic studies on the effects of religious beliefs and practices on the health and well-being of people, health professionals tended generally either to ignore or dismiss religious practices as no more than societal idiosyncrasies or dub them as sheer superstitious behaviour.

Psychological well-being refers to positive mental health (Edwards, 2005). Research has shown that psychological well-being is a diverse multidimensional concept (MacLeod & Moore, 2000; Ryff, 1989; Wissing & Van Eeden, 2002) which develops through a combination of emotional regulation, personality characteristics; identity and life experience (Helson & Srivastava, 2001). Psychological well-being can increase with age, education, extraversion, and consciousness and decreases with neuroticism (Keyes et al., 2002).

Previous researchers pertaining to the subject area of religiosity and psychological well-being, eloquently speak volumes of and provide sound evidence to support the positive association between religiosity and psychological wellbeing. A wide range of

different researchers have been carried out in this context (Dyson, Cobb & Foreman, 1997; George, Ellison, & Larson, 2002; George, Larson, Koenig, & McCullough, 2000; Mickley, Carson, & Soecken, 1995). The consistent findings have been that aspects of religious involvement are associated with positive mental health outcomes (Ellison & Levin, 1998; Swinton, 2001). Evidence supporting these findings emerge from both cross-sectional and longitudinal studies, as well as from studies based on both clinical and community samples (George et al., 2002; Plante & Sherman, 2001).

This relationship has extended to different populations, including samples of the young, adults, older people, general community residents, immigrants and refugees, college students, the sick, addicts, homosexuals, persons of parenthood, individuals with mental health problems and personality disorders (Yeung Wai-keung & Chan, 2007; Alvarado, et al., 1995; Baline & Croker, 1995; Braam et al., 2004; Chang et al., 1998, Donahue & Benson, 1995; Idler & Kasl, 1997; Jahangir et al., 1998; Kendler et al., 1996; Koenig, George & Titus, 2004; Levin & Taylor, 1998; Miller et al., 1997; Plante et al., 2001; Richards et al., 1997; Thearle et al., 1995). Further findings reveal that individuals involved in religions that encourage the internalization of a set of values are at substantially reduced risk of depression as compared to those who attend religious gatherings through obligation or duty (Margetic, 2005; McCullough & Larson, 1999). Therefore; the intention behind the attendance of religious congregations may be considered as more important here than the act itself. Often we find that individuals are forced to behave more religiously than they would choose to. In such circumstances then, the true effect of religiosity on psychological wellbeing becomes quite hazy to understand as it is the feelings and thoughts that go behind every religious act which are expected to be linked to psychological health (or the lack of it). Not all studies, however, have proved a positive association between religiosity and mental health outcomes. Sigmund Freud has termed religion as „the universal obsessional neurosis of humanity“ (Freud, 1959) while others have argued that „no correlation between religion and mental health“ exists (Bergin, 1991). Other researchers state that higher levels of religiosity are related to greater levels of personal distress (King & Shafer, 1992) and that religious beliefs is responsible for the development of low self-esteem, depression, and even schizophrenia (Watters, 1992).

Despite such claims, a growing mass of psychological, psychiatric, medical, public health, sociological and epidemiological studies conducted during the past two decades



have continued to prove the beneficial and protective effects of religious involvement (Foskett, Roberts, Mathews, Macmin, Cracknell, & Nicholls, 2004; Seybold & Hill, 2001; Weaver, Flannelly, Garbarino, Figley, & Flannelly, 2003). Furthermore, positive relations have been found specifically between some styles of religion and general wellbeing, marital satisfaction and general psychological functioning (Gartner, 1996). The means through which religiosity provides positive mental health outcomes have not yet been satisfactorily uncovered, however, „factors relevant include: (1) increased social support, (2) extended psychological recourses, (3) positive health practices, and (4) a stronger sense of coherence□ (George et al., 2002; Harrison et al., 2005).

Robert C. Atchley examines the effects of subjective religiousness on health and wellbeing among longitudinal panel participants over a period of fourteen years. His findings show that religiosity appeared to have no impact on later-life health – insofar as it can be characterized by the medical-model representation of general physical health. He further explains how his findings are at odds with numerous studies conducted by, among others, Koenig and Levin, who have found correlations between religion and the health of the aged and he argues this is a result of their failure to employ the multiple regression techniques that would eliminate spurious correlations. While he doesn't necessarily diminish the importance of religiosity in relation to the health of the elderly, he does, however, feel it should be measured in combination with a host of other contributing factors.

In this theoretical paper, Koenig introduces the use of a “biopsychosocial-spiritual” model when examining the connection between health and religiosity which would enable an integration of all aspects of a study subject's world. He also describes a number of influences that religion may have on aged well-being and suggests a positive correlation – one that needs to be further explored and promoted. Although he acknowledges the tendency for some studies to be confounded by external factors and poor conceptualization, he still supports an association between religious involvement and mental and physical health (although he believes a stronger correlation exists with mental health).

Jeffrey S. Levin, a social epidemiologist, is an author of more than 60 journal articles and chapters and was one of the first scientists to explore the effects of religiosity on the wellbeing of the elderly. Here, he looks at the current trend in empirical research which is

to examine the effects of religious experience, which he notes is broadly defined, on physical health. He points out how the majority of findings suggest a salutary effect, of controls for things such as behaviour, heredity, psychosocial effects and psychodynamics of belief systems. Levin points out how these findings continue to survive barriers by some senior scientists who diminish the importance of religion in social research and he asserts his intention to persist in trying to establish an acceptable program of research.

Lynch 2012, investigated the relationship between religiosity, self-esteem, perceived stress and general health. Results indicated that there was a significant relationship between higher levels of religiosity, higher levels of self-esteem, and lower levels of perceived stress and general psychological ill health. This study, therefore, indicates that a stronger belief in God may enhance your quality of life by raising self-esteem and lowering stress and psychological ill health.

For nearly a century, many mental health experts portrayed religion as a neurotic influence on psychological functioning. In the early 1900's Sigmund Freud, in his *Obsessive Acts and Religious Practices* (1907/1962) and *Future of an Illusion* (1927/1962) described religion as a "universal obsessional neurosis" and predicted its ultimate demise, as people would more and more learn to use the rational operation of their intellect. Of course, this has not happened, even in the developed societies of the West that swear by science and reason. On the contrary, it is projected that the 21st century would be the most religious of the last five centuries. Sanua (1969) in a scientific review published in the *American Journal of Psychiatry* concluded that "the contention that religion as an institution has been instrumental in fostering general well-being, creativity, honesty, liberalism, and other qualities is not supported by empirical data." Albert Ellis (1980) reiterated the view, which appears to have been broadly shared in the mental health field that "the less religious they [people] are, the more emotionally healthy they will tend to be." Wendel Watters (1992) concluded that "evidence that religion is not only irrelevant but actually harmful to human beings should be of interest, not only to other behavioural scientists but to anyone who finds it difficult to live an unexamined life."

There were only a few who opposed the view that religion was either irrelevant or harmful to health. Unlike his teacher and one-time colleague Freud, Carl Jung saw more to religion in the lives of his patients than neurosis. He wrote, "among all my patients in the second half of life ... there has not been one whose problem in the last resort was not that

of finding a religious outlook on life.” In contrast to Sauna, David Moberg (1965) noted in a review of relevant literature, “studies of happiness, morale, and personal adjustment have generally shown a direct relationship between good adjustment and such indicators of religiosity as church membership and attendance, Bible reading, regular listening to religious broadcasts, belief in an afterlife, and religious faith.” Psychologist Allen Bergin (1980) echoed a similar sentiment when he wrote: “religion is at the fringe when it should be at the centre” of interest to social scientists. Jung, Moberg, and Bergin were, of course, a small minority among health professionals to see the positive benefits of religion on human health and wellness. More vocal were those who advocated skepticism.

### ***Religiosity and Organizational Commitment:***

This study investigated the influence of religious and communication variables on student organizational commitment at a religiously-affiliated university. Specifically, we utilized data (N=131) collected from a convenience sample of students at a small, church-related university in southern California. Canonical correlation and multiple regression procedures revealed a strong relationship between organizational commitment and identity and perceived organizational support, communication satisfaction, and intensity of religious faith. Likewise, students with non-evangelical or no religious affiliation showed significantly lower levels of organizational commitment in comparison to those classified as evangelical Christians. Lastly, attitudes toward chapel attendance requirements and university behavioural policies showed strong, positive correlations with organizational commitment, religious faith, perceived organizational support, and organizational identity.

### ***Religiosity and Ethical Decision Making:***

Research has provided mixed conclusions on the relationship between religion and ethics (Tittle and Welch, 1983; Weaver and Agle, 2002). For instance, some studies have found no difference between religious and non-religious individuals on unethical behaviours such as dishonesty and cheating (e.g., Hood et al., 1996; Smith et al., 1975), while a negative relationship was found between use of illegal substances and individual religiousness (Khavari and Harmon, 1982). The results are no more definitive for studies linking religions to business ethics. For instance, Kidwell et al. (1987) found no relationship between religiosity and ethical judgments of managers while Agle and Van Buren (1999) found a small positive relationship between religious beliefs and corporate

social responsibility. Furthermore, even studies linking marketing ethics with religiousness have found insignificant results (Vitell and Paolillo, 2003), whereby religiosity was found unrelated to consumer ethics. Taken together, the above support Hood and colleague(1996) view of research between religion and ethics as “something of a roller coaster ride” and the difficulty to reach definitive conclusions about the relationship (Weaver & Agle, 2002).

Parboteeah K. P, Hoegl M and Cullen J. B (2007) provided a more fine-grained conceptual and empirical analysis of the linkages between religion and ethics. Using data on 63,087 individuals from 44 countries, they found support for three hypotheses: the cognitive, one effective, and the behavioural component of religion is negatively related to ethics. Surprisingly, one aspect of the cognitive component (i.e., belief in religion) shows no relationship. Keeping in view the importance of religiosity on human behaviour and lack of conclusive studies relating to it, it was thought worthwhile to undertake the present study. From the above discussion, the proposed research scheme is primarily concerned with the questions of the Psychic unity of mankind and time differences. Hence, it is designed to elucidate the differential effects of their variables of ‘gender’, and ‘service length’ in the present post among the workers of the organization, and to provide more insightful reasoning on stress, spiritual wellbeing, job commitment and ethical decision-making among high school Mizo teachers.

### **Objectives :**

The study aimed to:

- 1) Explicate the correlation inferences between different groups under study on the sub-scale/sub-factor measures of religiosity, occupational stress, organizational commitment, ethical decision-making and spiritual wellbeing (dependent measures).
- 2) Manifest religiosity effect on occupational stress, organizational commitment, ethical decision making and enhanced spiritual wellbeing.
- 3) Elucidate the influence of occupational stress on organizational commitment, ethical decision-making, and spiritual wellbeing in relation to ecology, gender, and service length.

- 4) Clarify the expectation with regards to the interaction effects of ‘ecology’, ‘gender’, and ‘length service’ differences are exploratory in nature, but are expected in conformity to the independent effects of the main variables on measures of the dependent variables.

The hypothesis aimed to be incorporated to achieve the objectives in the present study is hereby described.

### **Hypothesis:**

The following hypotheses are set forth for the study:

- (1) The significant difference would be observed in religiosity, occupational stress, organizational commitment, ethical decision-making, and spiritual wellbeing in relation to ecology, gender, and service length.
- (2) Religiosity influence would be manifested in occupational stress, organizational commitment, ethical decision-making, and spiritual wellbeing among the groups of subjects in relation to ecology, gender, and service length.
- (3) Occupational stress influence would be manifested in organizational commitment, ethical decision-making, and spiritual wellbeing in relation to ecology, gender, and service length.
- (4) The expectation with regards to the interaction effects of ‘ecology’, ‘gender’, and ‘service length’ differences are exploratory in nature but are expected in conformity to the independent effects of the main variables on measures of the dependent variables.

The present study was carried out by following the Methodology adopted which was presented in the next chapter: **CHAPTER – III; METHOD AND PROCEDURE.**

**Sample:**

300 samples were selected by following the multi-stage random sampling procedure for the present study. Firstly, three districts (Aizawl, Champhai and Lunglei) were identified based on fishbowl techniques from the eight districts of Mizoram. Secondly, High Schools in Aizawl, Champhai and Lunglei districts were further selected by means of a computer-generated random number from the Annual Report of Mizoram Board of School Education within Mizoram. As a result, 20 High Schools were selected from the district of Aizawl, 20 High Schools were selected from the district of Champhai, and 20 High Schools were selected from Lunglei District, 10 Secondary School were selected from the District Capitals whereas 10 were selected from the villages of the same district. Thirdly, equal representation of gender and service length were drawn from the selected High Schools following the objectives of the study. The researcher selects the Teachers of High School to represent the organization setting knowing that it is one of the largest working population in an organized section in Mizoram.

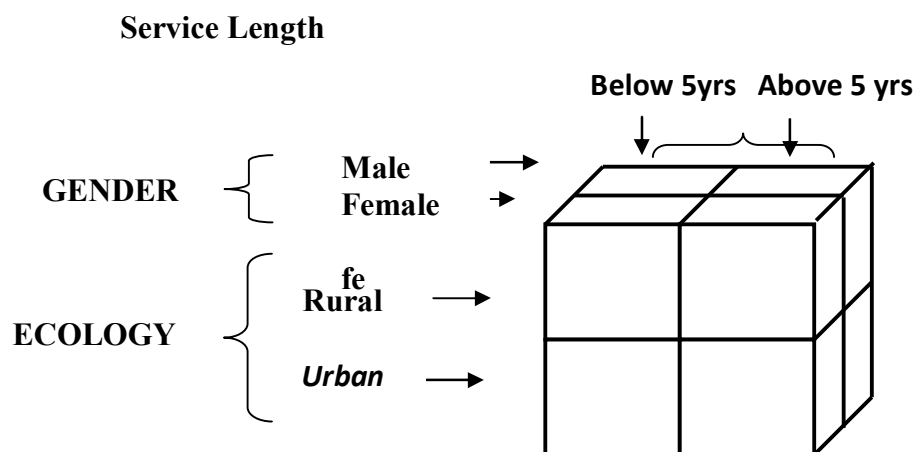
Consequently, eight groups of subjects with differing 'Ecology' (Rural and Urban), 'Gender' (Male and Female), and 'Service Length' (below 5 years and above five years' service length) backgrounds were identified considering the primary objectives of the study of Religiosity, Occupational Stress, Organizational Commitment, Ethical Decision Making and Spiritual Wellbeing. The representation of the main design (Ecology, Gender, and Service length) was strictly cross-checked by details as indicated on the demographic profile of each subject filled in by the subjects, list of staff maintained by the government and their personal records.

The Sociodemographic profiles containing the background information of the participants such as age, birth order, educational qualifications, employment status, duration of service, date of regularization, and permanent address was prepared by the researcher for the present study, to obtain a truly representative sample and to control confounding variables in the study. In the beginning, all the permanent teachers of High Schools who were in the selected Districts were included, but large numbers or respondents falling under the sampling frame were dropped by keeping the objectives of the study. The age range was between 20 to 50 years of age were entertained for inclusion in the present study.

### Design of the study:

The study incorporates three-way classifications of variables of 'Ecology' (Rural and Urban), 'Gender' (Female and Male) and 'Service length' (Below 5 Years and above 5 years' service length in the same job) of Permanent Teachers of High School Teachers of Mizoram. With this main design of the study, there were eight cells comprises of 50 Permanent Teachers of High School of Mizoram Government to serve as a sample in the present study.

To meet the objectives of the research scheme, as envisioned in the foregoing, a factorial design with the three-way classification of variables and correlation designs was employed. In essence, the overall considerations of the experimental design are diagrammatically presented as follows:



**Figure-1:** The proposed 2 x 2 x 2 (2 ecology x 2 gender x 2 service length) factorial designs to be employed in the present study.

### Psychological measures:

**Religiosity Schedule (Koenig et al., 1988):** It measures individuals' private and social religious practices and rituals, contained six items of social aspects of religion (including church attendance and participation in other social activities) as well as more private non-organizational activities (including private prayer, reading devotional literature, and watching or listening to religious programs), modified the wording of thee items to Christianity and the computed internal reliability to be sufficient 0.84.

***Ellison's Spiritual Well-Being Scale (SWBS; Ellison, 1983; Ellison and Smith, 1991):*** SWBS is a self-report questionnaire with 20- items assessing spirituality. The instrument used a six-point Likert-type scale ranging from 1 (strongly agree) to 6 (strongly disagree). This measure is non-sectarian; therefore, it can be used with people from a wide range of beliefs and backgrounds.

The SWBS has been used in studies of male-female differences, senior citizens, religious and nonreligious individuals, respondents from rural and city areas, and the chronically ill (Ellison, 1983). Test-retest reliability coefficients for this measure range from  $\alpha = 0.73$  to  $0.98$  across varied populations. Internal consistency for eight items was measured as  $\alpha = .92$ .

***Teacher Stress Inventory (TSI; Schutz & Long, 1988):*** The Teacher Stress Inventory (revised by Schutz & Long, 1988) identified what types of situations teachers reported as being stressful and an overall stress score. The shortened version has 36 items that are rated on a 5-point Likert scale. A high score indicates a higher degree of stress experienced by the participant. The maximum score is 180. Schutz and Long reported that Cronbach alpha was high in their sample, with only 3 of 36 items with item-total correlations under .50.

***Organizational Commitment Scale (Allen and Meyer's (1990):*** Allen and Meyer's organizational commitment standard questionnaire (1990) containing 24 questions was used. In this scale, three dimensions of organizational commitment (Emotional attachment, continuous commitment and normative commitment) are analyzed where some of these dimensions determines the overall score for organizational commitment. Questions 1 to 8 analyze affective commitment, questions 9 to 16 measure continuous commitment and questions 17 to 24 evaluate normative commitment among the interviewees. Respondents indicate the degree to which they agree or disagree on a seven-point scale, ranging from 1 (strongly disagree) to 7 (strongly agree). The inter-item consistency of the efficiency factor of the organizational commitment scale was acceptable at  $\alpha = 0.71$ .

***The Multidimensional Work Ethics Profile (MWEP; Lim, Woehr, You & Gorman, 2007):*** The short version of the Multidimensional Work Ethics Profile (MWEP) scale (Lim, Woehr, You & Gorman, 2007) is based on Miller et al.'s (2002) original measurement of work ethic as a multidimensional inventory. The 35 items were



established by Lim et al. through exploratory factor analysis to determine the best 5 items from each dimension that retained the unique characteristics of the original 65-item MWEP scale. The scale is divided into a total work ethic measure and 7 individual work ethic dimensions, for which the individual 7 dimensions are each measured with 5 items. The 35-item Multidimensional Work Ethic Profile has an internal consistency value of  $\alpha=.747$ .

**Procedure:**

The selected standardized Psychological tests namely- Religiosity Schedule (Koenig et al., 1988); Ellison's Spiritual Well-Being Scale (SWBS; Ellison, 1983; Ellison and Smith, 1991); Teacher Stress Inventory (TSI; Schutz & Long, 1988); Organizational Commitment Scale (Allen and Meyer's (1990); and Multidimensional Work Ethics Profile (MWEP; Lim, Woehr, You & Gorman, 2007) were collected, most of them have been adapted in Mizo language by another researcher same age group of another setting or organization. As such the translated Mizo version was used in this study. Permissions were taken from the authorities, permission and consent was also taken from the participants relating to the participation in the research work as a sample. The administration of the psychological scales along with the socio-demographic profile was done following the prescribed instruction of the manual, in individual condition. All necessary information about the research, the instruction was given to the participant, any request clarification was made clear to them. After completion of the test, the researcher check all the test booklet in the presence of the sample, any missing was then asked to fill in. Then, the answer sheets were collected from the samples. The collected data were entered for further analysis.

The results of the study were presented in the next chapter, **CHAPTER- IV: RESULTS AND DISCUSSION.**

The present study entitled, “Religiosity Correlates with Occupational Stress, Organizational Commitment, Ethical Decision Making and Spiritual Wellbeing: A Study of High School Teachers in Mizoram” aimed to study the level of religiosity correlation to Occupational Stress, Organizational Commitment, Ethical Decision Making and Spiritual Wellbeing between different groups; and also independent effect and interdependent effects of ‘ecology’, ‘gender’, and ‘service length’ on the sub-scale/sub-factor of Standardized Psychological Scales of Religiosity, Occupational Stress, Organizational Commitment, Ethical Decision making and Spiritual Wellbeing among the targeted organization of High School teachers in Mizoram.

It was hypothesized that significant difference would be observed in religiosity, occupational stress, organizational commitment, ethical decision-making, and spiritual wellbeing in relation to ecology, gender, and service length; that religiosity influence would be manifested in occupational stress, organizational commitment, ethical decision-making, and spiritual well-being among the groups of subjects in relation to ecology, gender, and service length; occupational stress would manifest on organizational commitment, ethical decision-making, and spiritual wellbeing in relation to ecology, gender, and service length; and expect significant interaction effects of ‘ecology’, ‘gender’, and ‘service length’ differences in confirming the independent effects of the main variables on measures of the dependent variables.

To meet the objectives and hypotheses set forth, 300 samples of Mizo High School Teachers were selected following the factorial designs 2 ecology (rural and urban) x 2 gender (female and male) x 2 service length (below 5 years and above five years); selection of samples was done by following multi-stage random sampling procedures as High school Mizo teachers have been selected knowing that it is one of the largest working population in an organized section in Mizoram. As such, sample identification was done in multistage, identification of Districts from the eight District in Mizoram was done, selection of High School from the selected District was done, and identification of the sample was done in accordance with the objectives of the study. Accordingly, 300 samples were selected from the lists of the Department of School Education of the Government of Mizoram; only permanent/ regular teachers of High School run by the Government of Mizoram; and the age range was between 20 to 58 years of age were entertained for inclusion in the present study. The background information of the participants such as age,

birth order, educational qualifications, employment status, duration of service, date of regularization, and permanent address was recorded to obtain a truly representative sample and to control the confounding variables in the study.

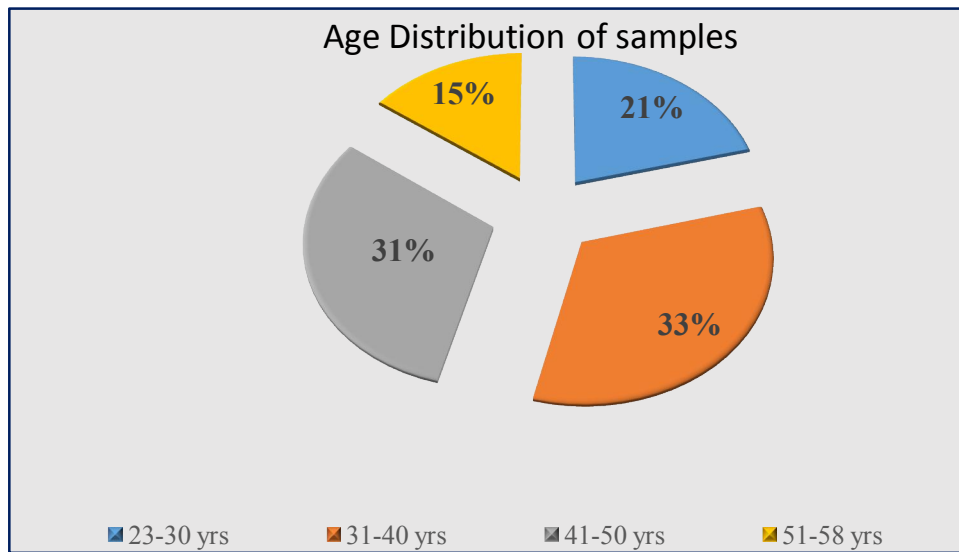
The present study employed the Religiosity Schedule (Koenig et al., 1988), Ellison's Spiritual Well-Being Scale (SWBS; Ellison, 1983; Ellison and Smith, 1991), Teacher Stress Inventory (TSI): The Teacher Stress Inventory (revised by Schutz & Long, 1988), Organizational Commitment Scale (Allen and Meyer's (1990), and Work Ethics scale (Lim, Woehr, You & Gorman, 2007) were employed for psychological evaluation, administer with due care of the instructions given in the manuals were administered under individual and group conditions. Firstly, psychometric adequacy or the appropriateness of the selected standardized psychological tests was done for the present population as they were constructed for other culture(s), which were completely different on social norms, traditional practices, and expectations and so on; for the methodological confinement of the study. Secondly, descriptive statistics (Mean, SD, Skewness, Kurtosis, etc) and graphical methods were employed to describe the nature of the dependent measures along the 'ecology', 'gender' and 'service length' variables. Thirdly, univariate, bivariate, and multi-variate assumptions underlying the relationships of the variables under study incorporated for further analysis. Finally, univariate, bivariate, and multi-variate statistic were employed to test the hypotheses set forth to understand the interaction effects of 'ecology', 'gender', and 'service length' differences and their conformity to the independent effects of the main variables on measures of the dependent variables.

### **Sample characteristics:**

The samples were Mizo High school teacher who was working in different selected from the different High schools which were run by the government of Mizoram; equal representation of ecology, gender and service length were controlled but different levels age groups and education were included as presented under:

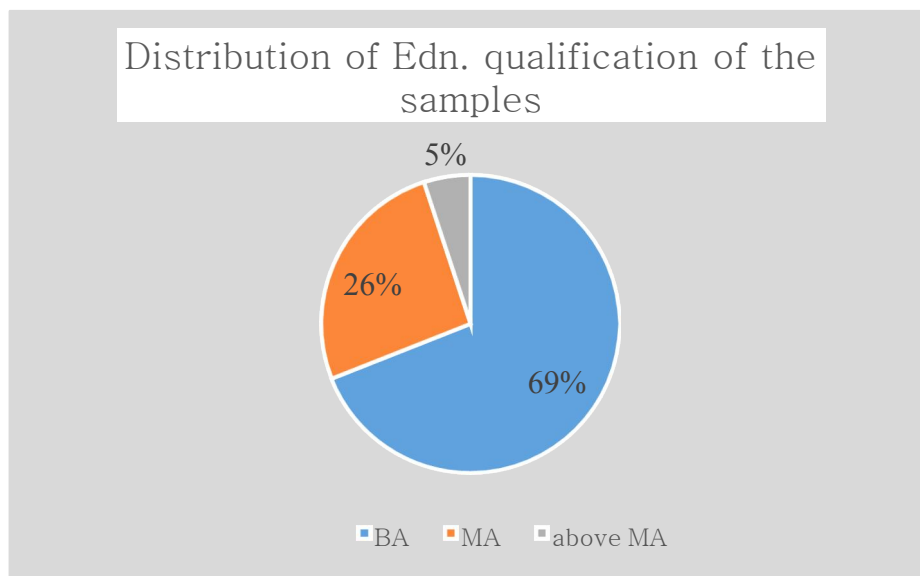
The samples of the present study was comprised of four age groups such as 21% were 23-30 year of age, 33% were 31-40 years of age, 31% were 41 -50 years, and 15% were 51 – 58 years of age; and the different levels of educational qualification was categorized into three levels; Graduate (B.A), Post Graduate (M. A), and above post Graduate ( M Phil/ Ph. D degree holder).

**Figure- 2:** Showing age distribution of the samples.



The educational level of the samples was- 69% were B. A degree holder, 26% were M.A degree holder and 5% are above M.A degree holder and also an additional degree holder. According to the eligibility criteria of the Government of Mizoram for High school is B.A degree holder from any University, as such most of them were B. A degree holders. Only a fewpercent of the sample were obtaining a higher degree than the minimum criteria of a High school teacher.

**Figure- 3:** Showing Level of Education distribution of the samples.



### Psychometric Adequacy of Psychological Scales:

Before applying psychological scale, it was felt necessary to check the appropriateness to the targeted population knowing cultural difference and changing with behaviour, the selected scales were constructed for other culture and might not be valid unless thorough checks were done (Witkin & Berry, 1975), by using the Levene's test of homogeneity, Robust tests of equality of Means (Brown–Forsythe test), and Reliability measures (Cronbach Alpha and Split-Half). The Brown–Forsythe test statistic is the F statistic resulting from an ordinary one-way analysis of variance on the absolute deviations from the median while the Levene's test uses the mean instead of the median (Levene, 1960). The psychometric adequacy of the psychological tools used was done to confirm the trustworthiness of the selected scales for the target population as presented in Table-1. The Reliability test of Cronbach Alpha and Split-Half Reliability shows reliability scores all falling above .52 showing the reliability and the validity proved the trustworthiness of the selected psychological scale for the targeted population under study and appropriateness for further analysis.

**Table -1:** Showing the reliability (Cronbach's alpha and Split-half reliability), Test of homogeneity (Levene test), and the Robust test of equality (Brown Forsythe) on dependent variables for the whole samples.

Statistics		Dependent Variables						
		E.D.M	Affective Commitment	Continuous Commitment	Normative Commitment	Spiritual wellbeing	Teacher Stress	Religiosity
Reliability Test	Alpha	.70	.79	.65	.70	.83	.71	.87
	Slip half	.59	.62	.69	.71	.81	.52	.83
Test of homogeneity	Levene's statistic	.82	.07	.28	.07	.08	.56	.07
Robust test of equality	Brown Forsythe	.00	.00	.00	.00	.00	.00	.00

Results in Table-1 showed that the Cronbach's alpha ( $\alpha$ ) and Split-half reliability ( $r^{11}$ ) which is a measure of internal consistency, that is, how closely related a set of items are as a group for selected psychological tests, that suggesting the items of the test scales have relatively high internal consistency from .52 to .83 trustworthiness for psychological evaluation of the subjects. The preliminary psychometric analyses over the level of analyses for each of the specific items and subscales are determined to ensure its

applicability and for further analyses; and the results provided the appropriateness of the scales/subscales.

### Descriptive Statistics:

The Preliminary checked of the raw data highlighted the Mean, SD, Skewness and Kurtosis revealed the normality of the Data, as well as Skewness and Kurtosis as indices of normality of the scores on measures as skewness statistics, fall between 1.0 to 2.0 (Miles & Shevlin, 2001) which were presented in Tables- 2, 3, and 4.

**Table-2:** Showing the Mean, SD, Kurtosis, and Skewness on Dependent Variables for Urban and Rural Samples.

IV	Statistics	Dependent Variables						
		E.D.M	Affective Commitment	Continuous Commitment	Normative Commitment	Spiritual wellbeing	Teacher Stress	Religiosity
Ecology	Mean	57.30	27.54	29.21	29.25	36.65	<b>121.79</b>	12.80
	SD	3.33	3.21	3.61	3.55	3.80	10.50	3.10
	Kurtosis	-0.78	-0.45	-0.97	-0.97	0.14	-0.28	-0.71
	Skewness	-0.32	-0.12	-0.16	-0.20	0.24	-0.38	0.28
Rural	Mean	<b>66.50</b>	<b>35.10</b>	<b>37.50</b>	<b>36.94</b>	<b>44.99</b>	112.12	<b>19.98</b>
	SD	3.46	3.14	3.97	3.70	3.65	8.91	3.25
	Kurtosis	-0.67	-0.73	-0.66	-0.68	-0.77	-0.63	-0.55
	Skewness	0.37	0.10	-0.12	-0.09	0.06	0.05	-0.30
Total	Mean	61.90	31.32	33.36	33.10	40.82	116.96	16.39
	SD	5.72	4.94	5.62	5.28	5.59	10.86	4.79
	Kurtosis	-0.69	-0.70	-0.75	-0.70	-0.76	-0.62	-1.00
	Skewness	0.04	-0.02	0.05	0.00	0.01	0.02	0.04

Results (Table-2, Table- 6 and Figure-4) portrayed that the rural samples scores higher on Ethical Decision Making (E.D.M) ( $M= 66.50; 57.30; t=-24.22; p < .00$ ), Affective commitment ( $M= 35.10; 27.54 ; t=-21.30; p < .00$ ), Continuous commitment ( $M= 37.50; 29.21; t=-19.55; p < .00$ ), Normative commitment ( $M= 36.94; 29.25 ; t=-18.99; p < .00$ ), Spiritual well-being ( $M= 44.99; 36.65 ; t=-20.01; p < .00$ ) and Religiosity ( $M= 19.98; 12.80 ; t=-20.24; p < .00$ ) than urban; but lower on Teacher stress ( $M= 112.12; 121.79 ; t=8.89; p < .00$ ). Urban samples may have experienced higher stress than rural samples due to poor working conditions, under staff, and insufficiency of infrastructure. The finding can be explained as student poor preparation, indiscipline, poor working conditions, time pressures, low job status, conflicts with colleagues (Cosgrove, 2000), role overload, poor learner behaviour, lack of resources, class size, diversity in individuals with whom they have to work, and lack of motivation of co-workers (Smylie, 1999). Coates and Thorsen (1976) indicated time demands, clerical duties, and difficulties with students, student motivation, large class size, financial constraints, and lack of educational supplies as sources of teachers stress. Additionally, urban school teachers reported greater sources of stress due to poor working conditions, inadequate salary, poor promotion, and lack of recognition for teaching, and poor staff relations (Abel & Swell, 1999).

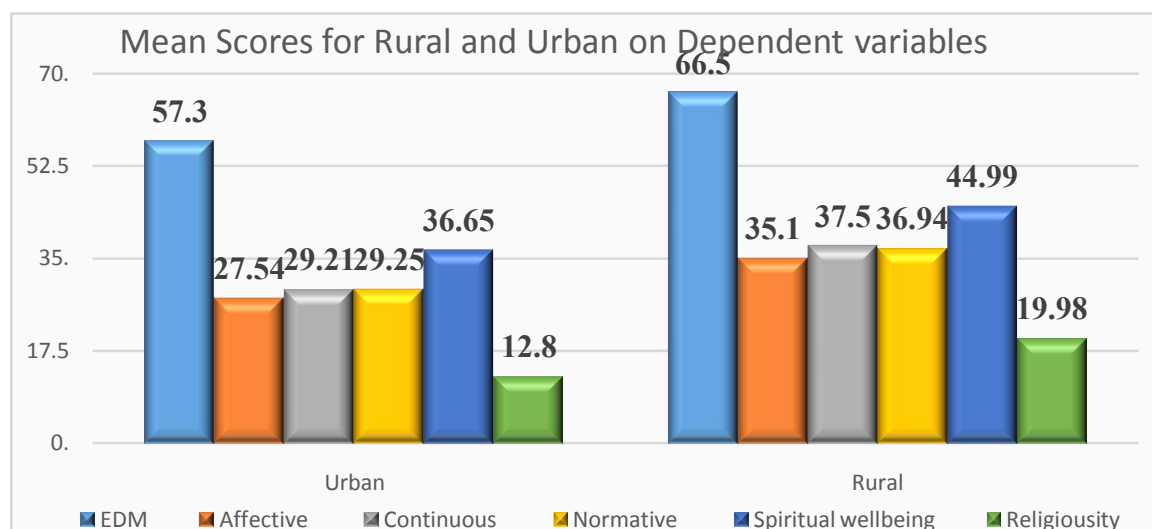
Nikkhah, Zhairi, Sadeghi and Fani (2015) found a significant difference in belief and ritual dimensions of religiosity between rural residents and urban residents. The existence of employment opportunities can affect organizational commitment (Curry et. al., 1996). Where there is a lack of other employment opportunities, there is a tendency of the high level of organizational commitment (Vandenberghe, 1996). As a result, membership in the organization is based on continuance commitment, where employees are continuously calculating the risks of remaining and leaving (Meyer & Allen, 1997). The religiosity level of rural residents ( $M= 4.27$ ) was found to be higher than urban residents ( $M=4.13$ ) (Nikkhah et al., 2015), and more orthodox in their belief (Glenn & Hill, 1977).

Results in Table- 3, Table- 4 and Figure-5 portrayed that the female samples scores higher scores on E.D.M ( $M= 63.35; 59.45 t= -8.47; p < .00$ ), Affective commitment ( $M=33.56; 29.08 t= -9.11; p < .00$ ), Continuous commitment ( $M=36.13; 30.58 t=-10.15; p < .00$ ), Normative commitment ( $M=35.48; 30.71 t= -9.03; p < .00$ ), Spiritual wellbeing ( $M= 42.96; 38.68 t= -7.41; p < .00$ ) and Religiosity ( $M=18.24; 14.54; t= -7.49; p < .00$ ) than males samples whereas higher scores on stress ( $M= 113.95; 119.96 t=-5.14; p < .00$ ). The finding has consistency with the earlier studies that females are more religious than

males are more likely to express a greater interest in religion (Yinger, 1970; Sasaki, 1979; Lenski, 1953), have a stronger personal religious commitment (Argyle and Beit-Hallahmi 1975; Bensen, Donohue, & Erickson 1989), and attend church more frequently (Batson, Schoenrade, & Ventis 1993; Cornwall, 1989; Moberg, 1962).

The 1990 General Social Survey also confirmed that women are more likely than men to pray and read the Bible regularly (Davis and Smith 1991) which may be the effect of socialization as females are taught to be more submissive, passive, obedient, and nurturing than are males, and that these traits are associated with higher levels of religiosity (Mol, 1985; Suziedelis & Potvin 1981). Some researchers suggested that lower participation in the labor force and greater responsibility for the upbringing of children lead women toward greater involvement in religion with more time for church-related activities and also a greater need for a source of personal identity and commitment (Luckmann, 1967; Martin 1967), their structural location in society (Iannaccone, 1990). Chaplain (1995) found significant differences between male and female teachers and experienced and inexperienced teachers. Men reported higher stress compared to women on pupil behaviour and attitude. About two third of teachers were not satisfied with their job. Among all factors studied, teachers were least satisfied with facilities available at schools.

**Figure- 4:** Showing Mean scores on EDM, Affective Commitment, Continuous Commitment, Normative Commitment, Spiritual Wellbeing and Religiosity Variables for Rural and Urban samples.

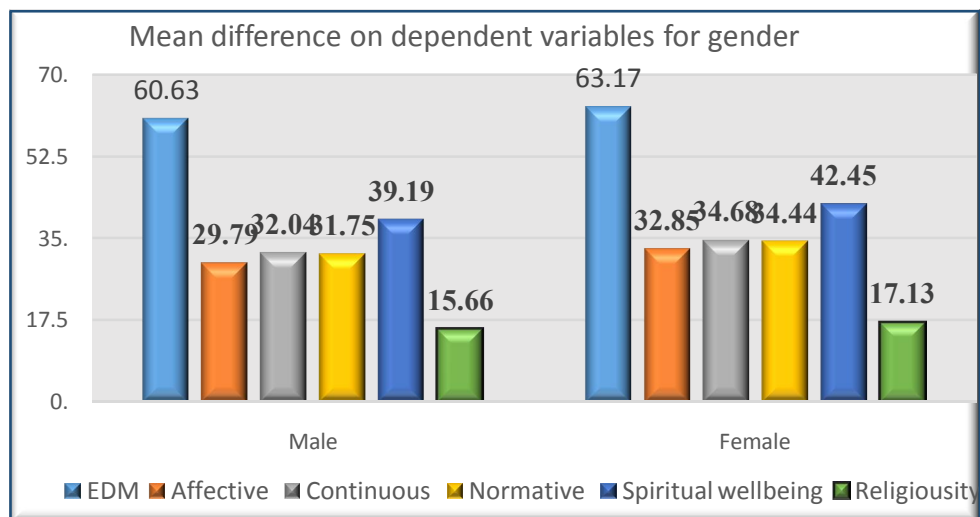


**Table-4:** Showing the Mean, SD, Kurtosis, and Skewness on Dependent Variables for gender.



Groups	Statistics	Dependent variables						
Gender		EDM	Affective Commitment	Continuous Commitment	Normative Commitment	Spiritual wellbeing	Teacher Stress	Religiosity
Female	Mean	64.35	33.56	36.13	35.48	42.96	113.95	18.24
	SD	5.11	4.31	4.86	4.52	5.37	10.43	4.01
	Kurtosis	-1.12	-1.05	-0.95	-0.77	-1.15	-0.76	-1.25
	Skewness	0.17	0.10	0.07	0.04	-0.06	0.04	0.23
Male	Mean	59.45	29.08	30.58	30.71	38.68	119.96	14.54
	SD	5.24	4.50	4.92	4.91	4.97	10.48	4.81
	Kurtosis	-1.03	-1.14	-1.12	-0.83	-0.91	-0.62	-1.18
	Skewness	0.03	-0.02	0.14	0.19	-0.13	0.00	0.30
Total	Mean	61.90	31.32	33.36	33.10	40.82	116.96	16.39
	SD	5.72	4.94	5.62	5.28	5.59	10.86	4.79
	Kurtosis	-0.69	-0.70	-0.75	-0.70	-0.76	-0.62	-1.00
	Skewness	0.04	-0.02	0.05	0.00	0.01	0.02	0.04

**Figure- 5:** Showing Mean for Male and Female on EDM, Affective, Continuous, Normative, Spiritual Wellbeing and Religiosity Variables for the whole samples



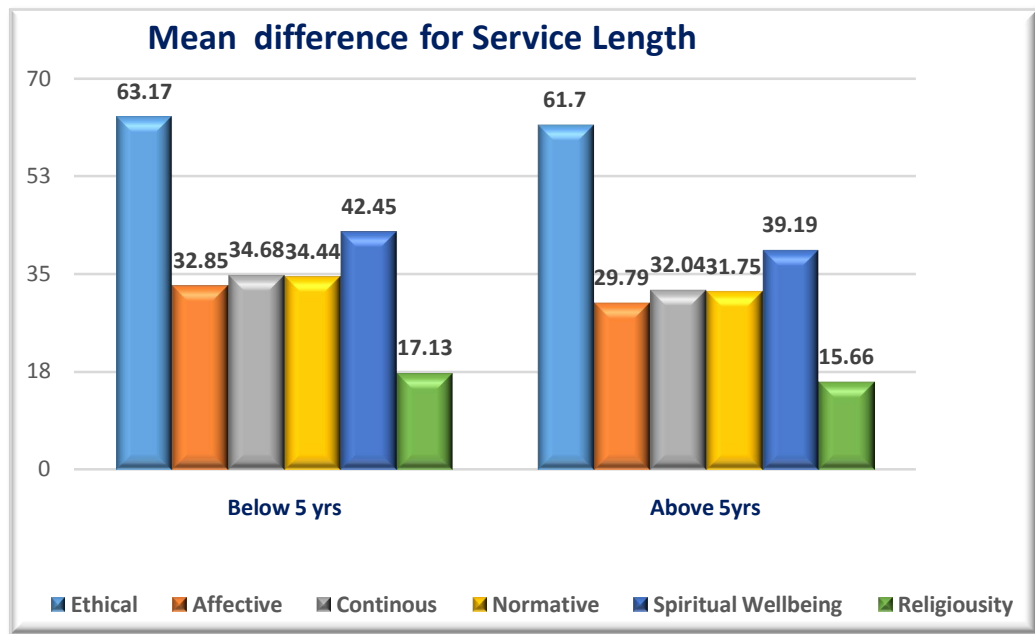
**Table-5:** Showing the Mean, SD, Kurtosis, and Skewness on Dependent Variables for service length (5 years and above 5 years) for the whole samples.

Service Length	Statistics	E.D.M	Affective Commitment	Continuous Commitment	Normative Commitment	Spiritual wellbeing	Teacher Stress	Religiosity
Below 5 yrs	Mean	63.17	32.85	34.68	34.44	42.45	115.06	17.13
	SD	6.08	4.71	5.74	5.13	5.44	10.85	4.42
	Kurtosis	-0.88	-0.99	-1.09	-0.91	-0.79	-0.67	-1.09
	Skewness	0.01	0.04	-0.02	0.11	-0.07	0.11	0.13
Above 5 yrs	Mean	60.63	29.79	32.04	31.75	39.19	118.85	15.66
	SD	5.04	4.69	5.18	5.10	5.27	10.58	5.05
	Kurtosis	-1.01	-0.84	-0.48	-0.90	-0.89	-0.52	-1.08
	Skewness	-0.24	-0.10	-0.01	-0.12	0.03	-0.04	0.08
Total Samples	Mean	61.90	31.32	33.36	33.10	40.82	116.96	16.39
	SD	5.72	4.94	5.62	5.29	5.59	10.86	4.79
	Kurtosis	-0.69	-0.70	-0.75	-0.70	-0.76	-0.62	-1.00
	Skewness	0.04	-0.02	0.06	0.00	0.01	0.02	0.04

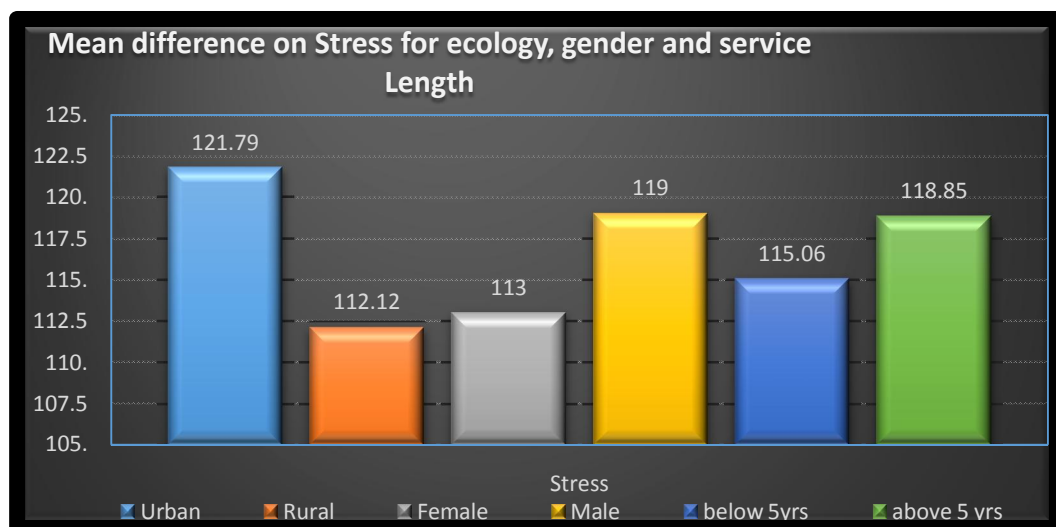
Results (Table– 5, Table-6, Figure-6, and Figure-7) portrayed that samples whose service duration below 5 years scores lower scores on Moral-Ethical ( $M=60.63$ ;  $63.17$ ;  $t=-4.06$ ;  $p < .00$ ), affective commitment ( $M=29.79$ ;  $32.85$ ;  $t=-5.83$ ;  $p < .00$ ), Continuous commitment ( $M=32.04$ ;  $34.68$ ;  $t=-4.31$ ;  $p < .00$ ), normative commitment ( $M=31.75$ ;  $34.44$ ;  $t=-7.49$ ;  $p < .00$ ), spiritual well-being ( $M=39.19$ ;  $42.45$ ;  $t=-5.45$ ;  $p < .00$ ) and religiosity ( $M=15.66$ ;  $17.13$ ;  $t=3.16$ ;  $p < .00$ ) than males samples whereas higher on stress ( $M=118.85$ ;  $115.06$ ;  $t=-2.77$ ;  $p < .00$ ). The finding got support from the earlier study that less experienced teachers and those with less social support have higher burnout (Kim-wan (1991) as the length of service has a negative and positive relationship with stress. Other studies also revealed that individual with lesser experience experienced more stress as compared to the individual with more service years (Yasir & Mishra, 2012) as age and service length related to the level of stress and burnout than younger and shorter service length among physicians (Stanetić & Tesanović, 2013). Though the organizational

commitment can also be affected by the employee's personal characteristics such as age, years of service and gender (Meyer & Allen, 1997). Baron and Greenberg (1990) state that "older employees, those with tenure or seniority, and those who are satisfied with their own levels of work performance tend to report higher levels of organizational commitment than others."

**Figure- 6:** Showing Mean for Service Length on Work Ethical, Affective Commitment, Continuous Commitment, Normative Commitment, Spiritual Wellbeing and Religiosity Variables for the whole samples.



**Figure-7:** Showing the Mean of Stress for Ecology, Gender and Service Length for whole samples.



**Table- 6:** Showing significant Mean difference (t-test) on dependent variables for ecology, gender and service Length.

Independent	Dependent Variables	t	df	Sig. (2-tailed)	Mean Diff.
Ecology	E.D.M	-24.22	318	.00	-9.20
	Affective Commitment	-21.30	318	.00	-7.56
	Continuous Commitment	-19.55	318	.00	-8.29
	Normative Commitment	-18.99	318	.00	-7.69
	Spiritual wellbeing	-20.01	318	.00	-8.34
	Teacher Stress	8.89	318	.00	9.68
	Religiosity	-20.24	318	.00	-7.18
Gender	E.D.M	-8.47	318	.00	-4.90
	Affective Commitment	-9.11	318	.00	-4.49
	Continuous Commitment	-10.15	318	.00	-5.55
	Normative Commitment	-9.03	318	.00	-4.77
	Spiritual wellbeing	-7.41	318	.00	-4.29
	Teacher Stress	5.14	318	.00	6.01
	Religiosity	-7.49	318	.00	-3.71
Service Length	Work Ethics	-4.06	318	.00	-2.54
	Affective Commitment	-5.83	318	.00	-3.06
	Continuous Commitment	-4.31	318	.00	-2.64
	Normative Commitment	-4.71	318	.00	-2.69
	Spiritual wellbeing	-5.45	318	.00	-3.26
	Teacher Stress	3.16	318	.00	3.79
	Religiosity	-2.77	318	.01	-1.47

**The relationship between dependent variables:**

To elucidate any significant relationship between dependent variables, bivariate correlation (Pearson correlation) was calculated, and the results were presented under Table-7.

Results (Table-6) elucidated the significant relation between the dependent variables for the whole samples that E.D.M had positive significant relationship with Affective

Commitment ( $r = .69, p < .01$ ), Continuous Commitment ( $r = .68; p < .05$ ), Normative Commitment ( $r = .66, p < .01$ ), Spiritual wellbeing ( $r = .65, p < .01$ ) and Religiosity ( $r = .60, p < .01$ ) but negative significant relation with stress ( $r = -.52, p < .01$ ). Affective Commitment had positive significant relationship with Continuous Commitment ( $r = .66; p < .05$ ), Normative commitment ( $r = .69, p < .01$ ), Spiritual wellbeing ( $r = .67, p < .01$ ) and Religiosity ( $r = .61, p < .01$ ) but negative significant relation with Stress ( $r = -.53, p < .01$ ). Continuous commitment showed positive significant relation with Normative commitment ( $r = .64, p < .01$ ), Spiritual wellbeing ( $r = .61, p < .01$ ) and Religiosity ( $r = .57, p < .01$ ) but negative significant relation with stress ( $r = -.39, p < .01$ ). Normative commitment had positive significant relation with Spiritual wellbeing ( $r = .63, p < .01$ ) and Religiosity ( $r = .57, p < .01$ ) but negative significant relation with Stress ( $r = -.38, p < .01$ ). Spiritual wellbeing showed positive relation with Religiosity ( $r = .77, p < .01$ ) but negative significant relation with stress ( $r = -.38, p < .01$ ). Religiosity showed negative significant relation with stress ( $r = -.39, p < .01$ ).

**Table - 7:** Showing a significant correlation between variables for the whole samples.

Variables	Work Ethical	Affective Commitment	Continuous Commitment	Normative commitment	Spiritual wellbeing	Teacher Stress	Religiosity
EDM	1	.69**	.68**	.66**	.65**	-.52**	.60**
Affective Commitment		1	.66**	.69**	.67**	-.53**	.61**
Continuous Commitment			1	.64**	.61**	-.39**	.57**
Normative Commitment				1	.63**	-.38**	.57**
Spiritual wellbeing					1	-.38**	.77**
Teacher Stress						1	-.39**
Religiosity							1
**. Correlation is significant at the 0.01 level (2-tailed).							

Earlier research findings had uniformity with the present findings that female teachers in Australia were having higher work-related stress than their male counterparts (Guthrie, 2006) and more religious than men on the intrinsic dimension of religiosity (Donahue, 1985) may be a coping strategy of their stress. Some researchers also mentioned

that positive religious coping strategies are associated with low rates of depression, self-esteem, life satisfaction and quality of life, and negative religious coping strategies are associated with high rates of depression and anxiety (Harrison, Koenig, Hays, Eme-Akwari & Pargament, 2001; Ano & Vasconcelles, 2005). Studies reveal that religious beliefs, practices and affiliations assist in alleviating the physical manifestations of stress (Koenig et al., 2001; Levin et al., 1996) and ameliorating mental health and psychological well-being (Ellison et al., 2001; Koenig, 1995; Yi et al., 2006). Furthermore, religious individuals reported greater happiness and satisfaction with life (Myers and Diener, 1995), and fewer depressive symptoms (Smith et al., 2003; Yi et al., 2006) than do non-religious individuals. The religious practices and behaviours such as church attendance or prayer but also the belief systems by which religion may impact health (Ellison et al., 2001), due to the belief that it is morally correct rather than personally beneficial (Best (1994) and have benefits when it comes to managing stress (Park et al., 1990; Pollard and Bates, 2004).

#### **Prediction of independent on Dependent variables:**

Analysis of variance showed the significant independent effect of main variables such as ‘ecology’, ‘gender’ and ‘duration of service length’ on dependent variables, and also looking the significant interaction effect of ‘ecology x gender x duration of service length’ on dependent variables for the whole samples.

**Table – 8:** Showing the one way ANOVA of Ecology on dependent variables for the whole samples.

Independent Variables	Dependent variables	Sum of Squares	df	Mean Square	F	Sig.	Eta Squared
Ecology	E.D.M	6771.20	1	6771.20	586.78	.00	.65
	Affective Commitment	4575.31	1	4575.31	453.80	.00	.59
	Continuous Commitment	5494.61	1	5494.61	382.11	.00	.55
	Normative Commitment	4735.50	1	4735.50	360.74	.00	.53
	Spiritual wellbeing	5561.11	1	5561.11	400.43	.00	.56
	Teacher Stress	7488.45	1	7488.45	78.94	.00	.20
	Religiosity	4125.63	1	4125.628	409.659	.00	.56

Results (Table -8) indicated that the Ecology had significant independent effects on E.D.M (F ratio=586.78; df=1;  $\eta=.65$ ), Affective commitment (F ratio=586.78; df=1;  $\eta=.65$ ), Continuous commitment (F ratio=586.78; df=1;  $\eta=.65$ ), Normative commitment (F ratio=586.78; df=1;  $\eta=.65$ ), Spiritual well-being (F ratio=586.78; df=1;  $\eta=.65$ ), Religiosity (F ratio=586.78; df=1;  $\eta=.65$ ) and on Stress (F ratio=586.78; df=1;  $\eta=.65$ ). In the line with the present findings, earlier findings also mentioned that a significant difference in belief and ritual dimensions of religiosity between rural residents and urban residents (Nikkhah et al., 2015) as rural residents were higher than urban residents in the levels of belief and ritual dimensions; more use of religious beliefs and behaviours to facilitate problem-solving, to prevent or diminish negative emotional consequences of stressful life situations (Pargament,1997); found a ‘high’ or ‘extremely high’ levels of occupational stress for 34 percent of the sample among primary and secondary teachers in urban and rural areas (Manthei & Solman, 1988); higher organizational commitment among male and female teachers of rural and urban areas (Naik, Dutta & Mahato (2016) as urban teachers are committed than their rural teachers (Naik, Dutta & Pal, 2017) with higher stress among urban school teachers experienced significantly more stress than rural school teachers regarding poor working conditions and staff support.

**Table – 9:** Showing the one way ANOVA of Gender on dependent variables for the whole samples.

Independent	Dependent	Sum of Squares	df	Mean Square	F	Sig.	Eta Squared
Gender	E.D.M	1920.800	1	1920.800	71.692	.000	.18
	Affective Commitment	1611.012	1	1611.012	83.025	.000	.21
	Continuous Commitment	2464.200	1	2464.200	103.064	.000	.24
	Normative Commitment	1819.278	1	1819.278	81.590	.000	.20
	Spiritual wellbeing	1470.613	1	1470.613	54.974	.000	.15
	Teacher Stress	2892.013	1	2892.013	26.456	.000	.08
	Religiosity	1098.903	1	1098.903	56.098	.000	.15

Results (Table -9) indicated that the gender had significant independent effects on E.D.M (F ratio=586.78; df=1;  $\eta=.65$ ), Affective commitment (F ratio=586.78; df=1;  $\eta=.65$ ), Continuous commitment (F ratio=586.78; df=1;  $\eta=.65$ ), Normative commitment (F ratio=586.78; df=1;  $\eta=.65$ ), spiritual well-being (F ratio=586.78; df=1;  $\eta=.65$ ) and religiosity (F ratio=586.78; df=1;  $\eta=.65$ ) and stress (F ratio=586.78; df=1;  $\eta=.65$ ). The findings may be explained with earlier findings that women are more devout than men by several standard measures of religious commitment (the Pew Research Center survey, 2015,); possibly stemming from higher levels of testosterone in men or other physical and genetic differences between the sexes (Miller, 2002); due to differential socialization where females are taught to be more submissive, passive, obedient, and nurturing than are males, and that these traits are associated with higher levels of religiosity (Mol 1985; Suziedelis and Potvin 1981).

The contention is that lower participation in the labour force leaves women with more time for church-related activities and also a greater need for a source of personal identity and commitment (Luckmann 1967; Martin 1967). Moreover, some suggest that women's prominent role in raising children increases their religiosity because it correlates with concern for a family's well-being (Glock, Ringer, and Babbie 1967). Sociologist de Vaus and McAllister (1987) found that full-time female workers are less religious than women who do not work and also display a religious orientation similar to men. The "sociopsychological benefits" of working outside the home, otherwise gotten from religion, makes religion less important for some people. Mowday et al. (1982) cite several studies in support of the claim that "women as a group were found to be more committed than men". Among these are Grusky's (1966) study of managers in a large public utility, which found that women displayed higher levels of commitment than men. Hrebiniak and Alutto (1972) mentioned that women less likely to leave their employers, and more committed to the organization (Angle & Perry (1981). Female teachers were found to be more religious, ethical in their decision making, committed to their organizations and spiritual while males were found to have more stress among the Mizos. This maybe due to the fact that women are emotionally stronger and have higher adaptability than their male counter parts and also being more religious than males. Females have been able to use religiosity as a means to help cope with stress. Regular church attendance and participation may serve as a means to helping them deal with stress.



**Table – 10:** Showing the one way ANOVA of ‘Service length’ on dependent variables for the whole samples.

Independent	Dependent	Sum of Squares	df	Mean Square	F	Sig.	Eta Squared
Service Length	E.D.M	515.11	1	515.11	16.50	0.00	.05
	Affective Commitment	750.31	1	750.31	33.93	0.00	.10
	Continuous Commitment	556.51	1	556.51	18.61	0.00	.06
	Normative Commitment	580.50	1	580.50	22.16	0.00	.07
	Spiritual wellbeing	851.51	1	851.51	29.67	0.00	.09
	Teacher Stress	1147.61	1	1147.61	10.00	0.00	.03
	Religiosity	172.58	1	172.58	7.67	0.01	.02

Results (Table -10) indicated that the ‘Service Length’ had significant independent effects on E.D.M (F ratio=586.78; df=1;  $\eta$ =.65), affective commitment (F ratio=586.78; df=1;  $\eta$ =.65), Continuous commitment (F ratio=586.78; df=1;  $\eta$ =.65), normative commitment (F ratio=586.78; df=1;  $\eta$ =.65), spiritual well-being (F ratio=586.78; df=1;  $\eta$ =.65) and religiosity (F ratio=586.78; df=1;  $\eta$ =.65) and stress (F ratio=586.78; df=1;  $\eta$ =.65). According to Kim-wan (1991) less experienced teachers and those with less social support have higher burnout. Further, the organizational commitment can also be affected by the employee's personal characteristics such as age, years of service and gender (Meyer & Allen, 1997), and are due to different work characteristics and experiences that are linked to gender (Mathieu & Zajac, 1990). Teachers' stress, years of experience, gender, father's occupation, and dissatisfaction with the organization were associated with commitment (Hrebiniak & Alutto (1972). Several studies mentioned that women displayed higher levels of commitment to an organization than men (Grusky's, 1966), and less likely to leave their employers, and more committed to the organization (Angle & Perry (1981).

**Table – 11:** Showing the two way ANOVA for the interaction effect of ‘Ecology x Gender’ on dependent variables for the whole samples.

Independent variables	Dependent variables	Sum of Squares	df	Mean Square	F	Sig.	Eta Squared
Ecology x Gender	E.D.M	2492.03	3	830.67	33.02	0.00	.24
	Affective Commitment	2361.64	3	787.21	45.90	0.00	.30
	Continuous Commitment	3078.51	3	1026.17	46.40	0.00	.31
	Normative Commitment	2416.43	3	805.48	39.20	0.00	.27
	Spiritual wellbeing	2322.44	3	774.15	31.96	0.00	.23
	Teacher Stress	4486.14	3	1495.38	14.25	0.00	.12
	Religiosity	1271.51	3	423.84	22.11	0.00	.17

Results (Table -11) designated that the significant interaction effect of ‘ Ecology x Gender’ on E.D.M (F ratio=33.02; df=3;  $p < .01$ ;  $\eta=.24$ ), Affective commitment (F ratio=45.90; df=3;  $p < .01$ ;  $\eta=.30$ ), Continuous commitment (F ratio=46.40; df=3;  $p < .01$ ;  $\eta=.31$ ), Normative commitment (F ratio=39.20; df=3;  $p < .01$ ;  $\eta=.27$ ), Spiritual wellbeing (F ratio=31.96; df=3;  $p < .01$ ;  $\eta=.23$ ) and Religiosity (F ratio=22.11.03; df=3;  $p < .01$ ;  $\eta=.17$ ) and Stress (F ratio=14.25; df=3;  $p < .01$ ;  $\eta=.12$ ). The finding in conformity with earlier findings that there are differences in some context in organizational commitment among male and female teachers of rural and urban areas (Naik, Dutta & Mahato (2016), and urban teachers are committed than their rural teachers (Naik, Dutta & Pal, 2017). Abel and Sewell (1999) also found that urban school teachers experienced significantly more stress than rural school teachers in regarding poor working conditions and staff support as the core attributes of work tasks are important for creating the internal psychological states of experienced meaningfulness, responsibility, and efficacy that motivate a person toward high job performance and commitment (Hackman & Lawler, 1971; Hackman & Oldham, 1980).

**Table – 12:** Showing the two way ANOVA for the interaction effect of ‘Ecology x Service Length’ on dependent variables for the whole samples.

Independent variables	Dependent variables	Sum of Squares	df	Mean Square	F	Sig.	Eta Squared
Ecology x Service Length	E.D.M	502.50	1	502.50	15.62	0.00	.05
	Affective Commitment	750.31	1	750.31	33.93	0.00	.10
	Continuous Commitment	546.01	1	546.01	18.11	0.00	.05
	Normative Commitment	580.50	1	580.50	22.16	0.00	.07
	Spiritual wellbeing	851.51	1	851.51	29.67	0.00	.09
	Teacher Stress	1147.61	1	1147.61	10.00	0.00	.03
	Religiosity	172.58	1	172.58	7.67	0.01	.02

Results (Table -12) designated that the significant interaction effect of ‘ Ecology x service Length’ on E.D.M (F ratio= 15.62; df=3;  $p < .01$ ;  $\eta=.05$ ), Affective commitment (F ratio=33.93; df=3;  $p < .01$ ;  $\eta=.10$ ), Continuous commitment (F ratio=18.11; df=3;  $p < .01$ ;  $\eta=.05$ ), Normative commitment (F ratio=22.16; df=3;  $p < .01$ ;  $\eta=.07$ ), Spiritual wellbeing (F ratio=29.67; df=3;  $p < .01$ ;  $\eta=.09$ ) and Religiosity (F ratio=7.67; df=2;  $p < .01$ ;  $\eta=.17$ ) and Stress (F ratio=10.00; df=3;  $p < .01$ ;  $\eta=.03$ ). The findings got support of evidences that urban school teachers experienced significantly more stress than rural school teachers in regarding poor working conditions and staff support (Abel & Sewell, 1999), also less experienced teachers and those with less social support have higher burnout (Kimwan,1991).

**Table – 13:** Showing the three-way ANOVA for the interaction effect of ‘ecology x Gender x Service Length’ on dependent variables for the whole samples.

Independent variables	Dependent variables	Sum of Squares	df	Mean Square	F	Sig.	Eta Squared
Ecology x gender x Service Length	E.D.M	9305.40	7	1329.34	365.29	0.00	.89
	Affective Commitment	6945.09	7	992.16	370.10	0.00	.89
	Continuous Commitment	8747.64	7	1249.66	295.43	0.00	.87
	Normative Commitment	7165.07	7	1023.58	183.02	0.00	.80
	Spiritual wellbeing	7935.19	7	1133.60	173.18	0.00	.80
	Teacher Stress	12438.64	7	1776.95	21.99	0.00	.33
	Religiosity	5606.00	7	800.86	145.09	0.00	.76

Results (Table -13) illustrated that the significant interaction effect of ‘ecology x Gender x Service Length’ on E.D.M (F ratio= 365.29; df=3;  $p < .01$ ;  $\eta=.89$ ), Affective commitment (F ratio=370.10; df=3;  $p < .01$ ;  $\eta=.89$ ), Continuous commitment (F ratio=295.43; df=3;  $p < .01$ ;  $\eta=.87$ ), Normative commitment (F ratio=183.02; df=3;  $p < .01$ ;  $\eta=.81$ ), Spiritual wellbeing (F ratio=173.18; df=3;  $p < .01$ ;  $\eta=.80$ ) and Religiosity (F ratio=21.99; df=2;  $p < .01$ ;  $\eta=.33$ ) and Stress (F ratio=10.00; df=3;  $p < .01$ ;  $\eta=.03$ ).

Research evidence supported the findings that organizational commitment differs between male and female teachers of rural and urban areas (Naik, Dutta & Mahato (2016), and less experienced teachers to struggling more in their decision-making behaviours regarding management of student’s ill-behaviours in schools.

#### **Post hoc Mean Comparison:**

The ANOVA showed a significant F value that indicates differences in the means but does not tell you where those differences are detected. Post hoc Means comparison (Scheffe) was computed to isolate where the differences are located between the groups; to provide specific information on which means are significantly different from each other. The Post Hoc Means Comparison of the present study was presented in Table- 14.

**Table – 14:** Showing the Post hoc Mean Comparison between groups on Ethical Decision Making (E.D.M) variable for the whole samples.

Variable	Groups	Comparison groups							
		Rural Female Above 5 yrs service	Rural Female Below 5 yrs service	Rural Male Above 5 yrs service	Rural Male Below 5 yrs service	Urban Female Above 5 yrs service	Urban Female Below 5 yrs service	Urban Male Above 5 yrs service	Urban Male Below 5 yrs service
E . D . M	Rural Female Above 5 yrs service	1	-4.42*	-6.85*	-8.90*	-10.97*	-12.60*	-16.92*	-16.92*
	Rural Female Below 5 yrs service		1	-3.10*	-5.52*	-7.57*	-9.65*	-11.27*	-15.60*
	Rural Male Above 5 yrs service			1	-2.42*	-4.47*	-6.55*	-8.17*	-12.50*
	Rural Male Below 5 yrs service				1	-2.05*	-4.12*	-5.75*	-10.07*
	Urban Female Above 5 yrs service					1	-2.07*	-3.70*	-8.02*
	Urban Female Below 5 yrs service						1	-1.62*	-5.95*
	Urban Male Above 5 yrs service							1	-4.32*
	Urban Male below 5 yrs service								1

Results (Table-14) portrayed mean significant difference on E.D.M that rural female below 5yrs service scored significantly higher than Rural female above 5yrs service ( $M=71.08, 66.75; t=-4.42; p < .01$ ), Rural male below 5yrs service ( $M=71.08, 65.13; t=-6.85; p < .01$ ), Rural male above 5yrs service ( $M=71.08, 63.05; t=-8.90; p < .01$ ), Urban female below 5yrs service ( $M=71.08, 61.00; t=-12.60; p < .01$ ), Urban female above 5yrs service ( $M=71.08, 58.58; t=-12.60; p < .01$ ), Urban male below 5yrs service ( $M=71.08, 55.48; t=-16.92; p < .01$ ), and Urban male above 5yrs service ( $M=71.08, 54.15; t=-16.92; p < .01$ ).

Rural female above 5yrs service length scored significant difference on E.D.M than Rural male below 5yrs service ( $M=66.75, 65.13; t=-6.85; p < .01$ ), Rural male above 5yrs service ( $M=66.75, 63.05; t=-8.90; p < .01$ ), Urban female below 5yrs service ( $M=66.75, 61.00; t=-12.60; p < .01$ ), Urban female above 5yrs service ( $M=66.75, 58.58; t=-12.60; p < .01$ ),

< .01), Urban male below 5yrs service (M=66.75, 55.48;  $t=-16.92$ ;  $p < .01$ ), and Urban male above 5yrs service (M=66.75, 54.15;  $t=-16.92$ ;  $p < .01$ ).

Rural Male below 5yrs service showed significant higher mean scores on E.D.M than Rural male above 5yrs service (M=65.13.08, 63.05;  $t=-8.90$ ;  $p < .01$ ), Urban female below 5yrs service (M=65.13, 61.00;  $t=-12.60$ ;  $p < .01$ ), Urban female above 5yrs service (M=65.13, 58.58;  $t=-12.60$ ;  $p < .01$ ), Urban male below 5yrs service (M=65.13, 55.48;  $t=-16.92$ ;  $p < .01$ ), and Urban male above 5yrs service (M=65.13, 54.15;  $t=-16.92$ ;  $p < .01$ ).

Rural male above 5yrs service designated significant higher means scores on E.D.M than Urban female below 5yrs service (M=63.05, 61.00;  $t=-12.60$ ;  $p < .01$ ), Urban female above 5yrs service (M=63.05, 58.58;  $t=-12.60$ ;  $p < .01$ ), Urban male below 5yrs service (M=63.05, 55.48;  $t=-16.92$ ;  $p < .01$ ), and Urban male above 5yrs service (M=63.05, 54.15;  $t=-16.92$ ;  $p < .01$ ).

Urban female below 5yrs service length had significant higher means scores than Urban female above 5yrs service (M=61.00, 58.58;  $t=-12.60$ ;  $p < .01$ ), Urban male below 5yrs service (M=61.00, 55.48;  $t=-16.92$ ;  $p < .01$ ), and Urban male above 5yrs service (M=61.00, 54.15;  $t=-16.92$ ;  $p < .01$ ).

Urban female above 5yrs service illustrated significant higher mean score than Urban male below 5yrs service (M=58.58, 55.48;  $t=-16.92$ ;  $p < .01$ ), and Urban male above 5yrs service (M=58.58, 54.15;  $t=-16.92$ ;  $p < .01$ ).

Urban male below 5yrs service elucidated significant higher scores on E.D.M than Urban male above 5yrs service (M=55.48, 54.15;  $t=-16.92$ ;  $p < .01$ ).

Results (Table-15) portrayed mean significant difference on Affective Commitment that rural female below 5yrs service scored significantly higher than Rural female above 5yrs service (M=38.78, 35.63;  $t=-3.25$ ;  $p < .05$ ), Rural male below 5yrs service (M=38.78, 34.50;  $t=-7.82$ ;  $p < .05$ ), Rural male above 5yrs service (M=38.78, 31.50;  $t=-7.97$ ;  $p < .05$ ), Urban female below 5yrs service (M=38.78, 31.35;  $t=-10.97$ ;  $p < .05$ ), Urban female above 5yrs service (M=38.78, 26.78;  $t=-10.97$ ;  $p < .05$ ), Urban male below 5yrs service (M=38.78, 26.78;  $t=-12.10$ ;  $p < .05$ ), and Urban male above 5yrs service (M=38.78, 23.53;  $t=-15.25$ ;  $p < .05$ ).

**Table – 15:** Showing the Post hoc Mean Comparison between groups on Affective Commitment variables for the whole samples.

Variable	Groups	Comparison groups							
		Rural Female Above 5 yrs service	Rural Female Below Above 5 yrs service	Rural Male Above 5 yrs service	Rural Male Below 5 yrs service	Urban Female Above 5 yrs service	Urban Female Below Above 5 yrs service	Urban Male Above 5 yrs service	Urban Male Below 5 yrs service
Affective Commitment	Rural Female Above 5 yrs service	1	-3.25*	-4.97*	-7.82*	-7.97*	-10.97*	-12.10*	-15.25*
	Rural Female Below Above 5 yrs service		1	-1.72*	-4.57*	-4.72*	-7.72*	-8.85*	-12.00*
	Rural Male Above 5 yrs service			1	-2.85*	-3.00*	-6.00*	-7.12*	-10.27*
	Rural Male Below 5 yrs service				1	-0.15	-3.15*	-4.27*	-7.42*
	Urban Female Above 5 yrs service					1	-3.00*	-4.12*	-7.27*
	Urban Female Below 5 yrs service						1	-1.13	-4.27*
	Urban Male Above 5 yrs service							1	-3.15*
	Urban Male below 5 yrs service								1

Rural female above 5yrs service scored significantly higher on Affective commitment than Rural male below 5yrs service ( $M=35.63, 34.50; t=-1.72; p < .05$ ), Rural male above 5yrs service ( $M=35.63, 31.50; t=-4.57; p < .05$ ), Urban female below 5yrs service ( $M=35.63, 31.35; t=-4.72; p < .05$ ), Urban female above 5yrs service ( $M=35.63, 26.78; t=-7.72; p < .05$ ), Urban male below 5yrs service ( $M=35.63, 26.78; t=-8.85; p < .05$ ), and Urban male above 5yrs service ( $M=35.63, 23.53; t=-12.00; p < .05$ ).

Rural male below 5yrs service scored significantly higher on Affective commitment than Rural male above 5yrs service ( $M=34.50, 31.50; t=-2.85; p < .05$ ), Urban female below 5yrs service ( $M=34.50, 31.35; t=-3.00; p < .05$ ), Urban female above

5yrs service ( $M=34.50$ ,  $26.78$ ;  $t=-6.00$ ;  $p < .05$ ), Urban male below 5yrs service ( $M=34.50$ ,  $26.78$ ;  $t=-7.12$ ;  $p < .05$ ), and Urban male above 5yrs service ( $M=34.50$ ,  $23.53$ ;  $t=-10.27$ ;  $p < .05$ ).

Rural male above 5yrs service scored significantly scored higher on Affective commitment than Urban female above 5yrs service ( $M=31.50$ ,  $26.78$ ;  $t=3.15$ ;  $p < .05$ ), Urban male below 5yrs service ( $M=31.50$ ,  $26.78$ ;  $t=-4.27$ ;  $p < .05$ ), and Urban male above 5yrs service ( $M=31.50$ ,  $23.53$ ;  $t=-7.42$ ;  $p < .05$ ).

Urban female below 5yrs service scored significantly higher on Affective commitment than Urban female above 5yrs service ( $M=31.35$ ,  $26.78$ ;  $t=-4.00$ ;  $p < .05$ ), Urban male below 5yrs service ( $M=31.35$ ,  $26.78$ ;  $t=-4.12$ ;  $p < .05$ ), and Urban male above 5yrs service ( $M=31.35$ ,  $23.53$ ;  $t=-7.27$ ;  $p < .05$ ).

Urban female above 5yrs service scored significantly higher on affective commitment than Urban male above 5yrs service ( $M=28.50$ ,  $23.53$ ;  $t=-4.27$ ;  $p < .05$ ).

Urban male below 5yrs service significantly scored higher on affective commitment than Urban male above 5yrs service ( $M=26.78$ ,  $23.53$ ;  $t=-3.15$ ;  $p < .05$ ).

Results (Table-16) portrayed mean significant different on Continuous Commitment that Rural female below 5yrs service scored significantly higher than Rural female above 5yrs service ( $M=42.03$ ,  $38.58$ ;  $t=-2.22$ ;  $p < .05$ ), Rural male below 5yrs service ( $M=42.03$ ,  $37.08$ ;  $t=-6.55$ ;  $p < .05$ ), Rural male above 5yrs service ( $M=42.03$ ,  $32.33$ ;  $t=-6.67$ ;  $p < .05$ ), Urban female below 5yrs service ( $M=42.03$ ,  $32.03$ ;  $t=-6.97$ ;  $p < .05$ ), Urban female above 5yrs service ( $M=42.03$ ,  $31.90$ ;  $t=-11.72$ ;  $p < .05$ ), Urban male below 5yrs service ( $M=42.03$ ,  $27.58$ ;  $t=-13.22$ ;  $p < .05$ ), and Urban male above 5yrs service ( $M=42.03$ ,  $25.35$ ;  $t=-16.67$ ;  $p < .05$ ).

Results (Table-16) showed Rural female above 5yrs service scored significantly higher on Continuous commitment than Rural male below 5yrs service ( $M=38.78$ ,  $37.08$ ;  $t=-4.32$ ;  $p < .05$ ), Rural male above 5yrs service ( $M=38.78$ ,  $32.33$ ;  $t=-4.45$ ;  $p < .05$ ), Urban female below 5yrs service ( $M=38.78$ ,  $32.03$ ;  $t=-4.75$ ;  $p < .05$ ), Urban female above 5yrs service ( $M=38.78$ ,  $31.90$ ;  $t=-9.50$ ;  $p < .05$ ), Urban male below 5yrs service ( $M=38.78$ ,  $27.58$ ;  $t=-11.00$ ;  $p < .05$ ), and Urban male above 5yrs service ( $M=38.78$ ,  $25.35$ ;  $t=-14.45$ ;  $p < .05$ ). Rural male above 5yrs service scored significantly higher on Continuous



commitment than Urban male below 5yrs service ( $M=38.58$ ,  $27.58$ ;  $t=-6.67$ ;  $p < .05$ ), and Urban male above 5yrs service ( $M=38.58$ ,  $25.35$ ;  $t=-10.12$ ;  $p < .05$ ).

**Table – 16:** Showing the Post hoc Mean Comparison between groups on Continuous Commitment variables for the whole samples.

Variable	Groups	Comparison groups							
		Rural Female Above 5 yrs service	Rural Female Below Above 5 yrs service	Rural Male Above 5 yrs service	Rural Male Below 5 yrs service	Urban Female Above 5 yrs service	Urban Female Below Above 5 yrs service	Urban Male Above 5 yrs service	Urban Male Below 5 yrs service
C o n t i n u o u s C o m m i t m e n t	Rural Female Above 5 yrs service	1	-2.22*	-6.55*	-6.67*	-6.97*	-11.72*	-13.22*	-16.67*
	Rural Female Below Above 5 yrs service		1	-4.32*	-4.45*	-4.75*	-9.50*	-11.00*	-14.45*
	Rural Male Above 5 yrs service			1	-0.13	-0.43	-5.17*	-6.67*	-10.12*
	Rural Male Below 5 yrs service				1	-0.30	-5.05*	-6.55*	-10.00*
	Urban Female Above 5 yrs service					1	-4.75*	-6.25*	-9.70*
	Urban Female Below 5 yrs service						1	-1.50	-4.95*
	Urban Male Above 5 yrs service							1	-3.45*
	Urban Male below 5 yrs service								1

Urban female below 5yrs service scored significantly higher on Continuous commitment than Urban female above 5yrs service ( $M=32.33$ ,  $31.90$ ;  $t=-5.05$ ;  $p < .05$ ), Urban male below 5yrs service ( $M=32.33$ ,  $27.58$ ;  $t=-6.55$ ;  $p < .05$ ), and Urban male above 5yrs service ( $M=32.33$ ,  $25.35$ ;  $t=-10.00$ ;  $p < .05$ ).

Urban female above 5yrs service scored significantly higher on Continuous commitment than Urban male above 5yrs service ( $M=31.90$ ,  $25.35$ ;  $t=-4.95$ ;  $p < .05$ ). Urban male below 5yrs service scored significantly higher on continuous commitment than Urban male above 5yrs service ( $M=27.58$ ,  $25.35$ ;  $t=-3.45$ ;  $p < .05$ ).

**Table – 17:** Showing the Post hoc Mean Comparison between groups on Normative Commitment variables for the whole samples.

Variable	Groups	Comparison groups							
		Rural Female Above 5 yrs service	Rural Below Above 5 yrs service	Rural Male Above 5 yrs service	Rural Male Below 5 yrs service	Urban Female Above 5 yrs service	Urban Female Below Above 5 yrs service	Urban Male Above 5 yrs service	Urban Male Below 5 yrs service
Normative Commitment	Rural Female Above 5 yrs service	1	-2.85*	-5.47*	-7.57*	-7.72*	-11.17*	-12.70*	-15.07*
	Rural Below Above 5 yrs service		1	-2.62*	-4.72*	-4.87*	-8.32*	-9.85*	-12.22*
	Rural Male Above 5 yrs service			1	-2.10*	-2.25*	-5.70*	-7.22*	-9.60*
	Rural Male Below 5 yrs service				1	-0.15	-3.60*	-5.12*	-7.50*
	Urban Female Above 5 yrs service					1	-3.45*	-4.97*	-7.35*
	Urban Female Below 5 yrs service						1	-1.53	-3.90*
	Urban Male Above 5 yrs service							1	-2.37*
	Urban Male below 5 yrs service								1

Results (Table-17) portrayed mean significant different on Continuous Commitment that Rural female below 5yrs service scored significantly higher than Rural female above 5yrs service ( $M=40.35, 37.98; t=-2.85; p < .05$ ), Rural male below 5yrs service ( $M=40.35, 36.45; t=-5.47; p < .05$ ), Rural male above 5yrs service ( $M=40.35, 35.00; t=-7.57; p < .05$ ), Urban female below 5yrs service ( $M=40.35, 32.85; t=-7.72; p < .05$ ), Urban female above 5yrs service ( $M=40.35, 30.75; t=-11.17; p < .05$ ), Urban male below 5yrs service ( $M=40.35, 28.13; t=-13.12; p < .05$ ), and Urban male above 5yrs service ( $M=40.35, 25.28; t=-15.07; p < .05$ ).

Rural female above 5yrs scored significantly higher on Normative Commitment than Rural male below 5yrs service ( $M=37.98, 36.45; t=-2.62; p < .05$ ), Rural male above

5yrs service ( $M=37.98$ ,  $35.00$ ;  $t=-4.72$ ;  $p < .05$ ), Urban female below 5yrs service ( $M=37.98$ ,  $32.85$ ;  $t=-4.87$ ;  $p < .05$ ), Urban female above 5yrs service ( $M=37.98$ ,  $30.75$ ;  $t=-8.32$ ;  $p < .05$ ), Urban male below 5yrs service ( $M=37.98$ ,  $28.13$ ;  $t=-9.85$ ;  $p < .05$ ), and Urban male above 5yrs service ( $M=37.98$ ,  $25.28$ ;  $t=-12.22$ ;  $p < .05$ ).

Rural male below 5yrs service scored significantly higher on Normative Commitment than Rural male above 5yrs service ( $M=36.45$ ,  $35.00$ ;  $t=-2.10$ ;  $p < .05$ ), Urban female below 5yrs service ( $M=36.45$ ,  $32.85$ ;  $t=-2.25$ ;  $p < .05$ ), Urban female above 5yrs service ( $M=36.45$ ,  $30.75$ ;  $t=-5.70$ ;  $p < .05$ ), Urban male below 5yrs service ( $M=36.45$ ,  $28.13$ ;  $t=-7.22$ ;  $p < .05$ ), and Urban male above 5yrs service ( $M=36.45$ ,  $25.28$ ;  $t=-9.60$ ;  $p < .05$ ).

Rural male above 5yrs service scored significantly higher on Normative Commitment than Urban female above 5yrs service ( $M=35.00$ ,  $30.75$ ;  $t=-3.60$ ;  $p < .05$ ), Urban male below 5yrs service ( $M=35.00$ ,  $28.13$ ;  $t=-5.12$ ;  $p < .05$ ), and Urban male above 5yrs service ( $M=35.00$ ,  $25.28$ ;  $t=-7.50$ ;  $p < .05$ ).

Urban female below 5yrs service scored significantly higher than Urban female above 5yrs service ( $M=32.85$ ,  $30.75$ ;  $t=-3.45$ ;  $p < .05$ ), Urban male below 5yrs service ( $M=32.85$ ,  $28.13$ ;  $t=-4.97$ ;  $p < .05$ ), and Urban male above 5yrs service ( $M=32.85$ ,  $25.28$ ;  $t=-7.35$ ;  $p < .05$ ).

Urban female above 5yrs service scored significantly higher on Normative Commitment than Urban male above 5yrs service ( $M=30.75$ ,  $25.28$ ;  $t=-3.90$ ;  $p < .05$ ).

Urban male below 5yrs service scored significantly higher on Normative Commitment than Urban male above 5yrs service ( $M=28.13$ ,  $25.28$ ;  $t=-7.35$ ;  $p < .05$ ).

Results (Table-18) portrayed mean significant different on Spiritual Wellbeing that Rural female below 5yrs service scored significantly higher than Rural female above 5yrs service ( $M=49.18$ ,  $45.83$ ;  $t=-3.65$ ;  $p < .05$ ), Rural male below 5yrs service ( $M=49.18$ ,  $43.85$ ;  $t=-3.72$ ;  $p < .05$ ), Rural male above 5yrs service ( $M=49.18$ ,  $41.10$ ;  $t=-7.02$ ;  $p < .05$ ), Urban female below 5yrs service ( $M=49.18$ ,  $40.08$ ;  $t=-8.05$ ;  $p < .05$ ), Urban female above 5yrs service ( $M=49.18$ ,  $36.78$ ;  $t=-10.80$ ;  $p < .05$ ), Urban male below 5yrs service ( $M=49.18$ ,  $36.70$ ;  $t=-12.77$ ;  $p < .05$ ), and Urban male above 5yrs service ( $M=49.18$ ,  $33.05$ ;  $t=-16.12$ ;  $p < .05$ ).

**Table – 18:** Showing the Post hoc Mean Comparison between groups on Spiritual Wellbeing variables for the whole samples.

Variable	Groups	Comparison groups							
		Rural Female Above 5 yrs service	Rural Female Below Above 5 yrs service	Rural Male Above 5 yrs service	Rural Male Below 5 yrs service	Urban Female Above 5 yrs service	Urban Female Below Above 5 yrs service	Urban Male Above 5 yrs service	Urban Male Below 5 yrs service
Spiritual Wellbeing	Rural Female Above 5 yrs service	1	-3.65*	-3.72*	-7.02*	-8.05*	-10.80*	-12.77*	-16.12*
	Rural Female Below Above 5 yrs service		1	-0.07	-3.37*	-4.40*	-7.15*	-9.12*	-12.47*
	Rural Male Above 5 yrs service			1	-3.30*	-4.32*	-7.07*	-9.05*	-12.40*
	Rural Male Below 5 yrs service				1	-1.03	-3.77*	-5.75*	-9.10*
	Urban Female Above 5 yrs service					1	-2.75*	-4.72*	-8.07*
	Urban Female Below 5 yrs service						1	-1.98	-5.32*
	Urban Male Above 5 yrs service							1	-3.35*
	Urban Male below 5 yrs service								1

Rural female above 5yrs service scored significantly higher on Spiritual wellbeing than Rural male above 5yrs service ( $M=45.83, 41.10; t=-3.37; p < .05$ ), Urban female below 5yrs service ( $M=45.83, 40.08; t=-4.40; p < .05$ ), Urban female above 5yrs service ( $M=45.83, 36.78; t=-7.15; p < .05$ ), Urban male below 5yrs service ( $M=45.83, 36.70; t=-9.12; p < .05$ ), and Urban male above 5yrs service ( $M=45.83, 33.05; t=-12.47; p < .05$ ).

Rural male below 5yrs service scored significant higher on Spiritual Wellbeing than Rural male above 5yrs service ( $M=43.85, 41.10; t=-3.30; p < .05$ ), Urban female below 5yrs service ( $M=43.85, 40.08; t=-4.32; p < .05$ ), Urban female above 5yrs service ( $M=443.859.18, 36.78; t=-7.07; p < .05$ ), Urban male below 5yrs service ( $M=43.85,$

36.70;  $t=-9.05$ ;  $p < .05$ ), and Urban male above 5yrs service ( $M=43.85$ ,  $33.05$ ;  $t=-12.40$ ;  $p < .05$ ).

Rural male above 5yrs service scored significantly higher on Spiritual Wellbeing than Urban female above 5yrs service ( $M=41.10$ ,  $36.78$ ;  $t=-3.77$ ;  $p < .05$ ), Urban male below 5yrs service ( $M=41.10$ ,  $36.70$ ;  $t=-5.75$ ;  $p < .05$ ), and Urban male above 5yrs service ( $M=41.10$ ,  $33.05$ ;  $t=-9.10$ ;  $p < .05$ ).

Urban female below 5yrs service scored significantly higher on Spiritual wellbeing than Urban female above 5yrs service ( $M=40.08$ ,  $36.78$ ;  $t=-2.75$ ;  $p < .05$ ), Urban male below 5yrs service ( $M=40.08$ ,  $36.70$ ;  $t=-4.72$ ;  $p < .05$ ), and Urban male above 5yrs service ( $M=40.08$ ,  $33.05$ ;  $t=-8.07$ ;  $p < .05$ ).

Urban female above 5yrs service scored significantly higher than Urban male above 5yrs service ( $M=36.78$ ,  $33.05$ ;  $t=-5.32$ ;  $p < .05$ ).

Urban male below 5yrs service scored significantly higher on Spiritual Wellbeing than Urban male above 5yrs service ( $M=36.70$ ,  $33.05$ ;  $t=-3.35$ ;  $p < .05$ ).

Rural male above 5yrs service scored significantly lower on Stress than Urban male above 5yrs service ( $M=115.53$ ,  $126.90$ ;  $t=8.40$ ;  $p < .05$ ). Urban female below 5yrs service scored significantly lower on Stress than Urban male above 5yrs service ( $M=120.08$ ,  $126.90$ ;  $t=7.77$ ;  $p < .05$ ).

Results (**Table-19**) portrayed mean significant difference on Stress that Rural female below 5yrs service scored significantly lower than Rural female below 5years service length on Stress than Rural male above 5yrs service ( $M=106.68$ ,  $114.45$ ;  $t=11.82$ ;  $p < .05$ ), Urban female below 5yrs service ( $M=106.68$ ,  $115.08$ ;  $t=-8.05$ ;  $p < .05$ ), Urban female above 5yrs service ( $M=106.68$ ,  $120.23$ ;  $t=12.45$ ;  $p < .05$ ), Urban male below 5yrs service ( $M=106.68$ ,  $124.98$ ;  $t=13.07$ ;  $p < .05$ ), and Urban male above 5yrs service ( $M=106.68$ ,  $126.90$ ;  $t=20.22$ ;  $p < .05$ ).

Rural female above 5years service length scored on Stress that Rural male above 5yrs service ( $M=113.83$ ,  $114.45$ ;  $t=9.90$ ;  $p < .05$ ), Urban female below 5yrs service ( $M=113.83$ ,  $115.08$ ;  $t=-10.52$ ;  $p < .05$ ), Urban female above 5yrs service ( $M=113.83$ ,  $120.23$ ;  $t=11.45$ ;  $p < .05$ ), Urban male below 5yrs service ( $M=113.83$ ,  $124.98$ ;  $t=11.15$ ;  $p < .05$ ), and Urban male above 5yrs service ( $M=113.83$ ,  $126.90$ ;  $t=18.30$ ;  $p < .05$ ).

**Table – 19:** Showing the Post hoc Mean Comparison between groups on Teachers Stress variables for the whole samples.

Variable	Groups	Comparison groups							
		Rural Female Above 5 yrs service	Rural Below Above 5 yrs service	Rural Male Above 5 yrs service	Rural Male Below 5 yrs service	Urban Female Above 5 yrs service	Urban Female Below Above 5 yrs service	Urban Male Above 5 yrs service	Urban Male Below 5 yrs service
T e a c h e r s S t r e s s	Rural Female Above 5 yrs service	1	1.93	6.68	11.82*	12.45*	13.37*	13.07*	20.22*
	Rural Female Below Above 5 yrs service		1	4.75	9.90*	10.52*	11.45*	11.15*	18.30*
	Rural Male Above 5 yrs service			1	5.15	5.77	6.70	6.40	13.55*
	Rural Male Below 5 yrs service				1	0.63	1.55	1.25	8.40*
	Urban Female Above 5 yrs service					1	0.92	0.63	7.77*
	Urban Female Below 5 yrs service						1	-0.30	6.85
	Urban Male Above 5 yrs service							1	7.15
	Urban Male below 5 yrs service								1

Results (Table-20) portrayed mean significant difference on Religiosity that Rural Female Above 5 yrs service length scored significantly higher than Rural Female Below Above 5 yrs service length ( $M=21.45, 20.98; t=-2.50; p < .05$ ), Rural Male Above 5 yrs service ( $M=21.45, 18.95; t=-4.95; p < .05$ ), Rural Male Below 5 yrs service ( $M=21.45, 18.55; t=-7.45; p < .05$ ), Urban Female Above 5 yrs service ( $M=21.45, 16.53; t=-9.47; p < .05$ ), Urban Below Above 5 yrs service length ( $M=21.45, 14.03; t=-9.87; p < .05$ ), Urban Male Above 5 yrs service ( $M=21.45, 36.70; t=-11.90; p < .05$ ), and Urban Male Below 5 yrs service ( $M=21.45, 9.08; t=-12.37; p < .05$ ).

**Table – 20:** Showing the Post hoc Mean Comparison between groups on Religiosity variables for the whole samples.

Variable	Groups	Comparison groups							
		Rural Female Above 5 yrs service	Rural Female Below Above 5 yrs service	Rural Male Above 5 yrs service	Rural Male Below 5 yrs service	Urban Female Above 5 yrs service	Urban Female Below Above 5 yrs service	Urban Male Above 5 yrs service	Urban Male Below 5 yrs service
Religiosity	Rural Female Above 5 yrs service	1	-2.50*	-4.95*	-7.45*	-9.47*	-9.87*	-11.90*	-12.37*
	Rural Female Below Above 5 yrs service		1	-2.45*	-4.95*	-6.97*	-7.37*	-9.40*	-9.87*
	Rural Male Above 5 yrs service			1	-2.50*	-4.52*	-4.92*	-6.95*	-7.42*
	Rural Male Below 5 yrs service				1	-2.02*	-2.42*	-4.45*	-4.92*
	Urban Female Above 5 yrs service					1	-0.40	-2.42*	-2.90*
	Urban Female Below 5 yrs service						1	-2.02*	-2.50*
	Urban Male Above 5 yrs service							1	-0.47
	Urban Male below 5 yrs service								1

Rural female above 5yrs service scored significantly higher on Religiosity than Rural female above 5yrs service (M=20.98, 18.95;  $t=-2.45$ ;  $p < .05$ ) ; Rural male below 5yrs service (M=20.98, 18.55;  $t=-4.95$ ;  $p < .05$ ), Rural male above 5yrs service (M=20.98; 16.53;  $t= 6.97$ ;  $p < .05$ ), Urban female above 5yrs service (M=20.98, 14.03;  $t=-7.37$ ;  $p < .05$ ), Urban male below 5yrs service (M=20.98, 11.58;  $t=-9.40$ ;  $p < .05$ ),and Urban male above 5yrs service (M=20.98, 9.08;  $t=-9.87$ ;  $p < .05$ ).

Rural male below 5yrs service scored significantly higher on Religiosity than Rural male above 5yrs service (M=18.95, 18.55;  $t=-2.50$ ;  $p < .05$ ), Urban female below 5yrs service (M=18.95, 16.53;  $t=-4.52$ ;  $p < .05$ ), Urban female above 5yrs service (M=18.95,

14.03;  $t=-4.92$ ;  $p < .05$ ), Urban male below 5yrs service ( $M=18.95$ , 36.70;  $t=-6.95$ ;  $p < .05$ ),and Urban male above 5yrs service ( $M=18.95$ , 9.08;  $t=-7.42$ ;  $p < .05$ ).

Rural male above 5yrs service scored significantly higher than Urban female below 5yrs service ( $M=18.55$ , 16.53;  $t=-2.02$ ;  $p < .05$ ), Urban female above 5yrs service ( $M=18.55$ , 14.03;  $t=-2.42$ ;  $p < .05$ ), Urban male below 5yrs service ( $M=18.55$ , 36.70;  $t=-4.45$ ;  $p < .05$ ),and Urban male above 5yrs service ( $M=18.55$ , 9.08;  $t=-4.92$ ;  $p < .05$ ).

Urban female below 5yrs service scored significantly lower than Urban male below 5yrs service ( $M=16.53$ , 36.70;  $t=-2.42$ ;  $p < .05$ ), and Urban male above 5yrs service ( $M=16.53$ , 9.08;  $t=-2.90$ ;  $p < .05$ ).

### **Prediction of Religiosity on Organizational commitment:**

Multiple Regression Analysis (stepwise) was calculated to highlight the prediction of religiosity on Organizational Commitment subscales, and the findings were presented under Table- 20.

Result under Table- 21 revealed the prediction of Religiosity on Ethical was 62% ( $R^2=.62$ ;  $F=535.41$ ;  $df=1/318$ ;  $p < .01$ ) and collinearity test showed Tolerance higher than .02 and lower than 10 which can be accepted as non-collinearity; if a tolerance of less than 0.20 or 0.10 and/or a VIF of 5 or 10 and above indicates a multicollinearity problem (O'Brien, 2007). Accordingly, Religiosity on Ethical and affectivity was 68% ( $R^2=.68$ ;  $F=54.40$ ;  $df=1/317$ ;  $p < .01$ ); Ethical, affectivity and continuous was 68% ( $R^2=.68$ ;  $F=54.40$ ;  $df=1/317$ ;  $p < .01$ ); Ethical, affectivity, continuous, normative & spiritual wellbeing was 69% ( $R^2=.69$ ;  $F=4.54$ ;  $df=1/314$ ;  $p < .05$ ). Sikorska-Simmons (2005) studied staff members in an assisted living organization, and found a positive relationship between religiosity and job satisfaction, and between religiosity and organizational commitment. Another study found that religious beliefs affected organizational commitment more than age or income (York, 1981). Religiosity also may affect how stress relates to attitudes. Jamal and Badawi (1993) found that religiosity moderated the relationship between job stressors and job motivation, job satisfaction, organizational commitment and turnover motivation (Jamal and Badawi, 1993); stressors were more likely to have a negative effect on job attitudes when employees had low levels of religiosity. Additionally, religious individuals scored higher on work centrality, indicating that work held a more central role in the lives of



religious individuals (Harpaz, 1998). This may lead to increased performance both on the part of the individual and organization.

**Table – 22:** Showing the Regression analysis for Religiosity prediction on variables for the whole samples.

Predictor	Model	R <sup>2</sup>	Change statistics			Durbin Watson	Standardized Coefficients			Colinearity	
			F Change	df	Sig. F Change		Beta	t	Sig.	Tolerance	VIF
Religiosity	EthicalL	.62	535.41	1/318	.00	1.69	0.79	23.14	0.00	1.00	1.00
	Ethical & affectivity	.68	54.41	1/317	.00		0.36	5.29	0.00	0.22	4.49
	Ethical, affectivity & continuous.	.68	6.85	1/316	.00		0.50	7.38	0.00	0.22	4.49
	Ethical, affectivity, continuous, normative & spiritual wellbeing	.69	4.548	1/314	.03		0.26	3.40	0.00	0.17	5.88
							0.42	5.88	0.00	0.19	5.26
							0.18	2.62	0.01	0.20	4.97
							0.20	2.53	0.01	0.16	6.42
							0.31	3.66	0.00	0.13	7.46
							0.15	2.05	0.04	0.19	5.25
							0.08	1.14	0.26	0.18	5.51
					0.14	2.13	0.03	0.22	4.54		

The findings can be explained with earlier findings that the intrinsically religious-oriented individuals were less satisfied with their jobs whereas the extrinsically religious people had higher job involvement (Knotts, 2003; Strumpfer, 1997) by integrating all aspects of human life and experience (Schneiders, 1986; Muldoon and King, 1995), understood as an indicator of an individual's quality of life in the spiritual dimension and as an indicator of an individual's spiritual health (Fehring, Miller & Shaw, 1997).

**Table – 23:** Showing the Regression analysis for Stress prediction on Work ethical, affection commitment and continuous commitment variables for the whole samples.

Predictor	Criterion (Model)	R <sup>2</sup>	Change statistics			Durbin Watson	Standardized Coefficients			Colinearity	
			F Change	df	Sig. F Change		Beta	t	Sig.	Tolerance	VIF
Stress	Work Ethical	.27	116.65	1/318	.00	1.85	-.52	-10.80	.00	1.00	1.00
	Work Ethical, affection commitment	.29	9.38	1/317	.00		-.25	-2.46	.01	0.22	4.49
	Work Ethical, affection commitment, and continuous commitment	.29	0.21	1/316	.64		-.31	-3.06	.00	0.22	4.49
							-.22	-1.93	.05	0.17	5.88
							-.29	-2.65	.01	0.19	5.26
							-.05	-.46	.65	0.20	4.97

Regression analyses (stepwise ) was used to reveal the prediction of Teacher's stress on dependent variables, only variables which showed significantly were included in the model, the three models are: (i) Model-1: Moral ethical; (ii) Model-2: Moral ethical and affection commitment; (iii) Model-III; Moral ethical, affection commitment and continuous commitment. Result under Table- 21 revealed the prediction of Stress (i) Model-1: Moral ethical was 27% ( $R^2=.27$ ;  $F=116.65$ ;  $df=1/318$ ;  $p<.01$ ); (ii) Model-II: Moral ethical and affection commitment was 29% ( $R^2=.29$ ;  $F=9.38$ ;  $df=1/317$ ;  $p<.01$ ); (iii) Model-III; Moral ethical, affection commitment and continuous commitment was 27% ( $R^2=.29$ ;  $F=.21$ ;  $df=1/316$ ;  $p<.NS$ ); the collinearity test showed Tolerance higher than .02 and lower than 10 which can be accepted as non-collinearity; if a tolerance of less than 0.20 or 0.10 and/or a VIF of 5 or 10 and above indicates a multicollinearity problem (O'Brien, 2007). The results revealed that the teachers stress predicted work ethics, affectional commitment but no significant prediction was found when the continuous commitment was included.

The results have consistency with findings of another researchers such as: a negative relationship between job stress and job satisfaction (Ahsan et al., 2009; Healy et al., 2000; Sveinsdo et al., 2006) and a positive relationship between organizational

commitment and job satisfaction (Garland et al., 2009; Lambert et al., 2009; Markovits et al., 2007); a significant relationship between job stress and affective commitment and normative commitment (Somers (2009) but no significant relationship between job stress and continuance commitment. Yaghoubi et al. (2008) also announced that there is not a significant relationship between organizational commitment and job stress. The contradictory finding suggested other factors and need to be checked such as having healthy and committed employees are important for any organization and educational organizations are not exceptions. That Stress has been found to make decision makers cut corners on quality control, cover up incidents at work, abuse/lie about sickness days, and deceive customers (Boyd, 1997), a negative effect of pressure on ethical decisions in legal and ethical conflict situations (Hinkeldey & Spokane, 1985), depleting peoples' capacity for self-regulation (DeWall et al., 2008). This effect, unlike the effect of stress on the fight or flight response, is unlikely to vary between the sexes.

**Summary of the Findings:** The findings of the present study can be summarized as follows;

- (1) The significant difference was observed in religiosity, occupational stress, organizational commitment, ethical decision-making, and spiritual wellbeing in relation to ecology, gender, and service length and firmed the first hypothesis that :

Results (Table-2, Table-5 and Figure-4) portrayed that the rural samples scores higher on E.D.M (M= 66.50; 57.30;  $t=-24.22$ ;  $p < .00$ ), Affective commitment (M= 35.10; 27.54 ;  $t=-21.30$ ;  $p < .00$ ), Continuous commitment (M= 37.50; 29.21;  $t=-19.55$ ;  $p < .00$ ), Normative commitment (M= 36.94; 29.25 ;  $t=-18.99$ ;  $p < .00$ ), Spiritual wellbeing (M= 44.99; 36.65 ;  $t=-20.01$ ;  $p < .00$ ) and Religiosity (M= 19.98; 12.80 ;  $t=-20.24$ ;  $p < .00$ ) than urban; but lower on Teacher stress (M= 112.12; 121.79 ;  $t=8.89$ ;  $p < .00$ ).

Results in Table- 3, Table- 5 and Figure-5 portrayed that the Female samples scores higher scores on E.D.M (M= 63.35; 59.45  $t= -8.47$ ;  $p < .00$ ), affective commitment (M=33.56; 29.08  $t= -9.11$ ;  $p < .00$ ), Continuous commitment (M=36.13; 30.58  $t=-10.15$ ;  $p < .00$ ), normative commitment (M=35.48; 30.71  $t= -9.03$ ;  $p < .00$ ), spiritual wellbeing (M= 42.96; 38.68  $t= -7.41$ ;  $p < .00$ ) and religiosity (M=18.24; 14.54;  $t= -$

7.49;  $p < .00$ ) than males samples whereas higher scores on stress ( $M= 113.95$ ;  $119.96$   $t=-5.14$ ;  $p < .00$ ).

- (2) Religiosity influence would be manifested on occupational stress, organizational commitment, ethical decision-making, and spiritual well-being among the groups of subjects in relation to ecology, gender, and service length which confirmed the second hypothesis of the study that :

Result under Table- 20 revealed the prediction of Religiosity on E.D.M was 62% ( $R^2=.62$ ;  $F=535.41$ ;  $df=1/318$ ;  $p<.01$ ) and collinearity test showed Tolerance higher than .02 and lower than 10 which can be accepted as non-collinearity; if a tolerance of less than 0.20 or 0.10 and/or a VIF of 5 or 10 and above indicates a multicollinearity problem (O'Brien, 2007). Accordingly, Religiosity on Ethical and affectivity was 68% ( $R^2=.68$ ;  $F=54.40$ ;  $df=1/317$ ;  $p<.01$ ); E.D.M, affectivity and continuous commitment was 68% ( $R^2=.68$ ;  $F=54.40$ ;  $df=1/317$ ;  $p<.01$ ); E.D.M, affectivity, continuous, normative & spiritual wellbeing was 69% ( $R^2=.69$ ;  $F=4.54$ ;  $df=1/314$ ;  $p<.05$ ).

Multiple Regression Analysis (stepwise) was calculated to highlight the prediction of religiosity on Organizational Commitment subscales, and the findings were presented under Table- 20.

Result under Table- 20 revealed the prediction of Religiosity on E.D.M was 62% ( $R^2=.62$ ;  $F=535.41$ ;  $df=1/318$ ;  $p<.01$ ) and collinearity test showed Tolerance higher than .02 and lower than 10 which can be accepted as non-collinearity; if a tolerance of less than 0.20 or 0.10 and/or a VIF of 5 or 10 and above indicates a multicollinearity problem (O'Brien, 2007). Accordingly, Religiosity on E.D.M and affectivity was 68% ( $R^2=.68$ ;  $F=54.40$ ;  $df=1/317$ ;  $p<.01$ ); E.D.M, affectivity and continuous was 68% ( $R^2=.68$ ;  $F=54.40$ ;  $df=1/317$ ;  $p<.01$ ); E.D.M affectivity, continuous, normative & spiritual wellbeing was 69% ( $R^2=.69$ ;  $F=4.54$ ;  $df=1/314$ ;  $p<.05$ ).

- (3) Occupational stress influence would be manifested in organizational commitment, ethical decision-making, and spiritual wellbeing in relation to ecology, gender, and service length which confirmed the third hypothesis that:

Regression analyses (stepwise )was used to reveal the prediction of Teacher's stress on dependent variables, only variables which showed significantly were included in the model, the three models are: (i) Model-1: Moral ethical; (ii) Model-2: Moral ethical and affection commitment; (iii) Model-III; Moral ethical, affection commitment and continuous commitment. Result under Table- 21 revealed the prediction of Stress (i) Model-1: Moral ethical was 27% ( $R^2=.27$ ;  $F=116.65$ ;  $df=1/318$ ;  $p<.01$ ); (ii) Model-II: Moral ethical and affection commitment was 29% ( $R^2=.29$ ;  $F=9.38$ ;  $df=1/317$ ;  $p<.01$ ); (iii) Model-III; E.D.M, affection commitment and continuous commitment was 27% ( $R^2=.29$ ;  $F=.21$ ;  $df=1/316$ ;  $p<.NS$ ) and collinearity test showed Tolerance higher than .02 and lower than 10 which can be accepted as non-collinearity; if a tolerance of less than 0.20 or 0.10 and/or a VIF of 5 or 10 and above indicates a multicollinearity problem (O'Brien, 2007). Accordingly, Religiosity on E.D.M and affective commitment was 29% ( $R^2=.29$ ;  $F=9.38$ ;  $df=1/317$ ;  $p<.01$ ).

- (4) The expectation with regards to the interaction effects of 'ecology', 'gender', and 'service length' differences are exploratory in nature but are expected in conformity to the independent effects of the main variables on measures of the dependent variables that confirmed the third hypothesis that:

Results (Table -7) indicated that the Ecology had significant independent effects on Ethical ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ), affective commitment ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ), Continuous commitment ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ), normative commitment ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ), spiritual well-being ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ) and religiosity ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ) than males samples whereas higher on stress ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ).

Results (Table -8) indicated that the gender had significant independent effects on Ethical ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ), affective commitment ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ), Continuous commitment ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ), normative commitment ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ), spiritual wellbeing ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ) and religiosity ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ) and stress ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ).

Results (Table -9) indicated that the 'Service Length' had significant independent effects on Ethical ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ), affective commitment ( $F$  ratio=586.78;  $df=1$ ;

$\eta=.65$ ), Continuous commitment (F ratio=586.78;  $df=1$ ;  $\eta=.65$ ), normative commitment (F ratio=586.78;  $df=1$ ;  $\eta=.65$ ), spiritual wellbeing (F ratio=586.78;  $df=1$ ;  $\eta=.65$ ) and religiosity (F ratio=586.78;  $df=1$ ;  $\eta=.65$ ) and stress (F ratio=586.78;  $df=1$ ;  $\eta=.65$ ).

Results (Table -10) designated that the significant interaction effect of ' Ecology x Gender' on Ethical (F ratio=33.02;  $df=3$ ;  $p < .01$ ;  $\eta=.24$ ), affective commitment (F ratio=45.90;  $df=3$ ;  $p < .01$ ;  $\eta=.30$ ), Continuous commitment (F ratio=46.40;  $df=3$ ;  $p < .01$ ;  $\eta=.31$ ), normative commitment (F ratio=39.20;  $df=3$ ;  $p < .01$ ;  $\eta=.27$ ), spiritual wellbeing (F ratio=31.96;  $df=3$ ;  $p < .01$ ;  $\eta=.23$ ) and religiosity (F ratio=22.11.03;  $df=3$ ;  $p < .01$ ;  $\eta=.17$ ) and stress (F ratio=14.25;  $df=3$ ;  $p < .01$ ;  $\eta=.12$ ).

The summary of the present study, limitation, and suggestion for future research, and the significance of the study was given in the next chapter: **CHAPTER – VI: SUMMARY AND CONCLUSION.**

The religion of one kind or another existed, and continues to exist, in all societies and it has profound effects on the lives of those who practice it. Religion involves a connection in a community with shared beliefs and rituals. There is no scholarly consensus over what precisely constitutes a religion (Morreall & Sonn, 2013). The definition of religion by Cicero is *cultus deorum*, "the proper performance of rites in veneration of the gods." (Cicero, 1933). It seems religion derives from Latin words 're and ligare' means 'reconnect', as 're' denotes 'again' and 'ligare' denotes 'connect', which was made prominent by St. Augustine (Thomas, 2004). The etymological Latin root 'religion' was understood as an individual virtue of worship, never as doctrine, practice, or actual source of knowledge (Harrison, 2015). The concept of religion was first used in the 1500s to distinguish the domain of the church and the domain of civil authorities (Morreall & Sonn, 2013). Edward Burnett Tylor defined religion in 1871 as "the belief in spiritual beings" (Morreall & Sonn, 2013). The sociologist Émile Durkheim defined religion as a "unified system of beliefs and practices relative to sacred things" (Durkheim, 1915). Frederick Ferré defines religion as "one's way of valuing most comprehensively and intensively" (Frederick, 1967). Theologian, Paul Tillich, defines as "Religion is the substance, the ground, and the depth of man's spiritual life." (Tillich, 1959).

The present study entitled, "Religiosity Correlates with Occupational Stress, Organizational Commitment, Ethical Decision Making and Spiritual Wellbeing: A Study of High School Teachers in Mizoram" aimed to study the level of religiosity correlation to Occupational Stress, Organizational Commitment, Ethical Decision Making and Spiritual Wellbeing between different groups; and also independent effect and interdependent effects of 'ecology', 'gender', and 'service length' on the sub-scale/sub-factor of Standardized Psychological Scales of Religiosity, Occupational Stress, Organizational Commitment, Ethical Decision making and Spiritual Wellbeing among the targeted organization of High School teachers in Mizoram.

It was hypothesized that significant difference would be observed in religiosity, occupational stress, organizational commitment, ethical decision-making, and spiritual wellbeing in relation to ecology, gender, and service length; that religiosity influence would be manifested in occupational stress, organizational commitment, ethical decision-making, and spiritual well-being among the groups of subjects in relation to ecology, gender, and service length; occupational stress would manifest on organizational commitment, ethical decision-making, and spiritual wellbeing in relation to ecology, gender, and service length; and expect significant interaction effects of 'ecology',

'gender', and 'service length' differences in confirming the independent effects of the main variables on measures of the dependent variables.

To meet the objectives and hypotheses set forth, 300 samples of Mizo High School Teachers were selected following the factorial designs 2 ecology (rural and urban) x 2 gender (female and male) x 2 service length (below 5 years and above five years); selection of samples was done by following multi-stage random sampling procedures as High school Mizo teachers have been selected knowing that it is one of the largest working population in an organized section in Mizoram. As such, sample identification was done in multistage, identification of Districts from the eight District in Mizoram was done, selection of High School from the selected District was done, and identification of the sample was done in accordance with the objectives of the study. Accordingly, 300 samples were selected from the lists of the Department of School Education of the Government of Mizoram; only permanent/ regular teachers of High School run by the Government of Mizoram; and the age range was between 20 to 58 years of age were entertained for inclusion in the present study. The background information of the participants such as age, birth order, educational qualifications, employment status, duration of service, date of regularization, and permanent address was recorded to obtain a truly representative sample and to control the confounding variables in the study.

The present study employed the Religiosity Schedule (Koenig et al., 1988), Ellison's Spiritual Well-Being Scale (SWBS; Ellison, 1983; Ellison and Smith, 1991), Teacher Stress Inventory (TSI): The Teacher Stress Inventory (revised by Schutz & Long, 1988), Organizational Commitment Scale (Allen and Meyer's (1990), and Work Ethics scale (Lim, Woehr, You & Gorman, 2007) were employed for psychological evaluation, administer with due care of the instructions given in the manuals were administered under individual and group conditions. Firstly, psychometric adequacy or the appropriateness of the selected standardized psychological tests was done for the present population as they were constructed for other culture(s), which were completely different on social norms, traditional practices, and expectations and so on; for the methodological confinement of the study. Secondly, descriptive statistics (Mean, SD, Skewness, Kurtosis, etc) and graphical methods were employed to describe the nature of the dependent measures along the 'ecology', 'gender' and 'service length' variables. Thirdly, univariate, bivariate, and multi-variate assumptions underlying the relationships of the variables under study incorporated for further analysis. Finally, univariate, bivariate, and multi-variate statistic



were employed to test the hypotheses set forth to understand the interaction effects of 'ecology', 'gender', and 'service length' differences and their conformity to the independent effects of the main variables on measures of the dependent variables.

### **Sample characteristics:**

The samples were Mizo High school teacher who was working in different selected from the different High schools which were run by the government of Mizoram; equal representation of ecology, gender and service length were controlled but different levels age groups and education were included as presented under:

The samples of the present study was comprised of four age groups such as 21% were 23-30 year of age, 33% were 31-40 years of age, 31% were 41 -50 years, and 15% were 51 – 58 years of age; and the different levels of educational qualification was categorized into three levels; Graduate (B.A), Post Graduate (M. A), and above post Graduate ( M Phil/ Ph. D degree holder).

The educational level of the samples was- 69% were B. A degree holder, 26% were M.A degree holder and 5% are above M.A degree holder and also an additional degree holder. According to the eligibility criteria of the Government of Mizoram for High school is B.A degree holder from any University, as such most of them were B. A degree holders. Only fewpercent of the sample were obtaining higher degree than the minimum criteria of a High school teacher.

### **Psychometric Adequacy of Psychological Scales:**

Before applying psychological scale, it was felt necessary to check the appropriateness to the targeted population knowing cultural difference and changing with behaviour, the selected scales were constructed for other culture and might not be valid unless through checks was done (Witkin & Berry, 1975), by using the Levene's test of homogeneity, Robust tests of equality of Means (Brown–Forsythe test), and Reliability measures (Cronbach Alpha and Split-Half). The Brown–Forsythe test statistic is the F statistic resulting from an ordinary one-way analysis of variance on the absolute deviations from the median while the Levene's test uses the mean instead of the median (Levene, 1960). The psychometric adequacy of the psychological tools used was done to confirm the trustworthiness of the selected scales for the target population as presented in Table-1. The

Reliability test of Cronbach Alpha and Split-Half Reliability shows reliability scores all falling above .52 showing the reliability and the validity proved the trustworthiness of the selected psychological scale for the targeted population under study and appropriateness for further analysis.

Results in Table-1 showed that the Cronbach's alpha ( $\alpha$ ) and Split-half reliability ( $r^{11}$ ) which is a measure of internal consistency, that is, how closely related a set of items are as a group for selected psychological tests, that suggesting the items of the test scales have relatively high internal consistency from .52 to .83 trustworthiness for psychological evaluation of the subjects. The preliminary psychometric analyses over the level of analyses for each of the specific items and subscales are determined to ensure its applicability and for further analyses; and the results provided the appropriateness of the scales/subscales.

### **Descriptive Statistics:**

The Preliminary checked of the raw data highlighted the Mean, SD, Skewness and Kurtosis revealed the normality of the Data, as well as Skewness and Kurtosis as indices of normality of the scores on measures as skewness statistics, fall between 1.0 to 2.0 (Miles & Shevlin, 2001) which were presented in Tables- 2, 3, and 4.

Results (Table-2, Table- 6 and Figure-4) portrayed that the rural samples scores higher on Work Ethical (M= 66.50; 57.30;  $t=-24.22$ ;  $p < .00$ ), Affective commitment (M= 35.10; 27.54 ;  $t=-21.30$ ;  $p < .00$ ), Continuous commitment (M= 37.50; 29.21;  $t=-19.55$ ;  $p < .00$ ), Normative commitment (M= 36.94; 29.25 ;  $t=-18.99$ ;  $p < .00$ ), Spiritual well-being (M= 44.99; 36.65 ;  $t=-20.01$ ;  $p < .00$ ) and Religiosity (M= 19.98; 12.80 ;  $t=-20.24$ ;  $p < .00$ ) than urban; but lower on Teacher stress (M= 112.12; 121.79 ;  $t=8.89$ ;  $p < .00$ ). Urban samples may have experienced higher stress than rural samples due to poor working conditions, under staff, and insufficiency of infrastructure. The finding can be explained as student poor preparation, indiscipline, poor working conditions, time pressures, low job status, conflicts with colleagues (Cosgrove, 2000), role overload, poor learner behaviour, lack of resources, class size, diversity in individuals with whom they have to work, and lack of motivation of co-workers (Smylie, 1999). Coates and Thorsen (1976) indicated time demands, clerical duties, and difficulties with students, student motivation, large class size, financial constraints, and lack of educational supplies as sources of teachers stress.

Additionally, urban school teachers reported greater sources of stress due to poor working conditions, inadequate salary, poor promotion, and lack of recognition for teaching, and poor staff relations (Abel & Swell, 1999). Nikkhah, Zhairi, Sadeghiand Fani (2015) found a significant difference in belief and ritual dimensions of religiosity between rural residents and urban residents. The existence of employment opportunities can affect organizational commitment (Curry et. al., 1996). Where there is a lack of other employment opportunities, there is a tendency of the high level of organizational commitment (Vandenberghe, 1996). As a result, membership in the organization is based on continuance commitment, where employees are continuously calculating the risks of remaining and leaving (Meyer & Allen, 1997). The religiosity level of rural residents ( $M=4.27$ ) was found to be higher than urban residents ( $M=4.13$ ) (Nikkhah et al., 2015), and more orthodox in their belief (Glenn & Hill, 1977).

Results in Table- 3, Table- 6 and Figure-5 portrayed that the Female samples scores higher scores on Work Ethical ( $M=63.35$ ;  $59.45$   $t=-8.47$ ;  $p < .00$ ), affective commitment ( $M=33.56$ ;  $29.08$   $t=-9.11$ ;  $p < .00$ ), Continuous commitment ( $M=36.13$ ;  $30.58$   $t=-10.15$ ;  $p < .00$ ), normative commitment ( $M=35.48$ ;  $30.71$   $t=-9.03$ ;  $p < .00$ ), spiritual wellbeing ( $M=42.96$ ;  $38.68$   $t=-7.41$ ;  $p < .00$ ) and religiosity ( $M=18.24$ ;  $14.54$ ;  $t=-7.49$ ;  $p < .00$ ) than males samples whereas higher scores on stress ( $M=113.95$ ;  $119.96$   $t=-5.14$ ;  $p < .00$ ). The finding has consistency with the earlier studies that females are more religious than males are more likely to express a greater interest in religion (Yinger 1970; Sasaki 1979; Lenski 1953), have a stronger personal religious commitment (Argyle and Beit-Hallahmi 1975; Bensen, Donohue, and Erickson 1989), and attend church more frequently (Batson, Schoenrade, and Ventis 1993; Cornwall 1989; Moberg 1962).

The 1990 General Social Survey also confirmed that women are more likely than men to pray and read the Bible regularly (Davis and Smith 1991) which may the effect of socialization as females are taught to be more submissive, passive, obedient, and nurturing than are males, and that these traits are associated with higher levels of religiosity (Mol 1985; Suziedelis and Potvin 1981). Some researchers suggested that lower participation in the labor force and greater responsibility for the upbringing of children lead women toward greater involvement in religion with more time for church-related activities and also a greater need for a source of personal identity and commitment (Luckmann 1967; Martin 1967), their structural location in society (Iannaccone (1990). Chaplain (1995) found significant differences between male and female teachers and experienced and inexperienced teachers. Men reported higher stress compared to women on pupil

behaviour and attitude. About two third of teachers were not satisfied with their job. Among all factors studied, teachers were least satisfied with facilities available at schools.

Results (Table- 5, Table-6, Figure-6, and Figure-7) portrayed that samples whose service duration below 5 years scores lower scores on Moral-Ethical ( $M= 60.63; 63.17; t= -4.06; p < .00$ ), affective commitment ( $M=29.79; 32.85; t= -5.83; p < .00$ ), Continuous commitment ( $M=32.04; 34.68; t= -4.31; p < .00$ ), normative commitment ( $M=31.75; 34.44; t= -7.49; p < .00$ ), spiritual well-being ( $M=39.19; 42.45; t= -5.45; p < .00$ ) and religiosity ( $M=15.66; 17.13; t= 3.16; p < .00$ ) than males samples whereas higher on stress ( $M=118.85; 115.06; t= -2.77; p < .00$ ). The finding got support from the earlier study that less experienced teachers and those with less social support have higher burnout (Kim-wan (1991) as the length of service has a negative and positive relationship with stress. Other studies also revealed that individual with lesser experience experienced more stress as compared to the individual with more service years (Yasir & Mishra, 2012) as age and service length related to the level of stress and burnout than younger and shorter service length among physicians (Stanetić & Tesanović, 2013). Though the organizational commitment can also be affected by the employee's personal characteristics such as age, years of service and gender (Meyer & Allen, 1997). Baron and Greenberg (1990) state that "older employees, those with tenure or seniority, and those who are satisfied with their own levels of work performance tend to report higher levels of organizational commitment than others."

#### **The relationship between dependent variables:**

To elucidate any significant relationship between dependent variables, bivariate correlation (Pearson correlation) was calculated, and the results were presented under Table-7.

Results (Table-6) elucidated the significant relation between the dependent variables for the whole samples that Moral Ethical had positive significant relationship with Affective Commitment ( $r = .69, p < .01$ ), Continuous Commitment ( $r = .68; p < .05$ ), Normative Commitment ( $r = .66, p < .01$ ), spiritual wellbeing ( $r = .65, p < .01$ ) and religiosity ( $r = .60, p < .01$ ) but negative significant relation with stress ( $r = -.52, p < .01$ ). Affective Commitment had positive significant relationship with Continuous Commitment ( $r = .66; p < .05$ ), Normative commitment ( $r = .69, p < .01$ ), spiritual wellbeing ( $r = .67, p < .01$ ) and religiosity ( $r = .61, p < .01$ ) but negative significant

relation with stress ( $r = -.53, p < .01$ ). Continuous commitment showed positive significant relation with Normative commitment ( $r = .64, p < .01$ ), spiritual wellbeing ( $r = .61, p < .01$ ) and religiosity ( $r = .57, p < .01$ ) but negative significant relation with stress ( $r = -.39, p < .01$ ). Normative commitment had positive significant relation with spiritual wellbeing ( $r = .63, p < .01$ ) and religiosity ( $r = .57, p < .01$ ) but negative significant relation with stress ( $r = -.38, p < .01$ ). Spiritual wellbeing showed positive relation with religiosity ( $r = .77, p < .01$ ) but negative significant relation with stress ( $r = -.38, p < .01$ ). Religiosity showed negative significant relation with stress ( $r$

Earlier research findings had uniformity with the present findings that female teachers in Australia were having higher work-related stress than their male counterparts (Guthrie, 2006) and more religious than men on the intrinsic dimension of religiosity (Donahue, 1985) may be as coping strategy of their stress. Some researchers also mentioned that positive religious coping strategies are associated with low rates of depression, self-esteem, life satisfaction and quality of life, and negative religious coping strategies are associated with high rates of depression and anxiety (Harrison, Koenig, Hays, Eme-Akwari & Pargament, 2001; Ano & Vasconcelles, 2005). Studies reveal that religious beliefs, practices and affiliations assist in alleviating the physical manifestations of stress (Koenig et al., 2001; Levin et al., 1996) and ameliorating mental health and psychological well-being (Ellison et al., 2001; Koenig, 1995; Yi et al., 2006). Furthermore, religious individuals reported greater happiness and satisfaction with life (Myers and Diener, 1995), and fewer depressive symptoms (Smith et al., 2003; Yi et al., 2006) than do non-religious individuals. The religious practices and behaviours such as church attendance or prayer but also the belief systems by which religion may impact health (Ellison et al., 2001), due to the belief that it is morally correct rather than personally beneficial (Best (1994) and have benefits when it comes to managing stress (Park et al., 1990; Pollard and Bates, 2004).

#### **Prediction of independent on Dependent variables:**

Analysis of variance showed the significant independent effect of main variables such as 'ecology', 'gender' and 'duration of service length' on dependent variables, and also looking the significant interaction effect of 'ecology x gender x duration of service length' on dependent variables for the whole samples.

### ***Effect of Ecology on dependent variables***

Results (Table -8) indicated that the Ecology had significant independent effects on Ethical (F ratio=586.78; df=1;  $\eta=.65$ ), affective commitment (F ratio=586.78; df=1;  $\eta=.65$ ), Continuous commitment (F ratio=586.78; df=1;  $\eta=.65$ ), normative commitment (F ratio=586.78; df=1;  $\eta=.65$ ), spiritual well-being (F ratio=586.78; df=1;  $\eta=.65$ ) and religiosity (F ratio=586.78; df=1;  $\eta=.65$ ) than males samples whereas higher on stress (F ratio=586.78; df=1;  $\eta=.65$ ). In the line with the present findings, earlier findings also mentioned that a significant difference in belief and ritual dimensions of religiosity between rural residents and urban residents (Nikkhah et al., 2015) as rural residents were higher than urban residents in the levels of belief and ritual dimensions; more use of religious beliefs and behaviours to facilitate problem-solving, to prevent or diminish negative emotional consequences of stressful life situations (Pargament,1997); found a 'high' or 'extremely high' levels of occupational stress for 34 percent of the sample among primary and secondary teachers in urban and rural areas (Manthei & Solman, 1988); higher organizational commitment among male and female teachers of rural and urban areas (Naik, Dutta & Mahato (2016) as urban teachers are committed than their rural teachers (Naik, Dutta & Pal, 2017) with higher stress among urban school teachers experienced significantly more stress than rural school teachers in regarding poor working conditions and staff support.

### **Effect of Gender on dependent variables :**

Results (Table -9) indicated that the gender had significant independent effects on Ethical (F ratio=586.78; df=1;  $\eta=.65$ ), affective commitment (F ratio=586.78; df=1;  $\eta=.65$ ), Continuous commitment (F ratio=586.78; df=1;  $\eta=.65$ ), normative commitment (F ratio=586.78; df=1;  $\eta=.65$ ), spiritual well-being (F ratio=586.78; df=1;  $\eta=.65$ ) and religiosity (F ratio=586.78; df=1;  $\eta=.65$ ) and stress (F ratio=586.78; df=1;  $\eta=.65$ ). The findings may be explained with earlier findings that women are more devout than men by several standard measures of religious commitment (the Pew Research Center survey, 2015,); possibly stemming from higher levels of testosterone in men or other physical and genetic differences between the sexes (Miller, 2002); due to differential socialization where females are taught to be more submissive, passive, obedient, and nurturing than are males, and that these traits are associated with higher levels of religiosity (Mol 1985; Suziedelis and Potvin 1981).

The contention is that lower participation in the labour force leaves women with more time for church-related activities and also a greater need for a source of personal identity and commitment (Luckmann 1967; Martin 1967). Moreover, some suggest that women's prominent role in raising children increases their religiosity because it correlates with concern for a family's well-being (Glock, Ringer, and Babbie 1967). Sociologist de Vaus and McAllister (1987) found that full-time female workers are less religious than women who do not work and also display a religious orientation similar to men. The "sociopsychological benefits" of working outside the home, otherwise gotten from religion, makes religion less important for some people. Mowday et al. (1982) cite several studies in support of the claim that "women as a group were found to be more committed than men". Among these are Grusky's (1966) study of managers in a large public utility, which found that women displayed higher levels of commitment than men. Hrebiniak and Alutto (1972) mentioned that women less likely to leave their employers, and more committed to the organization (Angle & Perry (1981).

***Effect of 'Service length' on dependent variables.***

Results (Table -10) indicated that the 'Service Length' had significant independent effects on Ethical (F ratio=586.78; df=1;  $\eta$ =.65), affective commitment (F ratio=586.78; df=1;  $\eta$ =.65), Continuous commitment (F ratio=586.78; df=1;  $\eta$ =.65), normative commitment (F ratio=586.78; df=1;  $\eta$ =.65), spiritual well-being (F ratio=586.78; df=1;  $\eta$ =.65) and religiosity (F ratio=586.78; df=1;  $\eta$ =.65) and stress (F ratio=586.78; df=1;  $\eta$ =.65). According to Kim-wan (1991) less experienced teachers and those with less social support have higher burnout. Further, the organizational commitment can also be affected by the employee's personal characteristics such as age, years of service and gender (Meyer & Allen, 1997), and are due to different work characteristics and experiences that are linked to gender (Mathieu & Zajac, 1990). Teachers' stress, years of experience, gender, father's occupation, and dissatisfaction with the organization were associated with commitment (Hrebiniak & Alutto (1972). Several studies mentioned that women displayed higher levels of commitment to the organization than men (Grusky's, 1966), and less likely to leave their employers, and more committed to the organization (Angle & Perry (1981).

### **Interaction effect of ‘Ecology x Gender’ on dependent variables.**

Results (Table -11) designated that the significant interaction effect of ‘ Ecology x Gender’ on Ethical (F ratio=33.02; df=3;  $p < .01$ ;  $\eta=.24$ ), affective commitment (F ratio=45.90; df=3;  $p < .01$ ;  $\eta=.30$ ), Continuous commitment (F ratio=46.40; df=3;  $p < .01$ ;  $\eta=.31$ ), normative commitment (F ratio=39.20; df=3;  $p < .01$ ;  $\eta=.27$ ), spiritual well-being (F ratio=31.96; df=3;  $p < .01$ ;  $\eta=.23$ ) and religiosity (F ratio=22.11.03; df=3;  $p < .01$ ;  $\eta=.17$ ) and stress (F ratio=14.25; df=3;  $p < .01$ ;  $\eta=.12$ ). The finding in conformity with earlier findings that there are differences in some context in organizational commitment among male and female teachers of rural and urban areas (Naik, Dutta & Mahato (2016), and urban teachers are committed than their rural teachers (Naik, Dutta & Pal, 2017). Abel and Sewell (1999) also found that urban school teachers experienced significantly more stress than rural school teachers in regarding poor working conditions and staff support as the core attributes of work tasks are important for creating the internal psychological states of experienced meaningfulness, responsibility, and efficacy that motivate a person toward high job performance and commitment (Hackman & Lawler, 1971; Hackman & Oldham, 1980).

### **The interaction effect of ‘Ecology x Service Length’ on dependent variables.**

Results (Table -12) designated that the significant interaction effect of ‘ Ecology x service Length’ on Ethical (F ratio= 15.62; df=3;  $p < .01$ ;  $\eta=.05$ ), affective commitment (F ratio=33.93; df=3;  $p < .01$ ;  $\eta=.10$ ), Continuous commitment (F ratio=18.11; df=3;  $p < .01$ ;  $\eta=.05$ ), normative commitment (F ratio=22.16; df=3;  $p < .01$ ;  $\eta=.07$ ), spiritual wellbeing (F ratio=29.67; df=3;  $p < .01$ ;  $\eta=.09$ ) and religiosity (F ratio=7.67; df=2;  $p < .01$ ;  $\eta=.17$ ) and stress (F ratio=10.00; df=3;  $p < .01$ ;  $\eta=.03$ ). The findings got support of evidences that urban school teachers experienced significantly more stress than rural school teachers in regarding poor working conditions and staff support (Abel & Sewell, 1999), also less experienced teachers and those with less social support have higher burnout (Kim-wan, 1991).

### **The interaction effect of ‘ecology x Gender x Service Length’ on dependent variables.**

Results (Table -13) illustrated that the significant interaction effect of ‘of ‘ecology x Gender x Service Length’ on Ethical (F ratio= 365.29; df=3;  $p < .01$ ;  $\eta=.89$ ), affective commitment (F ratio=370.10; df=3;  $p < .01$ ;  $\eta=.89$ ), Continuous commitment (F ratio=295.43; df=3;  $p < .01$ ;  $\eta=.87$ ), normative commitment (F ratio=183.02; df=3;  $p < .01$ ;  $\eta=.81$ ),



spiritual wellbeing (F ratio=173.18; df=3;  $p < .01$ ;  $\eta=.80$ ) and religiosity (F ratio=21.99; df=2;  $p < .01$ ;  $\eta=.33$ ) and stress (F ratio=10.00; df=3;  $p < .01$ ;  $\eta=.03$ ).

Research evidence supported the findings that organizational commitment difference between male and female teachers of rural and urban areas (Naik, Dutta & Mahato (2016), and less experienced teachers to struggling more in their decision-making behaviours regarding management of student's ill-behaviours in schools.

#### **Post hoc Mean Comparision (comparison of eight different groups):**

The ANOVA showed a significant F value that indicates differences in the means but does not tell you where those differences are detected. Post hoc Means comparison (Scheffe) was computed to isolate where the differences are located between the groups; to provide specific information on which means are significantly different from each other. The Post Hoc Means Comparision of the present study was presented in Table- 14.

#### ***Groups comparison on Work Ethics variables:***

Results (Table-14) portrayed mean significant different on Ethical Commitment that rural female below 5yrs service scored significantly higher than Rural female above 5yrs service (M=71.08, 66.75;  $t=-4.42$ ;  $p < .01$ ), Rural male below 5yrs service (M=71.08, 65.13;  $t=-6.85$ ;  $p < .01$ ), Rural male above 5yrs service (M=71.08, 63.05;  $t=-8.90$ ;  $p < .01$ ), Urban female below 5yrs service (M=71.08, 61.00;  $t=-12.60$ ;  $p < .01$ ), Urban female above 5yrs service (M=71.08, 58.58;  $t=-12.60$ ;  $p < .01$ ), Urban male below 5yrs service (M=71.08, 55.48;  $t=-16.92$ ;  $p < .01$ ),and Urban male above 5yrs service (M=71.08, 54.15;  $t=-16.92$ ;  $p < .01$ ).

Rural female above 5yrs service length scored significant different on Ethical Commitment than Rural male below 5yrs service (M=66.75, 65.13;  $t=-6.85$ ;  $p < .01$ ), Rural male above 5yrs service (M=66.75, 63.05;  $t=-8.90$ ;  $p < .01$ ), Urban female below 5yrs service (M=66.75, 61.00;  $t=-12.60$ ;  $p < .01$ ), Urban female above 5yrs service (M=66.75, 58.58;  $t=-12.60$ ;  $p < .01$ ), Urban male below 5yrs service (M=66.75, 55.48;  $t=-16.92$ ;  $p < .01$ ),and Urban male above 5yrs service (M=66.75, 54.15;  $t=-16.92$ ;  $p < .01$ ).

Rural Male below 5yrs service showed significant higher mean scores on ethical commitment than Rural male above 5yrs service (M=65.13, 63.05;  $t=-8.90$ ;  $p < .01$ ), Urban female below 5yrs service (M=65.13, 61.00;  $t=-12.60$ ;  $p < .01$ ), Urban female

above 5yrs service ( $M=65.13, 58.58; t=-12.60; p < .01$ ), Urban male below 5yrs service ( $M=65.13, 55.48; t=-16.92; p < .01$ ), and Urban male above 5yrs service ( $M=65.13, 54.15; t=-16.92; p < .01$ ).

Rural male above 5yrs service designated significant higher means scores on Ethical Commitment than Urban female below 5yrs service ( $M=63.05, 61.00; t=-12.60; p < .01$ ), Urban female above 5yrs service ( $M=63.05, 58.58; t=-12.60; p < .01$ ), Urban male below 5yrs service ( $M=63.05, 55.48; t=-16.92; p < .01$ ), and Urban male above 5yrs service ( $M=63.05, 54.15; t=-16.92; p < .01$ ).

Urban female below 5yrs service length had significant higher means scores than Urban female above 5yrs service ( $M=61.00, 58.58; t=-12.60; p < .01$ ), Urban male below 5yrs service ( $M=61.00, 55.48; t=-16.92; p < .01$ ), and Urban male above 5yrs service ( $M=61.00, 54.15; t=-16.92; p < .01$ ).

Urban female above 5yrs service illustrated significant higher mean score than Urban male below 5yrs service ( $M=58.58, 55.48; t=-16.92; p < .01$ ), and Urban male above 5yrs service ( $M=58.58, 54.15; t=-16.92; p < .01$ ).

Urban male below 5yrs service elucidated significant higher scores on Ethical Commitment Urban male above 5yrs service ( $M=55.48, 54.15; t=-16.92; p < .01$ ).

*Groups comparision on Affective Commitment variables:*

Results (Table-15) portrayed mean significant different on Affective Commitment that rural female below 5yrs service scored significantly higher than Rural female above 5yrs service ( $M=38.78, 35.63; t=-3.25; p < .05$ ), Rural male below 5yrs service ( $M=38.78, 34.50; t=-7.82; p < .05$ ), Rural male above 5yrs service ( $M=38.78, 31.50; t=-7.97; p < .05$ ), Urban female below 5yrs service ( $M=38.78, 31.35; t=-10.97; p < .05$ ), Urban female above 5yrs service ( $M=38.78, 26.78; t=-10.97; p < .05$ ), Urban male below 5yrs service ( $M=38.78, 26.78; t=-12.10; p < .05$ ), and Urban male above 5yrs service ( $M=38.78, 23.53; t=-15.25; p < .05$ ).

Rural female above 5yrs service scored significantly scored higher on affective commitment than Rural male below 5yrs service ( $M=35.63, 34.50; t=-1.72; p < .05$ ), Rural male above 5yrs service ( $M=35.63, 31.50; t=-4.57; p < .05$ ), Urban female below 5yrs service ( $M=35.63, 31.35; t=-4.72; p < .05$ ), Urban female above 5yrs service

( $M=35.63, 26.78; t=-7.72; p < .05$ ), Urban male below 5yrs service ( $M=35.63, 26.78; t=-8.85; p < .05$ ), and Urban male above 5yrs service ( $M=35.63, 23.53; t=-12.00; p < .05$ ).

Rural male below 5yrs service scored significantly higher on affective commitment than Rural male above 5yrs service ( $M=34.50, 31.50; t=-2.85; p < .05$ ), Urban female below 5yrs service ( $M=34.50, 31.35; t=-3.00; p < .05$ ), Urban female above 5yrs service ( $M=34.50, 26.78; t=-6.00; p < .05$ ), Urban male below 5yrs service ( $M=34.50, 26.78; t=-7.12; p < .05$ ), and Urban male above 5yrs service ( $M=34.50, 23.53; t=-10.27; p < .05$ ).

Rural male above 5yrs service scored significantly scored higher on affective commitment than Urban female above 5yrs service ( $M=31.50, 26.78; t=3.15; p < .05$ ), Urban male below 5yrs service ( $M=31.50, 26.78; t=-4.27; p < .05$ ), and Urban male above 5yrs service ( $M=31.50, 23.53; t=-7.42; p < .05$ ).

Urban female below 5yrs service scored significantly higher on affective commitment than Urban female above 5yrs service ( $M=31.35, 26.78; t=-4.00; p < .05$ ), Urban male below 5yrs service ( $M=31.35, 26.78; t=-4.12; p < .05$ ), and Urban male above 5yrs service ( $M=31.35, 23.53; t=-7.27; p < .05$ ).

Urban female above 5yrs service scored significantly higher on affective commitment than Urban male above 5yrs service ( $M=28.50, 23.53; t=-4.27; p < .05$ ).

Urban male below 5yrs service significantly scored higher on affective commitment than Urban male above 5yrs service ( $M=26.78, 23.53; t=-3.15; p < .05$ ).

***Groups comparison on Continuous Commitment variables:***

Results (Table-16) portrayed mean significant different on Continuous Commitment that Rural female below 5yrs service scored significantly higher than Rural female above 5yrs service ( $M=42.03, 38.58; t=-2.22; p < .05$ ), Rural male below 5yrs service ( $M=42.03, 37.08; t=-6.55; p < .05$ ), Rural male above 5yrs service ( $M=42.03, 32.33; t=-6.67; p < .05$ ), Urban female below 5yrs service ( $M=42.03, 32.03; t=-6.97; p < .05$ ), Urban female above 5yrs service ( $M=42.03, 31.90; t=-11.72; p < .05$ ), Urban male below 5yrs service ( $M=42.03, 27.58; t=-13.22; p < .05$ ), and Urban male above 5yrs service ( $M=42.03, 25.35; t=-16.67; p < .05$ ).

Rural female above 5yrs service scored significantly higher on continuous commitment than Rural male below 5yrs service ( $M=38.78, 37.08; t=-4.32; p < .05$ ), Rural

male above 5yrs service ( $M=38.78$ ,  $32.33$ ;  $t=-4.45$ ;  $p < .05$ ), Urban female below 5yrs service ( $M=38.78$ ,  $32.03$ ;  $t=-4.75$ ;  $p < .05$ ), Urban female above 5yrs service ( $M=38.78$ ,  $31.90$ ;  $t=-9.50$ ;  $p < .05$ ), Urban male below 5yrs service ( $M=38.78$ ,  $27.58$ ;  $t=-11.00$ ;  $p < .05$ ), and Urban male above 5yrs service ( $M=38.78$ ,  $25.35$ ;  $t=-14.45$ ;  $p < .05$ ). Rural male above 5yrs service scored significantly higher on continuous commitment than Urban male below 5yrs service ( $M=38.58$ ,  $27.58$ ;  $t=-6.67$ ;  $p < .05$ ), and Urban male above 5yrs service ( $M=38.58$ ,  $25.35$ ;  $t=-10.12$ ;  $p < .05$ ).

Urban female below 5yrs service scored significantly higher on continuous commitment than Urban female above 5yrs service ( $M=32.33$ ,  $31.90$ ;  $t=-5.05$ ;  $p < .05$ ), Urban male below 5yrs service ( $M=32.33$ ,  $27.58$ ;  $t=-6.55$ ;  $p < .05$ ), and Urban male above 5yrs service ( $M=32.33$ ,  $25.35$ ;  $t=-10.00$ ;  $p < .05$ ).

Urban female above 5yrs service scored significantly higher on continuous commitment than Urban male above 5yrs service ( $M=31.90$ ,  $25.35$ ;  $t=-4.95$ ;  $p < .05$ ). Urban male below 5yrs service scored significantly higher on continuous commitment than Urban male above 5yrs service ( $M=27.58$ ,  $25.35$ ;  $t=-3.45$ ;  $p < .05$ ).

***Groups comparison on Normative Commitment variables:***

Results (Table-17) portrayed mean significant different on Continuous Commitment that Rural female below 5yrs service scored significantly higher than Rural female above 5yrs service ( $M=40.35$ ,  $37.98$ ;  $t=-2.85$ ;  $p < .05$ ), Rural male below 5yrs service ( $M=40.35$ ,  $36.45$ ;  $t=-5.47$ ;  $p < .05$ ), Rural male above 5yrs service ( $M=40.35$ ,  $35.00$ ;  $t=-7.57$ ;  $p < .05$ ), Urban female below 5yrs service ( $M=40.35$ ,  $32.85$ ;  $t=-7.72$ ;  $p < .05$ ), Urban female above 5yrs service ( $M=40.35$ ,  $30.75$ ;  $t=-11.17$ ;  $p < .05$ ), Urban male below 5yrs service ( $M=40.35$ ,  $28.13$ ;  $t=-13.12$ ;  $p < .05$ ), and Urban male above 5yrs service ( $M=40.35$ ,  $25.28$ ;  $t=-15.07$ ;  $p < .05$ ).

Rural female above 5yrs scored significantly higher on Normative Commitment than Rural male below 5yrs service ( $M=37.98$ ,  $36.45$ ;  $t=-2.62$ ;  $p < .05$ ), Rural male above 5yrs service ( $M=37.98$ ,  $35.00$ ;  $t=-4.72$ ;  $p < .05$ ), Urban female below 5yrs service ( $M=37.98$ ,  $32.85$ ;  $t=-4.87$ ;  $p < .05$ ), Urban female above 5yrs service ( $M=37.98$ ,  $30.75$ ;  $t=-8.32$ ;  $p < .05$ ), Urban male below 5yrs service ( $M=37.98$ ,  $28.13$ ;  $t=-9.85$ ;  $p < .05$ ), and Urban male above 5yrs service ( $M=37.98$ ,  $25.28$ ;  $t=-12.22$ ;  $p < .05$ ).

Rural male below 5yrs service scored significantly higher on Normative Commitment than Rural male above 5yrs service ( $M=36.45, 35.00; t=-2.10; p < .05$ ), Urban female below 5yrs service ( $M=36.45, 32.85; t=-2.25; p < .05$ ), Urban female above 5yrs service ( $M=36.45, 30.75; t=-5.70; p < .05$ ), Urban male below 5yrs service ( $M=36.45, 28.13; t=-7.22; p < .05$ ), and Urban male above 5yrs service ( $M=36.45, 25.28; t=-9.60; p < .05$ ).

Rural male above 5yrs service scored significantly higher on Normative Commitment than Urban female above 5yrs service ( $M=35.00, 30.75; t=-3.60; p < .05$ ), Urban male below 5yrs service ( $M=35.00, 28.13; t=-5.12; p < .05$ ), and Urban male above 5yrs service ( $M=35.00, 25.28; t=-7.50; p < .05$ ).

Urban female below 5yrs service scored significantly higher than Urban female above 5yrs service ( $M=32.85, 30.75; t=-3.45; p < .05$ ), Urban male below 5yrs service ( $M=32.85, 28.13; t=-4.97; p < .05$ ), and Urban male above 5yrs service ( $M=32.85, 25.28; t=-7.35; p < .05$ ).

Urban female above 5yrs service scored significantly higher on Normative Commitment than Urban male above 5yrs service ( $M=30.75, 25.28; t=-3.90; p < .05$ ).

Urban male below 5yrs service scored significantly higher on Normative Commitment than Urban male above 5yrs service ( $M=28.13, 25.28; t=-7.35; p < .05$ ).

*Groups comparison on Spiritual Wellbeing variables:*

Results (Table-18) portrayed mean significant different on Spiritual Wellbeing that Rural female below 5yrs service scored significantly higher than Rural female above 5yrs service ( $M=49.18, 45.83; t=-3.65; p < .05$ ), Rural male below 5yrs service ( $M=49.18, 43.85; t=-3.72; p < .05$ ), Rural male above 5yrs service ( $M=49.18, 41.10; t=-7.02; p < .05$ ), Urban female below 5yrs service ( $M=49.18, 40.08; t=-8.05; p < .05$ ), Urban female above 5yrs service ( $M=49.18, 36.78; t=-10.80; p < .05$ ), Urban male below 5yrs service ( $M=49.18, 36.70; t=-12.77; p < .05$ ), and Urban male above 5yrs service ( $M=49.18, 33.05; t=-16.12; p < .05$ ).

Rural female above 5yrs service scored significantly higher on spiritual wellbeing than Rural male above 5yrs service ( $M=45.83, 41.10; t=-3.37; p < .05$ ), Urban female below 5yrs service ( $M=45.83, 40.08; t=-4.40; p < .05$ ), Urban female above 5yrs service

( $M=45.83, 36.78; t=-7.15; p < .05$ ), Urban male below 5yrs service ( $M=45.83, 36.70; t=-9.12; p < .05$ ), and Urban male above 5yrs service ( $M=45.83, 33.05; t=-12.47; p < .05$ ).

Rural male below 5yrs service scored significant higher on Spiritual Wellbeing than Rural male above 5yrs service ( $M=43.85, 41.10; t=-3.30; p < .05$ ), Urban female below 5yrs service ( $M=43.85, 40.08; t=-4.32; p < .05$ ), Urban female above 5yrs service ( $M=443.859.18, 36.78; t=-7.07; p < .05$ ), Urban male below 5yrs service ( $M=43.85, 36.70; t=-9.05; p < .05$ ), and Urban male above 5yrs service ( $M=43.85, 33.05; t=-12.40; p < .05$ ).

Rural male above 5yrs service scored significantly higher on Spiritual Wellbeing than Urban female above 5yrs service ( $M=41.10, 36.78; t=-3.77; p < .05$ ), Urban male below 5yrs service ( $M=41.10, 36.70; t=-5.75; p < .05$ ), and Urban male above 5yrs service ( $M=41.10, 33.05; t=-9.10; p < .05$ ).

Urban female below 5yrs service scored significantly higher on Spiritual wellbeing than Urban female above 5yrs service ( $M=40.08, 36.78; t=-2.75; p < .05$ ), Urban male below 5yrs service ( $M=40.08, 36.70; t=-4.72; p < .05$ ), and Urban male above 5yrs service ( $M=40.08, 33.05; t=-8.07; p < .05$ ).

Urban female above 5yrs service scored significantly higher than Urban male above 5yrs service ( $M=36.78, 33.05; t=-5.32; p < .05$ ).

Urban male below 5yrs service scored significantly higher on Spiritual Wellbeing than Urban male above 5yrs service ( $M=36.70, 33.05; t=-3.35; p < .05$ ).

***Groups comparison on Teachers stress variables:***

Rural male below 5yrs service scored significantly lower on Stress than Urban male above 5yrs service ( $M=114.53, 126.90; t=8.40; p < .05$ ). Rural male above 5yrs service scored significantly lower on Stress than Urban male above 5yrs service ( $M=115.53, 126.90; t=8.40; p < .05$ ). Urban female below 5yrs service scored significantly lower on Stress than Urban male above 5yrs service ( $M=120.08, 126.90; t=7.77; p < .05$ ).

Results (Table-19) portrayed mean significant different on Stress that Rural female below 5yrs service scored significantly lower than Rural female below 5years service length on Stress than Rural male above 5yrs service ( $M=106.68, 114.45; t=11.82; p < .05$ ), Urban female below 5yrs service ( $M=106.68, 115.08; t=-8.05; p < .05$ ), Urban female above 5yrs service ( $M=106.68, 120.23; t=12.45; p < .05$ ), Urban male below 5yrs

service ( $M=106.68, 124.98; t=13.07; p < .05$ ), and Urban male above 5yrs service ( $M=106.68, 126.90; t=20.22; p < .05$ ).

Rural female above 5years service length on Stress that Rural male above 5yrs service ( $M=113.83, 114.45; t=9.90; p < .05$ ), Urban female below 5yrs service ( $M=113.83, 115.08; t=-10.52; p < .05$ ), Urban female above 5yrs service ( $M=113.83, 120.23; t=11.45; p < .05$ ), Urban male below 5yrs service ( $M=113.83, 124.98; t=11.15; p < .05$ ), and Urban male above 5yrs service ( $M=113.83, 126.90; t=18.30; p < .05$ ).

***Groups comparison on Religiosity variables:***

Results (Table-20) portrayed mean significant different on Spiritual Wellbeing that Rural Female Above 5 yrs service length scored significantly higher than Rural Female Below Above 5 yrs service length ( $M=21.45, 20.98; t=-2.50; p < .05$ ), Rural Male Above 5 yrs service ( $M=21.45, 18.95; t=-4.95; p < .05$ ), Rural Male Below 5 yrs service ( $M=21.45, 18.55; t=-7.45; p < .05$ ), Urban Female Above 5 yrs service ( $M=21.45, 16.53; t=-9.47; p < .05$ ), Urban Below Above 5 yrs service length ( $M=21.45, 14.03; t=-9.87; p < .05$ ), Urban Male Above 5 yrs service ( $M=21.45, 36.70; t=-11.90; p < .05$ ), and Urban Male Below 5 yrs service ( $M=21.45, 9.08; t=-12.37; p < .05$ ).

Rural female above 5yrs service scored significantly higher on Religiosity than Rural female above 5yrs service ( $M=20.98, 18.95; t=-2.45; p < .05$ ); Rural male below 5yrs service ( $M=20.98, 18.55; t=-4.95; p < .05$ ), Rural male above 5yrs service ( $M=20.98; 16.53; t= 6.97; p < .05$ ), Urban female above 5yrs service ( $M=20.98, 14.03; t=-7.37; p < .05$ ), Urban male below 5yrs service ( $M=20.98, 11.58; t=-9.40; p < .05$ ), and Urban male above 5yrs service ( $M=20.98, 9.08; t=-9.87; p < .05$ ).

Rural male below 5yrs service scored significantly higher on Religiosity than Rural male above 5yrs service ( $M=18.95, 18.55; t=-2.50; p < .05$ ), Urban female below 5yrs service ( $M=18.95, 16.53; t=-4.52; p < .05$ ), Urban female above 5yrs service ( $M=18.95, 14.03; t=-4.92; p < .05$ ), Urban male below 5yrs service ( $M=18.95, 36.70; t=-6.95; p < .05$ ), and Urban male above 5yrs service ( $M=18.95, 9.08; t=-7.42; p < .05$ ).

Rural male above 5yrs service scored significantly higher than Urban female below 5yrs service ( $M=18.55, 16.53; t=-2.02; p < .05$ ), Urban female above 5yrs service ( $M=18.55, 14.03; t=-2.42; p < .05$ ), Urban male below 5yrs service ( $M=18.55, 36.70; t=-4.45; p < .05$ ), and Urban male above 5yrs service ( $M=18.55, 9.08; t=-4.92; p < .05$ ).

Urban female below 5yrs service scored significantly lower than Urban male below 5yrs service ( $M=16.53, 36.70; t=-2.42; p<.05$ ), and Urban male above 5yrs service ( $M=16.53, 9.08; t=-2.90; p<.05$ ).

### **Prediction of religiosity on Organizational commitment:**

Multiple Regression Analysis (stepwise) was calculated to highlight the prediction of religiosity on Organizational Commitment subscales, and the findings were presented under Table- 20.

Result under Table- 21 revealed the prediction of Religiosity on Ethical was 62% ( $R^2=.62; F=535.41; df=1/318; p<.01$ ) and collinearity test showed Tolerance higher than .02 and lower than 10 which can be accepted as non-collinearity; if a tolerance of less than 0.20 or 0.10 and/or a VIF of 5 or 10 and above indicates a multicollinearity problem (O'Brien, 2007). Accordingly, Religiosity on Ethical and affectivity was 68% ( $R^2=.68; F=54.40; df=1/317; p<.01$ ); Ethical, affectivity and continuous was 68% ( $R^2=.68; F=54.40; df=1/317; p<.01$ ); Ethical, affectivity, continuous, normative & spiritual wellbeing was 69% ( $R^2=.69; F=4.54; df=1/314; p<.05$ ). Sikorska-Simmons (2005) studied staff members in an assisted living organization, and found a positive relationship between religiosity and job satisfaction, and between religiosity and organizational commitment. Another study found that religious beliefs affected organizational commitment more than age or income (York, 1981). Religiosity also may affect how stress relates to attitudes. Jamal and Badawi (1993) found that religiosity moderated the relationship between job stressors and job motivation, job satisfaction, organizational commitment and turnover motivation (Jamal and Badawi, 1993); stressors were more likely to have a negative effect on job attitudes when employees had low levels of religiosity. Additionally, religious individuals scored higher on work centrality, indicating that work held a more central role in the lives of religious individuals (Harpaz, 1998). This may lead to increased performance both on the part of the individual and organization.

The findings can be explained with earlier findings that the intrinsically religious-oriented individuals were less satisfied with their jobs whereas the extrinsically religious people had higher job involvement (Knotts, 2003; Strumpfer, 1997) by integrating all aspects of human life and experience (Schneiders, 1986; Muldoon and King, 1995), understood as an indicator of an individual's quality of life in the spiritual dimension and as an indicator of an individual's spiritual health (Fehring, Miller & Shaw, 1997).



***Stress prediction on variables for the whole samples.***

Result under Table- 21 revealed the prediction of Stress on Moral Ethics Regression analyses (stepwise ) was used to reveal the prediction of Teacher's stress on dependent variables, only variables which showed significantly were included in the model, the three models are: (i) Model-1: Moral ethical; (ii) Model-2: Moral ethical and affection commitment; (iii) Model-III; Moral ethical, affection commitment and continuous commitment. Result under Table- 21 revealed the prediction of Stress (i) Model-1: Moral ethical was 27% ( $R^2=.27$ ;  $F=116.65$ ;  $df=1/318$ ;  $p<.01$ ); (ii) Model-II: Moral ethical and affection commitment was 29% ( $R^2=.29$ ;  $F=9.38$ ;  $df=1/317$ ;  $p<.01$ ); (iii) Model-III; Moral ethical, affection commitment and continuous commitment was 27% ( $R^2=.29$ ;  $F=.21$ ;  $df=1/316$ ;  $p<.NS$ ) and collinearity test showed Tolerance higher than .02 and lower than 10 which can be accepted as non-collinearity; if a tolerance of less than 0.20 or 0.10 and/or a VIF of 5 or 10 and above indicates a multicollinearity problem (O'Brien, 2007). Accordingly, Religiosity on Ethical and affectivity was 29% ( $R^2=.29$ ;  $F=9.38$ ;  $df=1/317$ ;  $p<.01$ ).

The results have consistency with findings of another researchers such as: a negative relationship between job stress and job satisfaction (Ahsan et al., 2009; Healy et al., 2000; Sveinsdo et al., 2006) and a positive relationship between organizational commitment and job satisfaction (Garland et al., 2009; Lambert et al., 2009; Markovits et al., 2007); a significant relationship between job stress and affective commitment and normative commitment (Somers (2009) but no significant relationship between job stress and continuance commitment. Yaghoubi et al. (2008) also announced that there is not a significant relationship between organizational commitment and job stress. The contradictory finding suggested other factors and need to be checked such as having healthy and committed employees are important for any organization and educational organizations are not exceptions. That Stress has been found to make decision makers cut corners on quality control, cover up incidents at work, abuse/lie about sickness days, and deceive customers (Boyd, 1997), a negative effect of pressure on ethical decisions in legal and ethical conflict situations (Hinkeldey & Spokane, 1985), depleting peoples' capacity for self-regulation (DeWall et al., 2008). This effect, unlike the effect of stress on the fight or flight response, is unlikely to vary between the sexes.

**Summary of the Findings:** The findings of the present study can be summarized as follow.

- (5) The significant difference was observed in religiosity, occupational stress, organizational commitment, ethical decision-making, and spiritual wellbeing in relation to ecology, gender, and service length and firmed the first hypothesis that :

Results (Table-2, Table-5 and Figure-4) portrayed that the rural samples scores higher on Work Ethical (M= 66.50; 57.30;  $t=-24.22$ ;  $p < .00$ ), Affective commitment (M= 35.10; 27.54 ;  $t=-21.30$ ;  $p < .00$ ), Continuous commitment (M= 37.50; 29.21;  $t=-19.55$ ;  $p < .00$ ), Normative commitment (M= 36.94; 29.25 ;  $t=-18.99$ ;  $p < .00$ ), Spiritual wellbeing (M= 44.99; 36.65 ;  $t=-20.01$ ;  $p < .00$ ) and Religiosity (M= 19.98; 12.80 ;  $t=-20.24$ ;  $p < .00$ ) than urban; but lower on Teacher stress (M= 112.12; 121.79 ;  $t=8.89$ ;  $p < .00$ ).

Results in Table- 3, Table- 5 and Figure-5 portrayed that the Female samples scores higher scores on Work Ethical (M= 63.35; 59.45  $t= -8.47$ ;  $p < .00$ ), affective commitment (M=33.56; 29.08  $t= -9.11$ ;  $p < .00$ ), Continuous commitment (M=36.13; 30.58  $t=-10.15$ ;  $p < .00$ ), normative commitment (M=35.48; 30.71  $t= -9.03$ ;  $p < .00$ ), spiritual wellbeing (M= 42.96; 38.68  $t= -7.41$ ;  $p < .00$ ) and religiosity (M=18.24; 14.54;  $t= -7.49$ ;  $p < .00$ ) than males samples whereas higher scores on stress (M= 113.95; 119.96  $t=-5.14$ ;  $p < .00$ ).

- (6) Religiosity influence would be manifested on occupational stress, organizational commitment, ethical decision-making, and spiritual well-being among the groups of subjects in relation to ecology, gender, and service length which confirmed the second hypothesis of the study that :

Result under Table- 20 revealed the prediction of Religiosity on Ethical was 62% ( $R^2=.62$ ;  $F=535.41$ ;  $df=1/318$ ;  $p<.01$ ) and collinearity test showed Tolerance higher than .02 and lower than 10 which can be accepted as non-collinearity; if a tolerance of less than 0.20 or 0.10 and/or a VIF of 5 or 10 and above indicates a multicollinearity problem (O'Brien, 2007). Accordingly, Religiosity on Ethical and affectivity was 68% ( $R^2=.68$ ;  $F=54.40$ ;  $df=1/317$ ;  $p<.01$ ); Ethical, affectivity and continuous was 68% ( $R^2=.68$ ;  $F=54.40$ ;  $df=1/317$ ;  $p<.01$ ); Ethical, affectivity,

continuous, normative & spiritual wellbeing was 69% ( $R^2=.69$ ;  $F=4.54$ ;  $df=1/314$ ;  $p<.05$ ).

Multiple Regression Analysis (stepwise) was calculated to highlight the prediction of religiosity on Organizational Commitment subscales, and the findings were presented under Table- 20. Result under Table- 20 revealed the prediction of Religiosity on Ethical was 62% ( $R^2=.62$ ;  $F=535.41$ ;  $df=1/318$ ;  $p<.01$ ) and collinearity test showed Tolerance higher than .02 and lower than 10 which can be accepted as non-collinearity; if a tolerance of less than 0.20 or 0.10 and/or a VIF of 5 or 10 and above indicates a multicollinearity problem (O'Brien, 2007). Accordingly, Religiosity on Ethical and affectivity was 68% ( $R^2=.68$ ;  $F=54.40$ ;  $df=1/317$ ;  $p<.01$ ); Ethical, affectivity and continuous was 68% ( $R^2=.68$ ;  $F=54.40$ ;  $df=1/317$ ;  $p<.01$ ); Ethical, affectivity, continuous, normative & spiritual wellbeing was 69% ( $R^2=.69$ ;  $F=4.54$ ;  $df=1/314$ ;  $p<.05$ ).

- (7) Occupational stress influence would be manifested in organizational commitment, ethical decision-making, and spiritual wellbeing in relation to ecology, gender, and service length which confirmed the third hypothesis that:
- (8) Regression analyses (stepwise )was used to reveal the prediction of Teacher's stress on dependent variables, only variables which showed significantly were included in the model, the three models are: (i) Model-1: Moral ethical; (ii) Model-2: Moral ethical and affection commitment; (iii) Model-III; Moral ethical, affection commitment and continuous commitment. Result under Table- 21 revealed the prediction of Stress (i) Model-1: Moral ethical was 27% ( $R^2=.27$ ;  $F=116.65$ ;  $df=1/318$ ;  $p<.01$ ); (ii) Model-II: Moral ethical and affection commitment was 29% ( $R^2=.29$ ;  $F=9.38$ ;  $df=1/317$ ;  $p<.01$ ); (iii) Model-III; Moral ethical, affection commitment and continuous commitment was 27% ( $R^2=.29$ ;  $F=.21$ ;  $df=1/316$ ;  $p<.NS$ )The expectation with regards to the interaction effects of 'ecology', 'gender', and 'service length' differences are exploratory in nature but are expected in conformity to the independent effects of the main variables on measures of the dependent variables that confirmed third hypothesis that:

Results (Table -7) indicated that the Ecology had significant independent effects on Ethical ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ), affective commitment ( $F$  ratio=586.78;  $df=1$ ;

$\eta=.65$ ), Continuous commitment (F ratio=586.78;  $df=1$ ;  $\eta=.65$ ), normative commitment (F ratio=586.78;  $df=1$ ;  $\eta=.65$ ), spiritual well-being (F ratio=586.78;  $df=1$ ;  $\eta=.65$ ) and religiosity (F ratio=586.78;  $df=1$ ;  $\eta=.65$ ) than males samples whereas higher on stress (F ratio=586.78;  $df=1$ ;  $\eta=.65$ ).

Results (Table -8) indicated that the gender had significant independent effects on Ethical (F ratio=586.78;  $df=1$ ;  $\eta=.65$ ), affective commitment (F ratio=586.78;  $df=1$ ;  $\eta=.65$ ), Continuous commitment (F ratio=586.78;  $df=1$ ;  $\eta=.65$ ), normative commitment (F ratio=586.78;  $df=1$ ;  $\eta=.65$ ), spiritual wellbeing (F ratio=586.78;  $df=1$ ;  $\eta=.65$ ) and religiosity (F ratio=586.78;  $df=1$ ;  $\eta=.65$ ) and stress (F ratio=586.78;  $df=1$ ;  $\eta=.65$ ).

Results (Table -9) indicated that the 'Service Length' had significant independent effects on Ethical (F ratio=586.78;  $df=1$ ;  $\eta=.65$ ), affective commitment (F ratio=586.78;  $df=1$ ;  $\eta=.65$ ), Continuous commitment (F ratio=586.78;  $df=1$ ;  $\eta=.65$ ), normative commitment (F ratio=586.78;  $df=1$ ;  $\eta=.65$ ), spiritual wellbeing (F ratio=586.78;  $df=1$ ;  $\eta=.65$ ) and religiosity (F ratio=586.78;  $df=1$ ;  $\eta=.65$ ) and stress (F ratio=586.78;  $df=1$ ;  $\eta=.65$ ).

Results (Table -10) designated that the significant interaction effect of 'Ecology x Gender' on Ethical (F ratio=33.02;  $df=3$ ;  $p < .01$ ;  $\eta=.24$ ), affective commitment (F ratio=45.90;  $df=3$ ;  $p < .01$ ;  $\eta=.30$ ), Continuous commitment (F ratio=46.40;  $df=3$ ;  $p < .01$ ;  $\eta=.31$ ), normative commitment (F ratio=39.20;  $df=3$ ;  $p < .01$ ;  $\eta=.27$ ), spiritual wellbeing (F ratio=31.96;  $df=3$ ;  $p < .01$ ;  $\eta=.23$ ) and religiosity (F ratio=22.11.03;  $df=3$ ;  $p < .01$ ;  $\eta=.17$ ) and stress (F ratio=14.25;  $df=3$ ;  $p < .01$ ;  $\eta=.12$ ).

### **Limitations of the Study:**

Although it was designed to be a systemic and authentic research, the present study is not free from limitations. A possible limitation of the study is that the present study was conducted on Mizo high school teachers which could raise a number of methodological issues concerning the external validity of the findings for all age categories. Another limitation is that the target population of the regular high school teachers were scattered all over Mizoram. There was difficulty in catching the target population during their free time for completion of the bulky psychological scales. Based on this reason, only a small sized

sample (300) was included as representatives. Therefore, it may not be a good representation of Mizo high school teachers for making a generalization. It was also felt that qualitative methods such as open interview, focus group discussion or case study method would strengthen the findings of the results but could not be taken up in this study. It would also be interesting to test other psychological variables like Job Satisfaction, Personality, Motivation etc. of the high school teachers in order to have a better understanding of school organisation and how it affects the performance of teachers as well as the schools of Mizoram. However, only a few psychological tests were studied due to time and financial limitations. Longitudinal and cross-sectional study could not be undertaken which can provide rich information due to limited time and financial constraints. More physiological diagnosis and sociological basis of teachers are much needed.

#### **Suggestions for future research:**

Based on the limitations of the present study, it was suggested that further studies are needed to corroborate the findings of this study to illustrate the correlation between teaching and other organizations on the same selected dependent variables or other psychological variables, which can influence organizations for better understanding about organizations and human behaviour with bigger sample and with wider coverage of other confounding variables such as education, age, economic status, cultural difference, and so on. The not only cross-sectional study, but the longitudinal study would be very much needed for better understanding of the onset of any psychological and physical problems at the individual level, and which can affect organizations at large. More psychological, physiological and sociological diagnosis would be much needed for designing prevention and intervention strategies for personal and organizational development.

Comparisons between private and public high schools teachers would also be worthwhile for more systematic results and understanding of the attitudes and behaviours of different types of high school teachers.

Supporting the quantitative research method with qualitative research methods such as focus group discussion, personal interview or case study method would have made the research more comprehensive and offer a broader landscape. Mixed methodology research may advance the timeline of a debate by offering more data for future discussions and research. There would also be less chance of personal bias (Moss, 2017)

Similarly, while there should be a balance between qualitative and quantitative inquiry in the related research agenda, there should also be a balance between intra-religion and inter-religion effects. Though most research in this domain has focused on single religious affiliations, we chose to investigate overall outcomes of having faith in general. Recognizing that there are great differences both within and across specific religions, the research agenda should continue to consider specific values and beliefs within individual religions while also examining commonalities across denominations and affiliations. More work can explore how religious people need to be in order to benefit from being “religious.”

The current study focused primarily on uncovering the related benefits of religiosity and religious expression at work. To provide a balanced discussion, future research can address the harmful or negative implications of faith in the workplace. For example, consider the case where an openly religious teacher shares religious beliefs with some employees but not with others. Evidence from Social Psychology might suggest that this could engender the formation of in-groups and out-groups, resulting in different organizational consequences for different people (Fernando and Jackson, 2006).

#### **The significance of the Study:**

The findings of this study indicated that the level of stress, ethical decision making, affective commitment, continuous commitment, normative commitment, spiritual wellbeing and religiosity; ecology, gender and service length difference on selected dependent variables; interaction effect of ‘ecology x gender x service length’ on the dependent variables; relationship between the dependent variables in relation to ecology, gender and service length. Being the first endeavour of scientific research on the selected topic of the targeted population would certainly provide a base for designing prevention and intervention strategies at the individual and societal level and for future and further studies in this area.

From the results, it was found that high school teachers are experiencing moderate and high levels of occupational stress. This indicates the need for interventions in strengthening and reinforcing teacher’s positive attitude, and weakening the stress creating factors. The first step towards tackling stress is to acknowledge its existence. Recognizing the manifestation of stress among teachers and identifying the major stressors could go a

long way in ameliorating the menace of occupational stress while designing a suitable stress coping mechanism for teachers.

Stresses of job life can be conveniently managed, to a large extent, at different stages through various institutional interventions such as; a) prevention of stress through organizational interventions at the management level, like, selection of suitably qualified teachers, proper job designing and training, adequate work conditions, effective supervision and incentive system, effective communication system, participative management, etc. b) minimizing the frequency and intensity of stressful situations integral to the job at the organizational level. c) moderating the intensity of integral job stressors and their consequent strains through the effect of other variables of positive values, such as high or extra salary, non-financial incentives, social support, generating team feeling, participative decision making, etc.

The study can provide useful insight to the Education Department on how to improve the productivity of each teacher which can eventually lead to better performance of students. The present study addresses the paucity of research in this area concerning religiosity at the workplace, by enriching scientific literature for future reference and for practical purpose.

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**Appendix - I****Consent Form**

I have read the foregoing information about the aims and purpose of this research (or it has been read to me). I have had the opportunity to ask questions about it and any questions that I have asked have been answered to my satisfaction. I (the child under my ward) consent voluntarily to participate as a participant in this research.

**Name** : \_\_\_\_\_  
**Signature of Participant:** \_\_\_\_\_

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**Appendix - II****Socio-Demographic Profile**

- 1) **Name of school** : \_\_\_\_\_
- 2) **Type o school** : Private / Government
- 3) **School management run by** :Private/ Government/ Church/ NGO.
- 4) **Sex** : female / male
- 5) **Religion** : Christian/ Hindu/ Muslim/ Other
- 6) **Age** : \_\_\_\_\_
- 7) **Educational Qualification** : U.G/ P.G/ Above
- 8) **Employment Status** : Staff/ Principal of School
- 9) **Duration of service** : Below 5 years/ Above 5 years
- 10) **Family structure** : Nuclear / Joint Family.
- 11) **Size of family** : \_\_\_\_\_

## Appendix - III

**Multidimensional Work Ethics Profile (Lim, Woehr, You & Gorman, 2007)**

It measures the moral behaviour of an individual based on an established and expressed standard of individual values.

**Instructions:** Tick the response that best describes how you feel about each statement.

Strongly Agree=1, Agree=2, Neither Agree nor disagree=3,  
Disagree=4, Strongly Disagree=5

Sl no	Statement	
1.	It is important to stay busy at work and not waste time.	1 2 3 4 5
2.	I feel content when I have spent the day working.	1 2 3 4 5
3.	One should always take responsibility for one's actions.	1 2 3 4 5
4.	I would prefer a job that allowed me to have more leisure time	1 2 3 4 5
5.	Time should not be wasted, it should be used efficiently.	1 2 3 4 5
6.	I get more fulfillment from items I have to wait for.	1 2 3 4 5
7.	A hard day's work is very fulfilling.	1 2 3 4 5
8.	Things that you have to wait for are the most worthwhile.	1 2 3 4 5
9.	Working hard is the key to being successful	1 2 3 4 5
10.	Self-reliance is the key to being successful.	1 2 3 4 5
11.	If one works hard enough, one is likely to make a good life for oneself.	1 2 3 4 5
12.	I constantly look for ways to productively use my time.	1 2 3 4 5
13.	One should not pass judgment until one has heard all of the facts.	1 2 3 4 5
14.	People would be better off if they depended on themselves.	1 2 3 4 5
15.	A distant reward is usually more satisfying than an immediate one.	1 2 3 4 5
16.	More leisure time is good for the people.	1 2 3 4 5
17.	I try to plan out my workday so as not to waste time.	1 2 3 4 5
18.	The world would be a better place if people spent more time relaxing	1 2 3 4 5
19.	I strive to be self-reliant.	1 2 3 4 5

20	If you work hard you will succeed.	1 2 3 4 5
21	The best things in life are those you have to wait for.	1 2 3 4 5
22	. Anyone who is able and willing to work hard has a good chance of succeeding.	1 2 3 4 5
23	It is important to treat others as you would like to be treated.	1 2 3 4 5
24	I experience a sense of fulfillment from working.	1 2 3 4 5
25	People should have more leisure time to spend in relaxation	1 2 3 4 5
26	It is important to control one's destiny by not being dependent on others.	1 2 3 4 5
27	People should be fair in their dealings with others.	1 2 3 4 5
28	A hard day's work provides a sense of accomplishment	1 2 3 4 5

#### **Appendix-IV**

<b>Organizational Commitment scale (Allen and Meyer, 1990)</b> <b><u>Affective commitment scale:</u></b> It measures the emotional attachment to, identification with, and involvement in the organisation.		
<b><i>Strongly Disagree= 1, Disagree= 2, Slightly Disagree= 3, Neutral= 4, Slightly Agree= 5, Agree= 6, Strongly Agree= 7</i></b>		
Sl no	Statement	
1.	I would be very happy to spend the rest of my career with this organization.	1 2 3 4 5 6 7
2.	I enjoy discussing my organization with people outside it.	1 2 3 4 5 6 7
3.	I really feel as if this organization's problems are my own.	1 2 3 4 5 6 7
4.	I think that I could easily become as attached to another organization as I am to this one.	1 2 3 4 5 6 7
5.	I do not feel like 'part of the family' at my organization.	1 2 3 4 5 6 7
6.	I do not feel 'emotionally attached' to this organization	1 2 3 4 5 6 7
7.	This organization has a great deal of personal meaning for me.	1 2 3 4 5 6 7



8.	I do not feel a strong sense of belonging to my organization.	1 2 3 4 5 6 7
<b><i>Continuous Commitment Scale</i></b> -It measures the awareness of the costs associated with leaving the organization.		
1.	I am not afraid of what might happen if I quit my job without having another one lined up.	1 2 3 4 5 6 7
2.	It would be very hard for me to leave my organization right now, even if I wanted to.	1 2 3 4 5 6 7
3.	Too much in my life would be disrupted if I wanted to leave my organization now.	1 2 3 4 5 6 7
4.	It wouldn't be too costly for me to leave my organization now	1 2 3 4 5 6 7
5.	Right now, staying with my organization is a matter of necessity as much as desire.	1 2 3 4 5 6 7
6.	I feel that I have too few options to consider leaving this organization	1 2 3 4 5 6 7
7.	One of the few serious consequences of leaving this organization would be the scarcity of available alternatives.	1 2 3 4 5 6 7
8.	One of the major reasons I continue to work for this organization is that leaving would require considerable personal sacrifice — another organization may not match the overall benefits I have here.	1 2 3 4 5 6 7
<b><i>Normative Commitment Scale</i></b> - It measures the work behaviour of individuals, guided by a sense of duty, obligation and loyalty towards the organization.		
1.	I think that people these days move from company to company too often.	1 2 3 4 5 6 7
2.	I do not believe that a person must always be loyal to his or her organization	1 2 3 4 5 6 7
3.	Jumping from organization to organization does not seem at all unethical to me.	1 2 3 4 5 6 7
4.	One of the major reasons I continue to work for this organization is that I believe that loyalty is important and therefore feel a sense of moral obligation to remain in the organization.	1 2 3 4 5 6 7

5.	If I got another offer for a better job elsewhere I would not feel it was right to leave my organization.	1 2 3 4 5 6 7
6.	I was taught to believe in the value of remaining loyal to one organization.	1 2 3 4 5 6 7
7.	Things were better in the days when people stayed with one organization for most of their careers.	1 2 3 4 5 6 7
8.	I do not think that wanting to be a 'company man' or 'company woman' is sensible anymore.	1 2 3 4 5 6 7

### Appendix - V

<p><b>Spiritual Wellbeing Scale (Ellison, 1983; Ellison &amp; Smith, 1991):</b> It measures an individual's quality of life in the spiritual dimension and as an indicator of an individual's spiritual health</p>		
<p><b>Instructions:</b> Tick the response that best describes how you feel about each statement.  <i>Strongly Agree=1, Agree=2, Neither Agree nor disagree=3, Disagree=4, Strongly Disagree=5</i></p>		
1.	There is not much I can do to help myself.	1 2 3 4 5
2.	Often, there is no way I can complete what I have started	1 2 3 4 5
3.	I can't begin to understand my problems	1 2 3 4 5
4.	I am overwhelmed when I have personal difficulties and problems.	1 2 3 4 5
5.	I don't know how to begin to solve my problems	1 2 3 4 5
6.	There is not much I can do to make a difference in my life.	1 2 3 4 5
7.	I haven't found my life's purpose yet.	1 2 3 4 5
8.	I don't know who I am, where I came from, or where I am going.	1 2 3 4 5
9.	I have a lack of purpose in my life	1 2 3 4 5
10.	In this world, I don't know where I fit in.	1 2 3 4 5
11.	I am far from understanding the meaning of life	1 2 3 4 5
12.	There is a great void in my life at this time.	1 2 3 4 5

## Appendix-VI

<b>Teacher Stress inventory ( Schutz &amp; Long, 1988)</b>		
The Teacher Stress Inventory-Revised version is used to measure the types of stressful events that teachers encounter. Tick the response that best describes how you feel about each statement.		
<p style="text-align: center;"> <b>1= Never,</b>                      <b>2= Rare,</b>                      <b>3= Sometimes,</b>  <b>4= Often,</b>                      <b>5= Always.</b> </p>		
S nos	Statement	Response
1	I can predict what will be expected of me in my work tomorrow.	1 2 3 4 5
2	I am unclear on what the scope and responsibilities of my job are	1 2 3 4 5
3	I am uncertain what the criteria for evaluating my performance actually are.	1 2 3 4 5
4	I receive enough information to carry out my job effectively.	1 2 3 4 5
5	When asked, I am able to tell someone exactly what the demands of my job are	1 2 3 4 5
6	I find that I have extra work beyond what should normally be expected of me.	1 2 3 4 5
7	The criteria of performance for my job are too high.	1 2 3 4 5
8	I am given too much responsibility without adequate authority to carry it out.	1 2 3 4 5
9	I receive conflicting demands from two or more people or groups in the school setting	1 2 3 4 5
10	I have to buck a rule or policy in order to carry it out.	1 2 3 4 5
11	I have a hard time satisfying the conflicting demands of students, parents, administration, and teachers	1 2 3 4 5
12	I am given school-related duties without adequate resources and material to carry them out	1 2 3 4 5
13	I have influence over what goes on in my school.	1 2 3 4 5
14	I'm informed of important things that are happening in my school	1 2 3 4 5
15	My administrative head asks my opinion on decisions that directly affect me	1 2 3 4 5
16	All in all, I would say that I am extremely satisfied with my job.	1 2 3 4 5
17	My job is extremely important in comparison to other interests in my life.	1 2 3 4 5

18	Knowing what I know now if I had to decide all over again whether to take this job, I would definitely do so.	1 2 3 4 5
19	In general, my job measures up extremely well with the sort of job I wanted before I took it.	1 2 3 4 5
20	My administrative head brings me together with another faculty in joint meetings to make decisions and solve common problems	1 2 3 4 5
21	My administrative head gives me full information about the things which directly involve my work.	1 2 3 4 5
22	I currently find my life very rewarding.	1 2 3 4 5
23	My life is currently quite lonely.	1 2 3 4 5
24	I currently find my life quite enjoyable.	1 2 3 4 5
25	I currently find my life quite boring.	1 2 3 4 5
26	My life is currently very hopeful.	1 2 3 4 5
27	Trying to complete reports and paperwork on time causes me a lot of stress	1 2 3 4 5
28	I find that dealing with student discipline problems puts a lot of stress on me	1 2 3 4 5
29	There is a lot of stress just keeping up with changing professional standards	1 2 3 4 5
30	Trying to keep my work from being too routine and boring puts a lot of stress on me	1 2 3 4 5
31	Having to participate in school activities outside of the normal working hours is very stressful for me.	1 2 3 4 5
32	I find that trying to be attentive to the problems and needs of fellow faculty is very stressful	1 2 3 4 5
33	When I really need to talk to my administrative head, (s)he is willing to listen	1 2 3 4 5
34	My administrative head pays attention to what I am saying.	1 2 3 4 5
35	My administrative head stands up to outsiders for the people (s)he supervises.	1 2 3 4 5
36	When I have conflicts with parents or students my administrative head gives me the kind of support I need.	1 2 3 4 5

## Appendix-VII

<b><u>Religiosity Schedule</u></b>		
It measures individual's private and social religious practices and rituals (including church attendance and participation in other social activities) as well as more private non-organizational activities (including private prayer, reading devotional literature, and watching or listening to religious programs).		
S nos	Statement	Response
1	How often do you attend church or other religious meetings? (ORA)  1 - Never; 2 - Once a year or less; 3 - A few times a year; 4 - A few times a month; 5 - Once a week; 6 - More than once /week	
2	How often do you spend time in private religious activities, such as prayer, meditation or Bible study? (NORA)  1 - Rarely or never; 2 - A few times a month; 3 - Once a week; 4 - Two or more times/week; 5 - Daily; 6 - More than once a day	
<b><i>The following section contains 3 statements about religious belief or experience. Please mark the extent to which each statement is true or not true for you.</i></b>		
1	In my life, I experience the presence of the Divine (i.e., God) - (IR)  1 - Definitely not true; 2 - Tends not to be true; 3 - Unsure 4 - Tends to be true; 5 - Definitely true of me	
2	My religious beliefs are what really lie behind my whole approach to life - (IR)  1 - Definitely not true; 2 - Tends not to be true; 3 - Unsure; 4 - Tends to be true; 5 - Definitely true of me	
3	I try hard to carry my religion over into all other dealings in life - (IR)  1 - Definitely not true; 2 - Tends not to be true; 3 - Unsure 4 - Tends to be true; 5 - Definitely true of me.	

Thank You (ka lawm e)



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Mizoram  
Date of Admission : 10<sup>th</sup> October, 2013  
Approval of Research Proposal  
1. Board of Studies : 02.04.2014  
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4. Date of Completion  
of the Pre Ph D Course : 27.1.14  
Extension (if any) : Nil

(Prof. C. LALFAMKIMA VARTE)  
Head

**Religiosity Correlates to Occupational Stress,  
Organizational Commitment, Ethical Decision Making  
and Spiritual Wellbeing: A Study of High School  
Teachers in Mizoram**

***Ms. Lalruatpuii Pachuau***

Thesis submitted for the Degree of  
Doctor of Philosophy in Psychology

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2018

The religion of one kind or another existed, and continues to exist, in all societies and it has profound effects on the lives of those who practice it. Religion involves a connection in a community with shared beliefs and rituals. There is no scholarly consensus over what precisely constitutes a religion (Morreall & Sonn, 2013). The definition of religion by Cicero is *cultumdeorum*, "the proper performance of rites in veneration of the gods." (Cicero, 1933). It seems religion derives from Latin words 're and ligare' means 'reconnect', as 're' denotes 'again' and 'ligare' denotes 'connect', which was made prominent by St. Augustine (Thomas, 2004). The etymological Latin root 'religio' was understood as an individual virtue of worship, never as doctrine, practice, or actual source of knowledge (Harrison, 2015). The concept of religion was first used in the 1500s to distinguish the domain of the church and the domain of civil authorities (Morreall & Sonn, 2013). Edward Burnett Tylor defined religion in 1871 as "the belief in spiritual beings" (Morreall & Sonn, 2013). The sociologist Émile Durkheim defined religion as a "unified system of beliefs and practices relative to sacred things" (Durkheim, 1915). Frederick Ferré defines religion as "one's way of valuing most comprehensively and intensively" (Frederick, 1967). Theologian, Paul Tillich, defines as "Religion is the substance, the ground, and the depth of man's spiritual life." (Tillich, 1959).

Religion and faith are often central aspects of an individual's self-concept, and yet they are typically avoided in the workplace. Surveys show an increasing trend for many religious Americans to want their religion integrated into all areas of their lives (Gibson, 2005). This can be at least partly explained by the many positive consequences that are found to accompany religious beliefs and practices. For example, correlations have been discovered between one's religiosity and his/her physical and mental health (Taylor et al., 2004; Williams et al., 1991), job attitudes (Gibson, 2005; Sikorska-Simmons, 2005), and ethical decision-making (Fernando and Jackson, 2006). As a result, some organizations proactively support and encourage the expression of religion and faith at work.

Many organizations and many leaders do question whether spiritually minded workforce may have better attitudes, stress coping practices, and collective work ethic and to what extent does spirituality and religiosity affect the performance of the workforce? These are intriguing questions, which have been largely unexplored in organizational studies. Yet, there has been a growing interest in, and a call for more research about, the



role of spirituality and religion in everyday life and in the workplace specifically (Duffy, 2006; Jurkiewicz & Giacalone, 2004).

Religion plays a pivotal role in the lives of the Mizos, not only socially but also in their professional lives. Mizoram (formerly Lushai hills) literally means the 'land of the hill people' and the people of Mizoram are called 'Mizo'. Today, over 87% of Mizoram's population is Christian, though if one considers only Mizos, the number may be almost 100%. The 13% non-Christian population of Mizoram includes about 8% Chakmas who are Buddhists, over 3.5% Hindus and 1% Muslims (Census of India, 2011). The entire indigenous population of the state has adopted Christianity in various denominations, predominantly Presbyterian.

Mizoram is popularly known for having the highest percentage of Christians in India. The Mizos are known for having strong religious beliefs and practices. Their religion is integrated into all aspects of their lives. However, we do not know as to what extent Mizos really practised the values that are taught by their religion or is preached by them especially at their workplace? Is this commitment to religious principles and values shared by the organizational members, and is this effective in cultivating a committed and high performing workforce?. The current research aims to further investigate what effects have been established regarding religious beliefs and work stress, and elaborate into related areas of inquiry such as relationships among one's religious beliefs and practices with organizational commitment, ethical decision-making and spiritual wellbeing among the teachers of Mizoram.

The present study entitled, "Religiosity Correlates with Occupational Stress, Organizational Commitment, Ethical Decision Making and Spiritual Wellbeing: A Study of High School Teachers in Mizoram" aimed to study the level of religiosity correlation to Occupational Stress, Organizational Commitment, Ethical Decision Making and Spiritual Wellbeing between different groups; and also independent effect and interdependent effects of 'ecology', 'gender', and 'service length' on the sub-scale/sub-factor of Standardized Psychological Scales of Religiosity, Occupational Stress, Organizational Commitment, Ethical Decision making and Spiritual Wellbeing among the targeted organization of High School teachers in Mizoram. Keeping in view the importance of religiosity on human behaviour and lack of conclusive studies relating to it, it was thought

worthwhile to undertake the present study. From the above discussion, the proposed research scheme is primarily concerned with the questions of the Psychic unity of mankind and time differences. Hence, it is designed to elucidate the differential effects of their variables of ‘gender’, and ‘service length’ in the present post among the workers of the organization, and to provide more insightful reasoning on stress, spiritual wellbeing, job commitment and ethical decision-making among high school Mizo teachers.

### **Objective:**

The study aimed to:

- 1) Explicate the correlation inferences between different groups under study on the sub-scale/sub-factor measures of religiosity, occupational stress, and organizational commitment, ethical decision-making and spiritual wellbeing (dependent measures).
- 2) Manifest religiosity effect on occupational stress, organizational commitment, ethical decision making and enhanced spiritual well-being.
- 3) Elucidate the influence of occupational stress on organizational commitment, ethical decision-making, and spiritual wellbeing in relation to ecology, gender, and service length.
- 4) Clarify the expectation with regards to the interaction effects of ‘ecology’, ‘gender’, and ‘length service’ differences are exploratory in nature, but are expected in conformity to the independent effects of the main variables on measures of the dependent variables.

The hypothesis aimed to be incorporated to achieve the objectives in the present study is hereby described.

### **Hypothesis:**

The following hypotheses are set forth for the study:

- (1) The significant difference would be observed in religiosity, occupational stress, organizational commitment, ethical decision-making, and spiritual wellbeing in relation to ecology, gender, and service length.
- (2) Religiosity influence would be manifested in occupational stress, organizational commitment, ethical decision-making, and spiritual well-being among the groups of subjects in relation to ecology, gender, and service length.

- (3) Occupational stress influence would be manifested in organizational commitment, ethical decision-making, and spiritual wellbeing in relation to ecology, gender, and service length.
- (4) The expectation with regards to the interaction effects of 'ecology', 'gender', and 'service length' differences are exploratory in nature but are expected in conformity to the independent effects of the main variables on measures of the dependent variables.

**Methodology:**

**Sample:** 300 samples were selected by following the multi-stage random sampling procedure for the present study. Firstly, three districts (Aizawl, Champhai and Lunglei) were identified based on fishbowl techniques from the eight districts of Mizoram. Secondly, High Schools in Aizawl, Champhai and Lunglei districts were further selected by means of a computer-generated random number from the Annual Report of Mizoram Board of School Education within Mizoram. As a result, 20 High Schools were selected from the district of Aizawl, 20 High Schools were selected from the district of Champhai, and 20 High Schools were selected from Lunglei District, 10 Secondary School were selected from the District Capitals whereas 10 were selected from the villages of the same district. Thirdly, equal representation of gender and service length were drawn from the selected High Schools following the objectives of the study. The researcher selects the Teachers of High School to represent the organization setting knowing that it is one of the largest working population in an organized section in Mizoram.

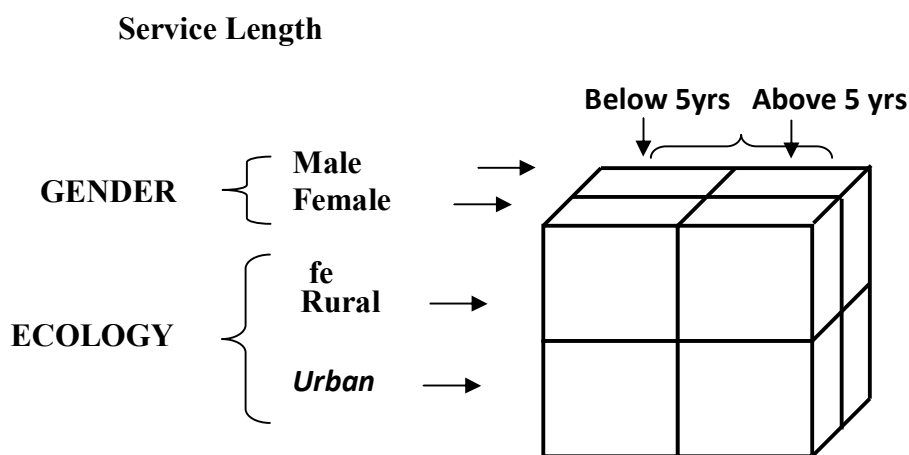
Consequently, eight groups of subjects with differing 'Ecology' (Rural and Urban), 'Gender' (Male and Female), and 'Service Length' (below 5 years and above five years' service length) backgrounds were identified considering the primary objectives of the study of Religiosity, Occupational Stress, Organizational Commitment, Ethical Decision Making and Spiritual Wellbeing. The representation of the main design (Ecology, Gender, and Service length) was strictly cross-checked by details as indicated on the demographic profile of each subject filled in by the subjects, list of staff maintained by the government and their personal records.

**Socio-demographic profiles:** The Sociodemographic profiles containing the background information of the participants such as age, birth order, educational qualifications,

employment status, duration of service, date of regularization, and permanent address was prepared by the researcher for the present study, to obtain a truly representative sample and to control confounding variables in the study. In the beginning, all the permanent teachers of High Schools who were in the selected Districts were included, but large numbers or respondents falling under the sampling frame were dropped by keeping the objectives of the study. The age range was between 20 to 50 years of age were entertained for inclusion in the present study.

**Design of the study:** The study incorporates three-way classifications of variables of 'Ecology' (Rural and Urban), 'Gender' (Female and Male) and 'Service length' (Below 5 Years and above 5 years' service length in the same job) of Permanent Teachers of High School Teachers of Mizoram. With this main design of the study, there were eight cells comprises of 50 Permanent Teachers of High School of Mizoram Government to serve as a sample in the present study.

To meet the objectives of the research scheme, as envisioned in the foregoing, a factorial design with the three-way classification of variables and correlation designs was employed. In essence, the overall considerations of the experimental design are diagrammatically presented as follows:



**Figure- 1:** The proposed 2 x 2 x 2 (2 ecology x 2 gender x 2 service length) factorial designs to be employed in the present study.

### **Psychological measures:**

***Religiosity Schedule (Koenig et al., 1988)***: It measures individuals' private and social religious practices and rituals, contained six items of social aspects of religion (including church attendance and participation in other social activities) as well as more private non-organizational activities (including private prayer, reading devotional literature, and watching or listening to religious programs), modified the wording of the items to Christianity and the computed internal reliability to be sufficient 0.84.

***Ellison's Spiritual Well-Being Scale (SWBS; Ellison, 1983; Ellison and Smith, 1991)***: SWBS is a self-report questionnaire with 20- items assessing spirituality. The instrument used a six-point Likert-type scale ranging from 1 (strongly agree) to 6 (strongly disagree). This measure is non-sectarian; therefore, it can be used with people from a wide range of beliefs and backgrounds.

The SWBS has been used in studies of male-female differences, senior citizens, religious and nonreligious individuals, respondents from rural and city areas, and the chronically ill (Ellison, 1983). Test-retest reliability coefficients for this measure range from  $r_{xx} = 0.73$  to  $0.98$  across varied populations. Internal consistency for eight items was measured as  $\alpha = .92$ .

***Teacher Stress Inventory (TSI; Schutz & Long, 1988)***: The Teacher Stress Inventory (revised by Schutz & Long, 1988) identified what types of situations teachers reported as being stressful and an overall stress score. The shortened version has 36 items that are rated on a 5-point Likert scale. A high score indicates a higher degree of stress experienced by the participant. The maximum score is 180. Schutz and Long reported that Cronbach alpha was high in their sample, with only 3 of 36 items with item-total correlations under .50.

***Organizational Commitment Scale (Allen and Meyer's (1990)***: It assessed participants' commitment to their organization using the 8-item Affective Commitment subscale from Allen and Meyer's (1990) organizational commitment measure. Respondents indicate the degree to which they agree or disagree on a seven-point scale, ranging from 1 (strongly disagree) to 7 (strongly agree). The inter-item consistency of the efficiency factor of the organizational commitment scale was acceptable at  $\alpha = 0.71$ .

***The Multidimensional Work Ethics Profile (MWEP:Lim, Woehr, You & Gorman, 2007):*** The short version of the Multidimensional Work Ethics Profile (MWEP) scale (Lim, Woehr, You & Gorman, 2007) is based on Miller et al.'s (2002) original measurement of work ethic as a multidimensional inventory. The 35 items were established by Lim et al. through exploratory factor analysis to determine the best 5 items from each dimension that retained the unique characteristics of the original 65-item MWEP scale. The scale is divided into a total work ethic measure and 7 individual work ethic dimensions, for which the individual 7 dimensions are each measured with 5 items. The 35-item Multidimensional Work Ethic Profile has an internal consistency value of  $\alpha=.747$ .

**Procedure:**

The selected standardized Psychological tests namely- Religiosity Schedule (Koenig et al., 1988); Ellison's Spiritual Well-Being Scale (SWBS; Ellison, 1983; Ellison and Smith, 1991); Teacher Stress Inventory (TSI; Schutz & Long, 1988); Organizational Commitment Scale (Allen and Meyer's (1990); and Multidimensional Work Ethics Profile (MWEP; Lim, Woehr, You & Gorman, 2007) were collected, most of them have been adapted in Mizo language by another researcher same age group of another setting or organization. Subject understand English, and therefore, the original English version was used. Permissions were taken from the authorities, permission and consent was also taken from the participants relating to the participation in the research work as a sample. The administration of the psychological scales along with the socio-demographic profile was done following the prescribed instruction of the manual, in individual condition. All necessary information about the research, the instruction was given to the participant, any request clarification was made clear to them. After completion of the test, the researcher check all the test booklet in the presence of the sample, any missing was then asked to fill in. Then, the answer sheets were collected from the samples. The collected data were entered for further analysis.

The present study employed the Religiosity Schedule (Koenig et al., 1988), Ellison's Spiritual Well-Being Scale (SWBS; Ellison, 1983; Ellison and Smith, 1991), Teacher Stress Inventory (TSI): The Teacher Stress Inventory (revised by Schutz & Long, 1988), Organizational Commitment Scale (Allen and Meyer's (1990), and Work Ethics

scale (Lim, Woehr, You & Gorman, 2007) were employed for psychological evaluation, administer with due care of the instructions given in the manuals were administered under individual and group conditions. Firstly, psychometric adequacy or the appropriateness of the selected standardized psychological tests was done for the present population as they were constructed for other culture(s), which were completely different on social norms, traditional practices, and expectations and so on; for the methodological confinement of the study. Secondly, descriptive statistics (Mean, SD, Skewness, Kurtosis, etc) and graphical methods were employed to describe the nature of the dependent measures along the 'ecology', 'gender' and 'service length' variables. Thirdly, univariate, bivariate, and multivariate assumptions underlying the relationships of the variables under study incorporated for further analysis. Finally, the univariate, bivariate, and multivariate statistic was employed to test the hypotheses set forth to understand the interaction effects of 'ecology', 'gender', and 'service length' differences and their conformity to the independent effects of the main variables on measures of the dependent variables.

## **Results:**

### ***Sample characteristics:***

The samples were Mizo High school teacher who was working in different selected from the different High schools which were run by the government of Mizoram; equal representation of ecology, gender and service length were controlled but different levels age groups and education were included as presented under:

The samples of the present study was comprised of four age groups such as 21% were 23-30 year of age, 33% were 31-40 years of age, 31% were 41 -50 years, and 15% were 51 – 58 years of age; and the different levels of educational qualification was categorized into three levels; Graduate (B.A), Post Graduate (M. A), and above post Graduate ( M Phil/ Ph. D degree holder).

The educational level of the samples was- 69% were B. A degree holder, 26% were M.A degree holder and 5% are above M.A degree holder and also an additional degree holder. According to the eligibility criteria of the Government of Mizoram for High school is B.A degree holder from any University, as such most of them were B. A degree holders. Only a fewpercent of the sample were obtaining a higher degree than the minimum criteria of a High school teacher.

### **Psychometric Adequacy of Psychological Scales:**

Before applying psychological scale, it was felt necessary to check the appropriateness to the targeted population knowing cultural difference and changing with behaviour, the selected scales were constructed for other culture and might not be valid unless through checks was done (Witkin & Berry, 1975), by using the Levene's test of homogeneity, Robust tests of equality of Means (Brown–Forsythe test), and Reliability measures (Cronbach Alpha and Split-Half). The Brown–Forsythe test statistic is the F statistic resulting from an ordinary one-way analysis of variance on the absolute deviations from the median while the Levene's test uses the mean instead of the median (Levene, 1960). The psychometric adequacy of the psychological tools used was done to confirm the trustworthiness of the selected scales for the target population as presented in Table-1. The Reliability test of Cronbach Alpha and Split-Half Reliability shows reliability scores all falling above .52 showing the reliability and the validity proved the trustworthiness of the selected psychological scale for the targeted population under study and appropriateness for further analysis.

Results in Table-1 showed that the Cronbach's alpha ( $\alpha$ ) and Split-half reliability ( $r^{11}$ ) which is a measure of internal consistency, that is, how closely related a set of items are as a group for selected psychological tests, that suggesting the items of the test scales have relatively high internal consistency from .52 to .83 trustworthiness for psychological evaluation of the subjects. The preliminary psychometric analyses over the level of analyses for each of the specific items and subscales are determined to ensure its applicability and for further analyses; and the results provided the appropriateness of the scales/subscales.

### ***Descriptive Statistics:***

The Preliminary checked of the raw data highlighted the Mean, SD, Skewness and Kurtosis revealed the normality of the Data, as well as Skewness and Kurtosis as indices of normality of the scores on measures as skewness statistics, fall between 1.0 to 2.0 (Miles & Shevlin, 2001) which were presented in Tables- 2, 3, and 4.

Results (Table-2, Table- 6 and Figure-4) portrayed that the rural samples scores higher on Work Ethical (M= 66.50; 57.30;  $t=-24.22$ ;  $p < .00$ ), Affective commitment (M=



35.10; 27.54 ;  $t=-21.30$ ;  $p < .00$ ), Continuous commitment ( $M= 37.50$ ; 29.21;  $t=-19.55$ ;  $p < .00$ ), Normative commitment ( $M= 36.94$ ; 29.25 ;  $t=-18.99$ ;  $p < .00$ ), Spiritual well-being ( $M= 44.99$ ; 36.65 ;  $t=-20.01$ ;  $p < .00$ ) and Religiosity ( $M= 19.98$ ; 12.80 ;  $t=-20.24$ ;  $p < .00$ ) than urban; but lower on Teacher stress ( $M= 112.12$ ; 121.79 ;  $t=8.89$ ;  $p < .00$ ). Urban samples may have experienced higher stress than rural samples due to poor working conditions, under staff, and insufficiency of infrastructure. The finding can be explained as student poor preparation, indiscipline, poor working conditions, time pressures, low job status, conflicts with colleagues (Cosgrove, 2000), role overload, poor learner behaviour, lack of resources, class size, diversity in individuals with whom they have to work, and lack of motivation of co-workers (Smylie, 1999). Coates and Thorsen (1976) indicated time demands, clerical duties, and difficulties with students, student motivation, large class size, financial constraints, and lack of educational supplies as sources of teachers stress. Additionally, urban school teachers reported greater sources of stress due to poor working conditions, inadequate salary, poor promotion, and lack of recognition for teaching, and poor staff relations (Abel & Swell, 1999). Nikkhah, Zhairi, Sadeghiand Fani (2015) found a significant difference in belief and ritual dimensions of religiosity between rural residents and urban residents. The existence of employment opportunities can affect organizational commitment (Curry et. al., 1996). Where there is a lack of other employment opportunities, there is a tendency of the high level of organizational commitment (Vandenberghe, 1996). As a result, membership in the organization is based on continuance commitment, where employees are continuously calculating the risks of remaining and leaving (Meyer & Allen, 1997). The religiosity level of rural residents ( $M= 4.27$ ) was found to be higher than urban residents (Nikkhah et al., 2015), and more orthodox in their belief (Glenn & Hill, 1977).

Results in Table- 3, Table- 6 and Figure-5 portrayed that the Female samples scores higher scores on Work Ethical ( $M= 63.35$ ; 59.45  $t= -8.47$ ;  $p < .00$ ), affective commitment ( $M=33.56$ ; 29.08  $t= -9.11$ ;  $p < .00$ ), Continuous commitment ( $M=36.13$ ; 30.58  $t=-10.15$ ;  $p < .00$ ), normative commitment ( $M=35.48$ ; 30.71  $t= -9.03$ ;  $p < .00$ ), spiritual wellbeing ( $M= 42.96$ ; 38.68  $t= -7.41$ ;  $p < .00$ ) and religiosity ( $M=18.24$ ; 14.54;  $t= -7.49$ ;  $p < .00$ ) than males samples whereas higher scores on stress ( $M= 113.95$ ; 119.96  $t=-5.14$ ;  $p < .00$ ). The finding has consistency with the earlier studies that females are more religious than males are more likely to express a greater interest in religion (Yinger 1970; Lenski 1953), have a

stronger personal religious commitment (Argyle and Beit-Hallahmi 1975; Bensen, Donohue, and Erickson 1989), and attend church more frequently (Batson, Schoenrade, and Ventis 1993; Cornwall 1989).

The 1990 General Social Survey also confirmed that women are more likely than men to pray and read the Bible regularly (Davis and Smith 1991) which may be the effect of socialization as females are taught to be more submissive, passive, obedient, and nurturing than are males, and that these traits are associated with higher levels of religiosity (Mol 1985; Suziedelis and Potvin 1981). Some researchers suggested that lower participation in the labor force and greater responsibility for the upbringing of children lead women toward greater involvement in religion with more time for church-related activities and also a greater need for a source of personal identity and commitment (Luckmann 1967; Martin 1967), their structural location in society (Iannaccone (1990). Chaplain (1995) found significant differences between male and female teachers and experienced and inexperienced teachers. Men reported higher stress compared to women on pupil behaviour and attitude. About two third of teachers were not satisfied with their job. Among all factors studied, teachers were least satisfied with facilities available at schools.

Results (Table- 5, Table-6, Figure-6, and Figure-7) portrayed that samples whose service duration below 5 years scores lower scores on Moral-Ethical ( $M= 60.63; 63.17; t= -4.06; p < .00$ ), affective commitment ( $M=29.79; 32.85; t= -5.83; p < .00$ ), Continuous commitment ( $M=32.04; 34.68; t= -4.31; p < .00$ ), normative commitment ( $M=31.75; 34.44; t= -7.49; p < .00$ ), spiritual wellbeing ( $M=39.19; 42.45; t= -5.45; p < .00$ ) and religiosity ( $M=15.66; 17.13; t= 3.16; p < .00$ ) than males samples whereas higher on stress ( $M=118.85; 115.06; t= -2.77; p < .00$ ). The finding got support from the earlier study that less experienced teachers and those with less social support have higher burnout (Kim-wan (1991) as the length of service has a negative and positive relationship with stress. Other studies also revealed that individual with lesser experience experienced more stress as compared to the individual with more service years (Yasir & Mishra, 2012) as age and service length related to the level of stress and burnout than younger and shorter service length among physicians (Stanetić & Tesanović, 2013). Though the organizational commitment can also be affected by the employee's personal characteristics such as age, years of service and gender (Meyer & Allen, 1997). Baron and Greenberg (1990) state that "older employees, those with tenure or seniority, and those who are satisfied with their

own levels of work performance tend to report higher levels of organizational commitment than others.”

**The relationship between dependent variables:**

To elucidate any significant relationship between dependent variables, bivariate correlation (Pearson correlation) was calculated, and the results were presented under Table-7.

Results (Table-6) elucidated the significant relation between the dependent variables for the whole samples that Moral Ethical had positive significant relationship with Affective Commitment ( $r = .69, p < .01$ ), Continuous Commitment ( $r = .68; p < .05$ ), Normative Commitment ( $r = .66, p < .01$ ), spiritual wellbeing ( $r = .65, p < .01$ ) and religiosity ( $r = .60, p < .01$ ) but negative significant relation with stress ( $r = -.52, p < .01$ ). Affective Commitment had positive significant relationship with Continuous Commitment ( $r = .66; p < .05$ ), Normative commitment ( $r = .69, p < .01$ ), spiritual wellbeing ( $r = .67, p < .01$ ) and religiosity ( $r = .61, p < .01$ ) but negative significant relation with stress ( $r = -.53, p < .01$ ). Continuous commitment showed positive significant relation with Normative commitment ( $r = .64, p < .01$ ), spiritual wellbeing ( $r = .61, p < .01$ ) and religiosity ( $r = .57, p < .01$ ) but negative significant relation with stress ( $r = -.39, p < .01$ ). Normative commitment had positive significant relation with spiritual wellbeing ( $r = .63, p < .01$ ) and religiosity ( $r = .57, p < .01$ ) but negative significant relation with stress ( $r = -.38, p < .01$ ). Spiritual wellbeing showed positive relation with religiosity ( $r = .77, p < .01$ ) but negative significant relation with stress ( $r = -.38, p < .01$ ). Religiosity showed negative significant relation with stress ( $r$

Earlier research findings had uniformity with the present findings that female teachers in Australia were having higher work-related stress than their male counterparts (Guthrie, 2006) and more religious than men on the intrinsic dimension of religiosity (Donahue, 1985) may be as coping strategy of their stress. Some researchers also mentioned that positive religious coping strategies are associated with low rates of depression, self-esteem, life satisfaction and quality of life, and negative religious coping strategies are associated with high rates of depression and anxiety (Harrison, Koenig, Hays, Eme-Akwari & Pargament, 2001; Ano & Vasconcelles, 2005). Studies reveal that religious beliefs, practices and affiliations assist in alleviating the physical manifestations of stress (Koenig et al., 2001; Levin et al., 1996) and ameliorating mental health and

psychological well-being (Ellison et al., 2001; Koenig, 1995; Yi et al., 2006). Furthermore, religious individuals reported greater happiness and satisfaction with life (Myers and Diener, 1995), and fewer depressive symptoms (Smith et al., 2003; Yi et al., 2006) than do non-religious individuals. The religious practices and behaviours such as church attendance or prayer but also the belief systems by which religion may impact health (Ellison et al., 2001), due to the belief that it is morally correct rather than personally beneficial (Best (1994) and have benefits when it comes to managing stress (Park et al., 1990; Pollard and Bates, 2004).

### **Prediction of independent on Dependent variables:**

Analysis of variance showed the significant independent effect of main variables such as 'ecology', 'gender' and 'duration of service length' on dependent variables, and also looking the significant interaction effect of 'ecology x gender x duration of service length' on dependent variables for the whole samples.

### ***Effect of Ecology on dependent variables***

Results (Table -8) indicated that the Ecology had significant independent effects on Ethical (F ratio=586.78; df=1;  $\eta=.65$ ), affective commitment (F ratio=586.78; df=1;  $\eta=.65$ ), Continuous commitment (F ratio=586.78; df=1;  $\eta=.65$ ), normative commitment (F ratio=586.78; df=1;  $\eta=.65$ ), spiritual wellbeing (F ratio=586.78; df=1;  $\eta=.65$ ) and religiosity (F ratio=586.78; df=1;  $\eta=.65$ ) than males samples whereas higher on stress (F ratio=586.78; df=1;  $\eta=.65$ ). In the line with the present findings, earlier findings also mentioned that a significant difference in belief and ritual dimensions of religiosity between rural residents and urban residents (Nikkhah et al., 2015) as rural residents were higher than urban residents in the levels of belief and ritual dimensions; more use of religious beliefs and behaviours to facilitate problem-solving, to prevent or diminish negative emotional consequences of stressful life situations (Pargament,1997); found a 'high' or 'extremely high' levels of occupational stress for 34 percent of the sample among primary and secondary teachers in urban and rural areas (Manthei & Solman, 1988); higher organizational commitment among male and female teachers of rural and urban areas (Naik, Dutta & Mahato, 2016) as urban teachers are committed than their rural teachers (Naik, Dutta & Pal, 2017) with higher stress among urban school teachers

experienced significantly more stress than rural school teachers in regarding poor working conditions and staff support.

*Effect of Gender on dependent variables :*

Results (Table -9) indicated that the gender had significant independent effects on Ethical (F ratio=586.78; df=1;  $\eta=.65$ ), affective commitment (F ratio=586.78; df=1;  $\eta=.65$ ), Continuous commitment (F ratio=586.78; df=1;  $\eta=.65$ ), normative commitment (F ratio=586.78; df=1;  $\eta=.65$ ), spiritual wellbeing (F ratio=586.78; df=1;  $\eta=.65$ ) and religiosity (F ratio=586.78; df=1;  $\eta=.65$ ) and stress (F ratio=586.78; df=1;  $\eta=.65$ ). The findings may be explained with earlier findings that women are more devout than men by several standard measures of religious commitment (the Pew Research Center survey, 2015,); possibly stemming from higher levels of testosterone in men or other physical and genetic differences between the sexes (Miller, 2002); due to differential socialization where females are taught to be more submissive, passive, obedient, and nurturing than are males, and that these traits are associated with higher levels of religiosity (Mol 1985; Suziedelis & Potvin, 1981).

The contention is that lower participation in the labour force leaves women with more time for church-related activities and also a greater need for a source of personal identity and commitment (Luckmann 1967; Martin 1967). Moreover, some suggest that women's prominent role in raising children increases their religiosity because it correlates with concern for a family's well-being (Glock, Ringer, and Babbie 1967). Sociologist de Vaus and McAllister (1987) found that full-time female workers are less religious than women who do not work and also display a religious orientation similar to men. The "sociopsychological benefits" of working outside the home, otherwise gotten from religion, makes religion less important for some people. Mowday and friends (1982) cited several studies in support of the claim that "women as a group were found to be more committed than men". Among these are Grusky's (1966) study of managers in a large public utility, which found that women displayed higher levels of commitment than men. Hrebiniak and Alutto (1972) mentioned that women less likely to leave their employers, and more committed to the organization (Angle & Perry (1981).

***Effect of ‘Service length’ on dependent variables.***

Results (Table -10) indicated that the ‘Service Length’ had significant independent effects on Ethical (F ratio=586.78; df=1;  $\eta$ =.65), affective commitment (F ratio=586.78; df=1;  $\eta$ =.65), Continuous commitment (F ratio=586.78; df=1;  $\eta$ =.65), normative commitment (F ratio=586.78; df=1;  $\eta$ =.65), spiritual wellbeing (F ratio=586.78; df=1;  $\eta$ =.65) and religiosity (F ratio=586.78; df=1;  $\eta$ =.65) and stress (F ratio=586.78; df=1;  $\eta$ =.65). According to Kim-wan (1991) less experienced teachers and those with less social support have higher burnout. Further, the organizational commitment can also be affected by the employee's personal characteristics such as age, years of service and gender (Meyer & Allen, 1997), and are due to different work characteristics and experiences that are linked to gender (Mathieu & Zajac, 1990). Teachers' stress, years of experience, gender, father's occupation, and dissatisfaction with the organization were associated with commitment (Hrebiniak & Alutto (1972). Several studies mentioned that women displayed higher levels of commitment to the organization than men (Grusky's, 1966), and less likely to leave their employers, and more committed to the organization (Angle & Perry (1981).

***Interaction effect of ‘Ecology x Gender’ on dependent variables.***

Results (Table -11) designated that the significant interaction effect of ‘ Ecology x Gender’ on Ethical (F ratio=33.02; df=3;  $p < .01$ ;  $\eta$ =.24), affective commitment (F ratio=45.90; df=3;  $p < .01$ ;  $\eta$ =.30), Continuous commitment (F ratio=46.40; df=3;  $p < .01$ ;  $\eta$ =.31), normative commitment (F ratio=39.20; df=3;  $p < .01$ ;  $\eta$ =.27), spiritual wellbeing (F ratio=31.96; df=3;  $p < .01$ ;  $\eta$ =.23) and religiosity (F ratio=22.11.03; df=3;  $p < .01$ ;  $\eta$ =.17) and stress (F ratio=14.25; df=3;  $p < .01$ ;  $\eta$ =.12). The finding in conformity with earlier findings that there are differences in some context in organizational commitment among male and female teachers of rural and urban areas (Naik, Dutta & Mahato, 2016) and urban teachers are committed than their rural teachers (Naik, Dutta & Pal, 2017). Abel and Sewell (1999) also found that urban school teachers experienced significantly more stress than rural school teachers in regarding poor working conditions and staff support as the core attributes of work tasks are important for creating the internal psychological states of experienced meaningfulness, responsibility, and efficacy that motivate a person toward high job performance and commitment (Hackman & Lawler, 1971; Hackman & Oldham, 1980).

### **The interaction effect of ‘Ecology x Service Length’ on dependent variables.**

Results (Table -12) designated that the significant interaction effect of ‘ Ecology x service Length’ on Ethical (F ratio= 15.62; df=3;  $p < .01$ ;  $\eta=.05$ ), affective commitment (F ratio=33.93; df=3;  $p < .01$ ;  $\eta=.10$ ), Continuous commitment (F ratio=18.11; df=3;  $p < .01$ ;  $\eta=.05$ ), normative commitment (F ratio=22.16; df=3;  $p < .01$ ;  $\eta=.07$ ), spiritual wellbeing (F ratio=29.67; df=3;  $p < .01$ ;  $\eta=.09$ ) and religiosity (F ratio=7.67; df=2;  $p < .01$ ;  $\eta=.17$ ) and stress (F ratio=10.00; df=3;  $p < .01$ ;  $\eta=.03$ ). The findings got support of evidences that urban school teachers experienced significantly more stress than rural school teachers in regarding poor working conditions and staff support (Abel & Sewell, 1999), also less experienced teachers and those with less social support have higher burnout (Kimwan,1991).

### **The interaction effect of ‘ecology x Gender x Service Length’ on dependent variables.**

Results (Table -13) illustrated that the significant interaction effect of ‘of ‘ecology x Gender x Service Length’’ on Ethical (F ratio= 365.29; df=3;  $p < .01$ ;  $\eta=.89$ ), affective commitment (F ratio=370.10; df=3;  $p < .01$ ;  $\eta=.89$ ), Continuous commitment (F ratio=295.43; df=3;  $p < .01$ ;  $\eta=.87$ ), normative commitment (F ratio=183.02; df=3;  $p < .01$ ;  $\eta=.81$ ), spiritual wellbeing (F ratio=173.18; df=3;  $p < .01$ ;  $\eta=.80$ ) and religiosity (F ratio=21.99; df=2;  $p < .01$ ;  $\eta=.33$ ) and stress (F ratio=10.00; df=3;  $p < .01$ ;  $\eta=.03$ ).

Research evidence supported the findings that organizational commitment difference between male and female teachers of rural and urban areas (Naik, Dutta & Mahato (2016), and less experienced teachers to struggling more in their decision-making behaviours regarding management of student’s ill-behaviours in schools.

### **Post hoc Mean Comparision (comparision of eight different groups):**

The ANOVA showed a significant F value that indicates differences in the means but does not tell you where those differences are detected. Post hoc Means comparision (Scheffe) was computed to isolate where the differences are located between the groups; to provide specific information on which means are significantly different from each other. The Post Hoc Means Comparision of the present study was presented in Table- 14.

***Groups comparison on Work Ethics variables:***

Results (Table-14) portrayed mean significant different on Ethical Commitment that rural female below 5yrs service scored significantly higher than Rural female above 5yrs service (M=71.08, 66.75;  $t=-4.42$ ;  $p < .01$ ), Rural male below 5yrs service (M=71.08, 65.13;  $t=-6.85$ ;  $p < .01$ ), Rural male above 5yrs service (M=71.08, 63.05;  $t=-8.90$ ;  $p < .01$ ), Urban female below 5yrs service (M=71.08, 61.00;  $t=-12.60$ ;  $p < .01$ ), Urban female above 5yrs service (M=71.08, 58.58;  $t=-12.60$ ;  $p < .01$ ), Urban male below 5yrs service (M=71.08, 55.48;  $t=-16.92$ ;  $p < .01$ ),and Urban male above 5yrs service (M=71.08, 54.15;  $t=-16.92$ ;  $p < .01$ ).

Rural female above 5yrs service length scored significant different on Ethical Commitment than Rural male below 5yrs service (M=66.75, 65.13;  $t=-6.85$ ;  $p < .01$ ), Rural male above 5yrs service (M=66.75, 63.05;  $t=-8.90$ ;  $p < .01$ ), Urban female below 5yrs service (M=66.75, 61.00;  $t=-12.60$ ;  $p < .01$ ), Urban female above 5yrs service (M=66.75, 58.58;  $t=-12.60$ ;  $p < .01$ ), Urban male below 5yrs service (M=66.75, 55.48;  $t=-16.92$ ;  $p < .01$ ),and Urban male above 5yrs service (M=66.75, 54.15;  $t=-16.92$ ;  $p < .01$ ).

Rural Male below 5yrs service showed significant higher mean scores on ethical commitment than Rural male above 5yrs service (M=65.13, 63.05;  $t=-8.90$ ;  $p < .01$ ), Urban female below 5yrs service (M=65.13, 61.00;  $t=-12.60$ ;  $p < .01$ ), Urban female above 5yrs service (M=65.13, 58.58;  $t=-12.60$ ;  $p < .01$ ), Urban male below 5yrs service (M=65.13, 55.48;  $t=-16.92$ ;  $p < .01$ ),and Urban male above 5yrs service (M=65.13, 54.15;  $t=-16.92$ ;  $p < .01$ ).

Rural male above 5yrs service designated significant higher means scores on Ethical Commitment than Urban female below 5yrs service (M=63.05, 61.00;  $t=-12.60$ ;  $p < .01$ ), Urban female above 5yrs service (M=63.05, 58.58;  $t=-12.60$ ;  $p < .01$ ), Urban male below 5yrs service (M=63.05, 55.48;  $t=-16.92$ ;  $p < .01$ ),and Urban male above 5yrs service (M=63.05, 54.15;  $t=-16.92$ ;  $p < .01$ ).

Urban female below 5yrs service length had significant higher means scores than Urban female above 5yrs service (M=61.00, 58.58;  $t=-12.60$ ;  $p < .01$ ), Urban male below 5yrs service (M=61.00, 55.48;  $t=-16.92$ ;  $p < .01$ ),and Urban male above 5yrs service (M=61.00, 54.15;  $t=-16.92$ ;  $p < .01$ ).



Urban female above 5yrs service illustrated significant higher mean score than Urban male below 5yrs service ( $M=58.58, 55.48; t=-16.92; p < .01$ ), and Urban male above 5yrs service ( $M=58.58, 54.15; t=-16.92; p < .01$ ).

Urban male below 5yrs service elucidated significant higher scores on Ethical Commitment Urban male above 5yrs service ( $M=55.48, 54.15; t=-16.92; p < .01$ ).

*Groups comparison on Affective Commitment variables:*

Results (Table-15) portrayed mean significant different on Affective Commitment that rural female below 5yrs service scored significantly higher than Rural female above 5yrs service ( $M=38.78, 35.63; t=-3.25; p < .05$ ), Rural male below 5yrs service ( $M=38.78, 34.50; t=-7.82; p < .05$ ), Rural male above 5yrs service ( $M=38.78, 31.50; t=-7.97; p < .05$ ), Urban female below 5yrs service ( $M=38.78, 31.35; t=-10.97; p < .05$ ), Urban female above 5yrs service ( $M=38.78, 26.78; t=-10.97; p < .05$ ), Urban male below 5yrs service ( $M=38.78, 26.78; t=-12.10; p < .05$ ), and Urban male above 5yrs service ( $M=38.78, 23.53; t=-15.25; p < .05$ ).

Rural female above 5yrs service scored significantly scored higher on affective commitment than Rural male below 5yrs service ( $M=35.63, 34.50; t=-1.72; p < .05$ ), Rural male above 5yrs service ( $M=35.63, 31.50; t=-4.57; p < .05$ ), Urban female below 5yrs service ( $M=35.63, 31.35; t=-4.72; p < .05$ ), Urban female above 5yrs service ( $M=35.63, 26.78; t=-7.72; p < .05$ ), Urban male below 5yrs service ( $M=35.63, 26.78; t=-8.85; p < .05$ ), and Urban male above 5yrs service ( $M=35.63, 23.53; t=-12.00; p < .05$ ).

Rural male below 5yrs service scored significantly higher on affective commitment than Rural male above 5yrs service ( $M=34.50, 31.50; t=-2.85; p < .05$ ), Urban female below 5yrs service ( $M=34.50, 31.35; t=-3.00; p < .05$ ), Urban female above 5yrs service ( $M=34.50, 26.78; t=-6.00; p < .05$ ), Urban male below 5yrs service ( $M=34.50, 26.78; t=-7.12; p < .05$ ), and Urban male above 5yrs service ( $M=34.50, 23.53; t=-10.27; p < .05$ ).

Rural male above 5yrs service scored significantly scored higher on affective commitment than Urban female above 5yrs service ( $M=31.50, 26.78; t=3.15; p < .05$ ), Urban male below 5yrs service ( $M=31.50, 26.78; t=-4.27; p < .05$ ), and Urban male above 5yrs service ( $M=31.50, 23.53; t=-7.42; p < .05$ ).

Urban female below 5yrs service scored significantly higher on affective commitment than Urban female above 5yrs service ( $M=31.35, 26.78; t=-4.00; p < .05$ ), Urban male below 5yrs service ( $M=31.35, 26.78; t=-4.12; p < .05$ ), and Urban male above 5yrs service ( $M=31.35, 23.53; t=-7.27; p < .05$ ).

Urban female above 5yrs service scored significantly higher on affective commitment than Urban male above 5yrs service ( $M=28.50, 23.53; t=-4.27; p < .05$ ). Urban male below 5yrs service significantly scored higher on affective commitment than Urban male above 5yrs service ( $M=26.78, 23.53; t=-3.15; p < .05$ ).

*Groups comparison on Continuous Commitment variables:*

Results (Table-16) portrayed mean significant different on Continuous Commitment that Rural female below 5yrs service scored significantly higher than Rural female above 5yrs service ( $M=42.03, 38.58; t=-2.22; p < .05$ ), Rural male below 5yrs service ( $M=42.03, 37.08; t=-6.55; p < .05$ ), Rural male above 5yrs service ( $M=42.03, 32.33; t=-6.67; p < .05$ ), Urban female below 5yrs service ( $M=42.03, 32.03; t=-6.97; p < .05$ ), Urban female above 5yrs service ( $M=42.03, 31.90; t=-11.72; p < .05$ ), Urban male below 5yrs service ( $M=42.03, 27.58; t=-13.22; p < .05$ ), and Urban male above 5yrs service ( $M=42.03, 25.35; t=-16.67; p < .05$ ).

Rural female above 5yrs service scored significantly higher on continuous commitment than Rural male below 5yrs service ( $M=38.78, 37.08; t=-4.32; p < .05$ ), Rural male above 5yrs service ( $M=38.78, 32.33; t=-4.45; p < .05$ ), Urban female below 5yrs service ( $M=38.78, 32.03; t=-4.75; p < .05$ ), Urban female above 5yrs service ( $M=38.78, 31.90; t=-9.50; p < .05$ ), Urban male below 5yrs service ( $M=38.78, 27.58; t=-11.00; p < .05$ ), and Urban male above 5yrs service ( $M=38.78, 25.35; t=-14.45; p < .05$ ). Rural male above 5yrs service scored significantly higher on continuous commitment than Urban male below 5yrs service ( $M=38.58, 27.58; t=-6.67; p < .05$ ), and Urban male above 5yrs service ( $M=38.58, 25.35; t=-10.12; p < .05$ ).

Urban female below 5yrs service scored significantly higher on continuous commitment than Urban female above 5yrs service ( $M=32.33, 31.90; t=-5.05; p < .05$ ), Urban male below 5yrs service ( $M=32.33, 27.58; t=-6.55; p < .05$ ), and Urban male above 5yrs service ( $M=32.33, 25.35; t=-10.00; p < .05$ ).

Urban female above 5yrs service scored significantly higher on continuous commitment than Urban male above 5yrs service ( $M=31.90, 25.35; t=-4.95; p < .05$ ). Urban male below 5yrs service scored significantly higher on continuous commitment than Urban male above 5yrs service ( $M=27.58, 25.35; t=-3.45; p < .05$ ).

*Groups comparision on Normative Commitment variables:*

Results (Table-17) portrayed mean significant different on Continuous Commitment that Rural female below 5yrs service scored significantly higher than Rural female above 5yrs service ( $M=40.35, 37.98; t=-2.85; p < .05$ ), Rural male below 5yrs service ( $M=40.35, 36.45; t=-5.47; p < .05$ ), Rural male above 5yrs service ( $M=40.35, 35.00; t=-7.57; p < .05$ ), Urban female below 5yrs service ( $M=40.35, 32.85; t=-7.72; p < .05$ ), Urban female above 5yrs service ( $M=40.35, 30.75; t=-11.17; p < .05$ ), Urban male below 5yrs service ( $M=40.35, 28.13; t=-13.12; p < .05$ ), and Urban male above 5yrs service ( $M=40.35, 25.28; t=-15.07; p < .05$ ).

Rural female above 5yrs scored significantly higher on Normative Commitment than Rural male below 5yrs service ( $M=37.98, 36.45; t=-2.62; p < .05$ ), Rural male above 5yrs service ( $M=37.98, 35.00; t=-4.72; p < .05$ ), Urban female below 5yrs service ( $M=37.98, 32.85; t=-4.87; p < .05$ ), Urban female above 5yrs service ( $M=37.98, 30.75; t=-8.32; p < .05$ ), Urban male below 5yrs service ( $M=37.98, 28.13; t=-9.85; p < .05$ ), and Urban male above 5yrs service ( $M=37.98, 25.28; t=-12.22; p < .05$ ).

Rural male below 5yrs service scored significantly higher on Normative Commitment than Rural male above 5yrs service ( $M=36.45, 35.00; t=-2.10; p < .05$ ), Urban female below 5yrs service ( $M=36.45, 32.85; t=-2.25; p < .05$ ), Urban female above 5yrs service ( $M=36.45, 30.75; t=-5.70; p < .05$ ), Urban male below 5yrs service ( $M=36.45, 28.13; t=-7.22; p < .05$ ), and Urban male above 5yrs service ( $M=36.45, 25.28; t=-9.60; p < .05$ ).

Rural male above 5yrs service scored significantly higher on Normative Commitment than Urban female above 5yrs service ( $M=35.00, 30.75; t=-3.60; p < .05$ ), Urban male below 5yrs service ( $M=35.00, 28.13; t=-5.12; p < .05$ ), and Urban male above 5yrs service ( $M=35.00, 25.28; t=-7.50; p < .05$ ).

Urban female below 5yrs service scored significantly higher than Urban female above 5yrs service ( $M=32.85, 30.75; t=-3.45; p < .05$ ), Urban male below 5yrs service ( $M=32.85,$

28.13;  $t=-4.97$ ;  $p < .05$ ), and Urban male above 5yrs service ( $M=32.85$ ,  $25.28$ ;  $t=-7.35$ ;  $p < .05$ ).

Urban female above 5yrs service scored significantly higher on Normative Commitment than Urban male above 5yrs service ( $M=30.75$ ,  $25.28$ ;  $t=-3.90$ ;  $p < .05$ ).

Urban male below 5yrs service scored significantly higher on Normative Commitment than Urban male above 5yrs service ( $M=28.13$ ,  $25.28$ ;  $t=-7.35$ ;  $p < .05$ ).

***Groups comparison on Spiritual Wellbeing variables:***

Results (Table-18) portrayed mean significant different on Spiritual Wellbeing that Rural female below 5yrs service scored significantly higher than Rural female above 5yrs service ( $M=49.18$ ,  $45.83$ ;  $t=-3.65$ ;  $p < .05$ ), Rural male below 5yrs service ( $M=49.18$ ,  $43.85$ ;  $t=-3.72$ ;  $p < .05$ ), Rural male above 5yrs service ( $M=49.18$ ,  $41.10$ ;  $t=-7.02$ ;  $p < .05$ ), Urban female below 5yrs service ( $M=49.18$ ,  $40.08$ ;  $t=-8.05$ ;  $p < .05$ ), Urban female above 5yrs service ( $M=49.18$ ,  $36.78$ ;  $t=-10.80$ ;  $p < .05$ ), Urban male below 5yrs service ( $M=49.18$ ,  $36.70$ ;  $t=-12.77$ ;  $p < .05$ ), and Urban male above 5yrs service ( $M=49.18$ ,  $33.05$ ;  $t=-16.12$ ;  $p < .05$ ).

Rural female above 5yrs service scored significantly higher on spiritual wellbeing than Rural male above 5yrs service ( $M=45.83$ ,  $41.10$ ;  $t=-3.37$ ;  $p < .05$ ), Urban female below 5yrs service ( $M=45.83$ ,  $40.08$ ;  $t=-4.40$ ;  $p < .05$ ), Urban female above 5yrs service ( $M=45.83$ ,  $36.78$ ;  $t=-7.15$ ;  $p < .05$ ), Urban male below 5yrs service ( $M=45.83$ ,  $36.70$ ;  $t=-9.12$ ;  $p < .05$ ), and Urban male above 5yrs service ( $M=45.83$ ,  $33.05$ ;  $t=-12.47$ ;  $p < .05$ ).

Rural male below 5yrs service scored significant higher on Spiritual Wellbeing than Rural male above 5yrs service ( $M=43.85$ ,  $41.10$ ;  $t=-3.30$ ;  $p < .05$ ), Urban female below 5yrs service ( $M=43.85$ ,  $40.08$ ;  $t=-4.32$ ;  $p < .05$ ), Urban female above 5yrs service ( $M=443.859.18$ ,  $36.78$ ;  $t=-7.07$ ;  $p < .05$ ), Urban male below 5yrs service ( $M=43.85$ ,  $36.70$ ;  $t=-9.05$ ;  $p < .05$ ), and Urban male above 5yrs service ( $M=43.85$ ,  $33.05$ ;  $t=-12.40$ ;  $p < .05$ ).

Rural male above 5yrs service scored significantly higher on Spiritual Wellbeing than Urban female above 5yrs service ( $M=41.10$ ,  $36.78$ ;  $t=-3.77$ ;  $p < .05$ ), Urban male below

5yrs service ( $M=41.10, 36.70; t=-5.75; p < .05$ ), and Urban male above 5yrs service ( $M=41.10, 33.05; t=-9.10; p < .05$ ).

Urban female below 5yrs service scored significantly higher on Spiritual wellbeing than Urban female above 5yrs service ( $M=40.08, 36.78; t=-2.75; p < .05$ ), Urban male below 5yrs service ( $M=40.08, 36.70; t=-4.72; p < .05$ ), and Urban male above 5yrs service ( $M=40.08, 33.05; t=-8.07; p < .05$ ).

Urban female above 5yrs service scored significantly higher than Urban male above 5yrs service ( $M=36.78, 33.05; t=-5.32; p < .05$ ).

Urban male below 5yrs service scored significantly higher on Spiritual Wellbeing than Urban male above 5yrs service ( $M=36.70, 33.05; t=-3.35; p < .05$ ).

*Groups comparison on Teachers stress variables:*

Rural male below 5yrs service scored significantly lower on Stress than Urban male above 5yrs service ( $M=114.53, 126.90; t=8.40; p < .05$ ). Rural male above 5yrs service scored significantly lower on Stress than Urban male above 5yrs service ( $M=115.53, 126.90; t=8.40; p < .05$ ). Urban female below 5yrs service scored significantly lower on Stress than Urban male above 5yrs service ( $M=120.08, 126.90; t=7.77; p < .05$ ).

Results (Table-19) portrayed mean significant different on Stress that Rural female below 5yrs service scored significantly lower than Rural female below 5years service length on Stress than Rural male above 5yrs service ( $M=106.68, 114.45; t=11.82; p < .05$ ), Urban female below 5yrs service ( $M=106.68, 115.08; t=-8.05; p < .05$ ), Urban female above 5yrs service ( $M=106.68, 120.23; t=12.45; p < .05$ ), Urban male below 5yrs service ( $M=106.68, 124.98; t=13.07; p < .05$ ), and Urban male above 5yrs service ( $M=106.68, 126.90; t=20.22; p < .05$ ).

Rural female above 5years service length on Stress that Rural male above 5yrs service ( $M=113.83, 114.45; t=9.90; p < .05$ ), Urban female below 5yrs service ( $M=113.83, 115.08; t=-10.52; p < .05$ ), Urban female above 5yrs service ( $M=113.83, 120.23; t=11.45; p < .05$ ), Urban male below 5yrs service ( $M=113.83, 124.98; t=11.15; p < .05$ ), and Urban male above 5yrs service ( $M=113.83, 126.90; t=18.30; p < .05$ ).

*Groups comparison on Religiosity variables:*

Results (Table-20) portrayed mean significant different on Spiritual Wellbeing that Rural Female Above 5 yrs service length scored significantly higher than Rural Female Below Above 5 yrs service length (M=21.45, 20.98;  $t=-2.50$ ;  $p < .05$ ), Rural Male Above 5 yrs service (M=21.45, 18.95;  $t=-4.95$ ;  $p < .05$ ), Rural Male Below 5 yrs service (M=21.45, 18.55;  $t=-7.45$ ;  $p < .05$ ), Urban Female Above 5 yrs service (M=21.45, 16.53;  $t=-9.47$ ;  $p < .05$ ), Urban Below Above 5 yrs service length (M=21.45, 14.03;  $t=-9.87$ ;  $p < .05$ ), Urban Male Above 5 yrs service (M=21.45, 36.70;  $t=-11.90$ ;  $p < .05$ ),and Urban Male Below 5 yrs service (M=21.45, 9.08;  $t=-12.37$ ;  $p < .05$ ).

Rural female above 5yrs service scored significantly higher on Religiosity than Rural female above 5yrs service (M=20.98, 18.95;  $t=-2.45$ ;  $p < .05$ ) ; Rural male below 5yrs service (M=20.98, 18.55;  $t=-4.95$ ;  $p < .05$ ), Rural male above 5yrs service (M=20.98; 16.53;  $t= 6.97$ ;  $p < .05$ ), Urban female above 5yrs service (M=20.98, 14.03;  $t=-7.37$ ;  $p < .05$ ), Urban male below 5yrs service (M=20.98, 11.58;  $t=-9.40$ ;  $p < .05$ ),and Urban male above 5yrs service (M=20.98, 9.08;  $t=-9.87$ ;  $p < .05$ ).

Rural male below 5yrs service scored significantly higher on Religiosity than Rural male above 5yrs service (M=18.95, 18.55;  $t=-2.50$ ;  $p < .05$ ), Urban female below 5yrs service (M=18.95, 16.53;  $t=-4.52$ ;  $p < .05$ ), Urban female above 5yrs service (M=18.95, 14.03;  $t=-4.92$ ;  $p < .05$ ), Urban male below 5yrs service (M=18.95, 36.70;  $t=-6.95$ ;  $p < .05$ ),and Urban male above 5yrs service (M=18.95, 9.08;  $t=-7.42$ ;  $p < .05$ ).

Rural male above 5yrs service scored significantly higher than Urban female below 5yrs service (M=18.55, 16.53;  $t=-2.02$ ;  $p < .05$ ), Urban female above 5yrs service (M=18.55, 14.03;  $t=-2.42$ ;  $p < .05$ ), Urban male below 5yrs service (M=18.55, 36.70;  $t=-4.45$ ;  $p < .05$ ),and Urban male above 5yrs service (M=18.55, 9.08;  $t=-4.92$ ;  $p < .05$ ).

Urban female below 5yrs service scored significantly lower than Urban male below 5yrs service (M=16.53, 36.70;  $t=-2.42$ ;  $p < .05$ ),and Urban male above 5yrs service (M=16.53, 9.08;  $t=-2.90$ ;  $p < .05$ ).

**Prediction of religiosity on Organizational commitment:**

Multiple Regression Analysis (stepwise) was calculated to highlight the prediction of religiosity on Organizational Commitment subscales, and the findings were presented under Table- 20.

Regression analyses (stepwise )was used to reveal the prediction of Teacher's stress on dependent variables, only variables which showed significantly were included in the model, the three models are: (i) Model-1: Moral ethical; (ii) Model-2: Moral ethical and

affection commitment; (iii) Model-III; Moral ethical, affection commitment and continuous commitment. Result under Table- 21 revealed the prediction of Stress (i) Model-1: Moral ethical was 27% ( $R^2=.27$ ;  $F=116.65$ ;  $df=1/318$ ;  $p<.01$ ); (ii) Model-II: Moral ethical and affection commitment was 29% ( $R^2=.29$ ;  $F=9.38$ ;  $df=1/317$ ;  $p<.01$ ); (iii) Model-III; Moral ethical, affection commitment and continuous commitment was 27% ( $R^2=.29$ ;  $F=.21$ ;  $df=1/316$ ;  $p<.NS$ ); the collinearity test showed Tolerance higher than .02 and lower than 10 which can be accepted as non-collinearity; if a tolerance of less than 0.20 or 0.10 and/or a VIF of 5 or 10 and above indicates a multicollinearity problem (O'Brien, 2007). The results revealed that the teachers stress predicted work ethics, affectional commitment but no significant prediction was found when the continuous commitment was included.

The prediction of religious also found by Sikorska-Simmons (2005) that a positive relationship between religiosity and job satisfaction, and between religiosity and organizational commitment. Another study found that religious beliefs affected organizational commitment more than age or income (York, 1981). Religiosity also may affect how stress relates to attitudes. Jamal and Badawi (1993) found that religiosity moderated the relationship between job stressors and job motivation, job satisfaction, organizational commitment and turnover motivation (Jamal and Badawi, 1993); stressors were more likely to have a negative effect on job attitudes when employees had low levels of religiosity. Additionally, religious individuals scored higher on work centrality, indicating that work held a more central role in the lives of religious individuals (Harpaz, 1998). This may lead to increased performance both on the part of the individual and organization.

The findings can be explained with earlier findings that the intrinsically religious-oriented individuals were less satisfied with their jobs whereas the extrinsically religious people had higher job involvement (Knotts, 2003; Strumpfer, 1997) by integrating all aspects of human life and experience ( Muldoon & King, 1995), understood as an indicator of an individual's quality of life in the spiritual dimension and as an indicator of an individual's spiritual health (Fehring, Miller & Shaw, 1997).

The results have consistency with findings of another researchers such as: a negative relationship between job stress and job satisfaction (Ahsan et al., 2009; Healy et al., 2000;

Sveinsdo et al., 2006) and a positive relationship between organizational commitment and job satisfaction (Garland et al., 2009; Lambert et al., 2009; Markovits et al., 2007); a significant relationship between job stress and affective commitment and normative commitment (Somers, 2009) but no significant relationship between job stress and continuance commitment. Yaghoubi et al. (2008) also announced that there is not a significant relationship between organizational commitment and job stress. The contradictory finding suggested other factors and need to be checked such as having healthy and committed employees are important for any organization and educational organizations are not exceptions. That Stress has been found to make decision makers cut corners on quality control, cover up incidents at work, abuse/lie about sickness days, and deceive customers (Boyd, 1997), a negative effect of pressure on ethical decisions in legal and ethical conflict situations (Hinkeldey & Spokane, 1985), depleting peoples' capacity for self-regulation (DeWall et al., 2008). This effect, unlike the effect of stress on the fight or flight response, is unlikely to vary between the sexes.

**Summary of the Findings:** The findings of the present study can be summarized as follow.

(1) The significant difference was observed in religiosity, occupational stress, organizational commitment, ethical decision-making, and spiritual wellbeing in relation to ecology, gender, and service length and firmed the first hypothesis that :

Results (Table-2, Table-5 and Figure-4) portrayed that the rural samples scores higher on Work Ethical (M= 66.50; 57.30;  $t=-24.22$ ;  $p < .00$ ), Affective commitment (M= 35.10; 27.54 ;  $t=-21.30$ ;  $p < .00$ ), Continuous commitment (M= 37.50; 29.21;  $t=-19.55$ ;  $p < .00$ ), Normative commitment (M= 36.94; 29.25 ;  $t=-18.99$ ;  $p < .00$ ), Spiritual wellbeing (M= 44.99; 36.65 ;  $t=-20.01$ ;  $p < .00$ ) and Religiosity (M= 19.98; 12.80 ;  $t=-20.24$ ;  $p < .00$ ) than urban; but lower on Teacher stress (M= 112.12; 121.79 ;  $t=8.89$ ;  $p < .00$ ).

Results in Table- 3, Table- 5 and Figure-5 portrayed that the Female samples scores higher scores on Work Ethical (M= 63.35; 59.45  $t= -8.47$ ;  $p < .00$ ), affective commitment (M=33.56; 29.08  $t= -9.11$ ;  $p < .00$ ), Continuous commitment (M=36.13; 30.58  $t=-10.15$ ;  $p < .00$ ), normative commitment (M=35.48; 30.71  $t= -9.03$ ;  $p < .00$ ), spiritual wellbeing (M=



42.96; 38.68  $t = -7.41$ ;  $p < .00$ ) and religiosity ( $M = 18.24$ ; 14.54;  $t = -7.49$ ;  $p < .00$ ) than males samples whereas higher scores on stress ( $M = 113.95$ ; 119.96  $t = -5.14$ ;  $p < .00$ ).

(2) Religiosity influence would be manifested on occupational stress, organizational commitment, ethical decision-making, and spiritual wellbeing among the groups of subjects in relation to ecology, gender, and service length which confirmed the second hypothesis of the study that :

Result under Table- 20 revealed the prediction of Religiosity on Ethical was 62% ( $R^2 = .62$ ;  $F = 535.41$ ;  $df = 1/318$ ;  $p < .01$ ) and collinearity test showed Tolerance higher than .02 and lower than 10 which can be accepted as non-collinearity; if a tolerance of less than 0.20 or 0.10 and/or a VIF of 5 or 10 and above indicates a multicollinearity problem (O'Brien, 2007). Accordingly, Religiosity on Ethical and affectivity was 68% ( $R^2 = .68$ ;  $F = 54.40$ ;  $df = 1/317$ ;  $p < .01$ ); Ethical, affectivity and continuous was 68% ( $R^2 = .68$ ;  $F = 54.40$ ;  $df = 1/317$ ;  $p < .01$ ); Ethical, affectivity, continuous, normative & spiritual wellbeing was 69% ( $R^2 = .69$ ;  $F = 4.54$ ;  $df = 1/314$ ;  $p < .05$ ).

Multiple Regression Analysis (stepwise) was calculated to highlight the prediction of religiosity on Organizational Commitment subscales, and the findings were presented under Table- 20.

Result under Table- 20 revealed the prediction of Religiosity on Ethical was 62% ( $R^2 = .62$ ;  $F = 535.41$ ;  $df = 1/318$ ;  $p < .01$ ) and collinearity test showed Tolerance higher than .02 and lower than 10 which can be accepted as non-collinearity; if a tolerance of less than 0.20 or 0.10 and/or a VIF of 5 or 10 and above indicates a multicollinearity problem (O'Brien, 2007). Accordingly, Religiosity on Ethical and affectivity was 68% ( $R^2 = .68$ ;  $F = 54.40$ ;  $df = 1/317$ ;  $p < .01$ ); Ethical, affectivity and continuous was 68% ( $R^2 = .68$ ;  $F = 54.40$ ;  $df = 1/317$ ;  $p < .01$ ); Ethical, affectivity, continuous, normative & spiritual wellbeing was 69% ( $R^2 = .69$ ;  $F = 4.54$ ;  $df = 1/314$ ;  $p < .05$ ).

(3) Occupational stress influence would be manifested in organizational commitment, ethical decision-making, and spiritual wellbeing in relation to ecology, gender, and service length which confirmed the third hypothesis that:

(4) Regression analyses (stepwise )was used to reveal the prediction of Teacher's stress on dependent variables, only variables which showed significantly were included in

the model, the three models are: (i) Model-1: Moral ethical; (ii) Model-2: Moral ethical and affection commitment; (iii) Model-III; Moral ethical, affection commitment and continuous commitment. Result under Table- 21 revealed the prediction of Stress (i) Model-1: Moral ethical was 27% ( $R^2=.27$ ;  $F=116.65$ ;  $df=1/318$ ;  $p<.01$ ); (ii) Model-II: Moral ethical and affection commitment was 29% ( $R^2=.29$ ;  $F=9.38$ ;  $df=1/317$ ;  $p<.01$ ); (iii) Model-III; Moral ethical, affection commitment and continuous commitment was 27% ( $R^2=.29$ ;  $F=.21$ ;  $df=1/316$ ;  $p<.NS$ ) The expectation with regards to the interaction effects of 'ecology', 'gender', and 'service length' differences are exploratory in nature but are expected in conformity to the independent effects of the main variables on measures of the dependent variables that confirmed third hypothesis that:

Results (Table -7) indicated that the Ecology had significant independent effects on Ethical ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ), affective commitment ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ), Continuous commitment ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ), normative commitment ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ), spiritual wellbeing ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ) and religiosity ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ) than males samples whereas higher on stress ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ).

Results (Table -8) indicated that the gender had significant independent effects on Ethical ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ), affective commitment ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ), Continuous commitment ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ), normative commitment ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ), spiritual wellbeing ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ) and religiosity ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ) and stress ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ).

Results (Table -9) indicated that the 'Service Length' had significant independent effects on Ethical ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ), affective commitment ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ), Continuous commitment ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ), normative commitment ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ), spiritual wellbeing ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ) and religiosity ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ) and stress ( $F$  ratio=586.78;  $df=1$ ;  $\eta=.65$ ).

Results (Table -10) designated that the significant interaction effect of 'Ecology x Gender' on Ethical ( $F$  ratio=33.02;  $df=3$ ;  $p < .01$ ;  $\eta=.24$ ), affective commitment ( $F$  ratio=45.90;  $df=3$ ;  $p < .01$ ;  $\eta=.30$ ), Continuous commitment ( $F$  ratio=46.40;  $df=3$ ;  $p < .01$ ;  $\eta=.31$ ), normative commitment ( $F$  ratio=39.20;  $df=3$ ;  $p < .01$ ;  $\eta=.27$ ), spiritual wellbeing

(F ratio=31.96; df=3;  $p < .01$ ;  $\eta=.23$ ) and religiosity (F ratio=22.11.03; df=3;  $p < .01$ ;  $\eta=.17$ ) and stress (F ratio=14.25; df=3;  $p < .01$ ;  $\eta=.12$ ).

### **Limitations of the Study:**

Although it was designed to be a systemic and authentic research, the present study is not free from limitations. A possible limitation of the study is that the present study was conducted on Mizo high school teachers which could raise a number of methodological issues concerning the external validity of the findings for all age categories. Another limitation is that the target population of the regular high school teachers were scattered all over Mizoram. There was difficulty in catching the target population during their free time for completion of the bulky psychological scales. Based on this reason, only a small sized sample (300) was included as representatives. Therefore, it may not be a good representation of Mizo high school teachers for making a generalization. It was also felt that qualitative methods such as open interview, focus group discussion or case study method would strengthen the findings of the results but could not be taken up in this study. It would also be interesting to test other psychological variables like Job Satisfaction, Personality, Motivation etc. of the high school teachers in order to have a better understanding of school organisation and how it affects the performance of teachers as well as the schools of Mizoram. However, only a few psychological tests were studied due to time and financial limitations. Longitudinal and cross-sectional study could not be undertaken which can provide rich information due to limited time and financial constraints. More physiological diagnosis and sociological basis of teachers are much needed.

### **Suggestions for future research:**

Based on the limitations of the present study, it was suggested that further studies are needed to corroborate the findings of this study to illustrate the correlation between teaching and other organizations on the same selected dependent variables or other psychological variables, which can influence organizations for better understanding about organizations and human behaviour with bigger sample and with wider coverage of other confounding variables such as education, age, economic status, cultural difference, and so on. The not only cross-sectional study, but the longitudinal study would be very much needed for better understanding of the onset of any psychological and physical problems at

the individual level, and which can affect organizations at large. More psychological, physiological and sociological diagnosis would be much needed for designing prevention and intervention strategies for personal and organizational development.

Comparisons between private and public high schools teachers would also be worthwhile for more systematic results and understanding of the attitudes and behaviours of different types of high school teachers.

Supporting the quantitative research method with qualitative research methods such as focus group discussion, personal interview or case study method would have made the research more comprehensive and offer a broader landscape. Mixed methodology research may advance the timeline of a debate by offering more data for future discussions and research. There would also be less chance of personal bias (Moss, 2017)

Similarly, while there should be a balance between qualitative and quantitative inquiry in the related research agenda, there should also be a balance between intra-religion and inter-religion effects. Though most research in this domain has focused on single religious affiliations, we chose to investigate overall outcomes of having faith in general. Recognizing that there are great differences both within and across specific religions, the research agenda should continue to consider specific values and beliefs within individual religions while also examining commonalities across denominations and affiliations. More work can explore how religious people need to be in order to benefit from being “religious.”

The current study focused primarily on uncovering the related benefits of religiosity and religious expression at work. To provide a balanced discussion, future research can address the harmful or negative implications of faith in the workplace. For example, consider the case where an openly religious teacher shares religious beliefs with some employees but not with others. Evidence from Social Psychology might suggest that this could engender the formation of in-groups and out-groups, resulting in different organizational consequences for different people (Fernando and Jackson, 2006).

### **The significance of the Study:**

The findings of this study indicated that the level of stress, ethical decision making, affective commitment, continuous commitment, normative commitment, spiritual wellbeing and religiosity; ecology, gender and service length difference on selected

dependent variables; interaction effect of 'ecology x gender x service length' on the dependent variables; relationship between the dependent variables in relation to ecology, gender and service length. Being the first endeavour of scientific research on the selected topic of the targeted population would certainly provide a base for designing prevention and intervention strategies at the individual and societal level and for future and further studies in this area.

From the results, it was found that high school teachers are experiencing moderate and high levels of occupational stress. This indicates the need for interventions in strengthening and reinforcing teacher's positive attitude, and weakening the stress creating factors. The first step towards tackling stress is to acknowledge its existence. Recognizing the manifestation of stress among teachers and identifying the major stressors could go a long way in ameliorating the menace of occupational stress while designing a suitable stress coping mechanism for teachers.

Stresses of job life can be conveniently managed, to a large extent, at different stages through various institutional interventions such as; a) prevention of stress through organizational interventions at the management level, like, selection of suitably qualified teachers, proper job designing and training, adequate work conditions, effective supervision and incentive system, effective communication system, participative management, etc. b) minimizing the frequency and intensity of stressful situations integral to the job at the organizational level. c) moderating the intensity of integral job stressors and their consequent strains through the effect of other variables of positive values, such as high or extra salary, non-financial incentives, social support, generating team feeling, participative decision making, etc.

The study can provide useful insight to the Education Department on how to improve the productivity of each teacher which can eventually lead to better performance of students. The present study addresses the paucity of research in this area concerning religiosity at the workplace, by enriching scientific literature for future reference and for practical purpose.

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