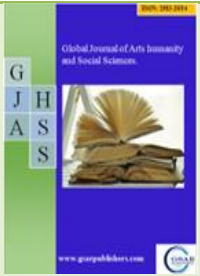
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Work Place Spirituality: The Battle Between Faith and Science among academics.

BY

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Abstract

This paper examines the intricate and prickly relationship between faith and science among academics in the context of workplace spirituality. There is no doubt, the low morale and demotivation of academics in the workplace poses a concern on the level of job validity, work culture, and objectivity of job performance among academics. The objective of the paper was to investigate how faith-based values emanates into the work place, the shift from science to workplace spirituality and the motivating role of spirituality and faith among academics in Federal University Otuoke. The paper explored the integrative model of workplace spirituality (IMWS), Marx Weber (1958) protestant ethics, and Bandura (1986) Social Cognitive theory although the study hinged on the social cognitive theory. The paper adopted a survey mixed method. A structured questionnaire titled workplace spirituality; Faith Vs Science among academics (WSFVS) was designed and administered on two hundred and thirty-eight (238) randomly selected academic staff of Federal University Otuoke. In addition, about twelve (12) management staff were purposively sampled for triangulation. An in-depth interview session was conducted on all of the selected management academic staff across Faculties, Departments and Units. Findings revealed that a good number of academic staff of the university practiced and believed in the efficacy of faith, prayers and religious values into the workplace this they claim to enhance their effective delivery on research and teaching. However, overwhelming majority of the respondents including academic Staff stressed that faith and spirituality alluded to the indispensability of science-based approach in the workplace. The study recommends that workplace spirituality should be harnessed and factored when designing both management goals, vision and mission including individual employee's objectives as faith and religious beliefs of workers remain an integral part of the worker which is often brought into workplace especially in our religious African clime. Africa.

Keywords: Workplace, Spirituality, Faith, Religion, Employee Performance.

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INTRODUCTION

The workplace does not transform the belief, values and a tradition of man rather employee's overtime combines work and spirituality in organization. In today's fast-paced and challenging work environment, spirituality has become a significant concern affecting work culture and social interaction among employees (colleagues) and across various sectors. Among academic staff in universities, the basis for ideology, objectivity, and empiricism at

the workplace is gradually leaning towards faith especially with the incessant strike actions, harsh working conditions and implementation of no work no pay, most academics has resulted to spirituality. Spirituality explains how one feel about his or her work-whether it is just a profession or passion (Thomson, 2001). Workplace spirituality is distinct from the earlier notions of meaningful work, as it represents employees lived experiences integrating life's meaning with meaning at work (Gatling, 2015; Mckee et al, 2011).



Workplace spirituality as a movement began in 1920's with various individuals seeking to live their faith, spiritual values or principles at the working environs. However, it gained relevance in academia and work environment in the 1990's (Miller & Eweat, 2013; Kang, 2014). Numerous studies have recognized the significance of workplace spirituality (Rego and Cunha 2008) argued that workplace spirituality will help employees develop a sense of affection with the organization and would retain them for a longer period which will further reduce the staffing cost. (Rutte, 1996) maintained that spirituality in the workplace leads to increased self-fulfillment, contentment and a deep sense of belonging). Despite this, organizations are yet to inculcate spirituality into their core values as their missions and visions guiding the organizations is clearly defined, coupled with the expectations of maximizing profits regardless of employee's belief or faith as workplace spirituality tends to have positive effect on organizational citizenship behaviour (Charoensukmongkol, Daniel & Chatelaaain-Jardon, 2015)

On the other hand, faith and science is likened to be two sides of a coin, while faith deals on one's conscience and belief system, science is positivism with approved cum verified laid down procedures that when followed can yield tangible results. Faith which interrelates with spirituality is geared towards enhancing employees work satisfaction and not religiosity as supposed. Schneiders, (2009) The term spirituality is not necessarily religious in meaning, much less Christian, and often has little or nothing to do with divine spirits. Workplace spirituality connotes employees endeavour to uncover and discover their ultimate purpose in life, to develop a strong connection with colleagues and other social relations linked with work, and to have consistency or alignment between one 'score belief and values of their organization (Beheshtifar & Zare, 2013). Academics are endeared with better skills and requisite knowledge to engage in teaching, research and community service. However, the work environment of academic poses dissatisfactory traits that when devoid of spirituality can affect employee's wellness and loyalty to organization. Pawar (2016) found out that workplace spirituality has a positive relationship with emotional, psychological, social and spiritual wellbeing of workers. This study uncovers a serious aspect of spirituality at the workplace by investigating the relationship between faith and science among academics in delivering their task around teaching, research and administrative responsibilities, it equally investigates the existence of workplace spirituality in the university system the role it plays on academic reasoning, objectivity and quest for knowledge in solving problems, and their disposition in the belief and values placed the job.

Workplace Spirituality.

The concept spirituality differs from people's personal experiences and belief system and man is a spiritual being as he often tries to reason through its existence and form. Karakas (2010) defines spirituality as the journey to find a sustainable, authentic, meaningful, holistic and profound understanding of the existential self and its relationship/interconnectedness with the sacred and transcendent. However, there is opposing view as it relates to

spirituality and workplace spirituality, (Graber & Johnson, 2001) defines workplace spirituality as the pursuit of personal fulfilment and spiritual growth at work and the desire to search for meaning, purpose and develop capabilities. Adams and Csiernik (2002), workplace spirituality fosters innovation and self-actualization by recognizing and appreciating employee skills within an environment that is focused and inspiring.

Pawar (2009) described workplace spirituality as a reference to employee's experiences of spirituality at the workplace. However, the definition of workplace spirituality was summarized by (Gupta, Kumar, and Singh 2014), under four dimensions of spirituality which includes 1. Meaningful work that provides opportunities for creativity, leading to happiness and joy that will ultimately increase employees level of job satisfaction, 2. Sense of community and the resulting harmony derived from working for a common cause, 3. Organization values which are the most important spiritual factor for satisfaction and 4. Compassion leading to satisfaction as people demonstrates a desire to lessen the suffering in others. This shows that workplace spirituality is all about employee course of connections, networking, magnetism, social relations and outright togetherness within themselves, work, and the organization itself.

Furthermore, workplace spirituality is a concept that is geared towards boosting employee morale as it intends to bring to the employee some sense of satisfaction, purpose, growth and value for work and to help employees cope with work place challenges by way of upholding the inner satisfaction and fulfillment the employee derives from the work regardless.

Dimensions of Workplace Spirituality.

The dimensions of workplace spirituality were examined from two standpoints the individual before an employee and the employee in the organization. The individual/employee perspective perceives work as a must and necessity for man, not necessarily for financial gains alone but here work is seen as a calling thus having a spiritual obligation that transcends financial rewards. (Marx...) opines "Man is a worker and works that he may keep alive, he does not count the labour itself as part of his life; it is rather a sacrifice of his life.". Hence, spirituality at the individual level enables an employee to perceive work as a call to service by this the individual ego is boasted and he/she feels happy and satisfied. (Dawn and Douglas 2010; Sharabi 2012; and Bouarif 2015) opined in Islam, people do not work to obtain financial reward and material gains alone, but more significantly, as a method of worship designed to acquire divine blessings from Allah. This also corroborates the teachings of the good book where Jesus was saying "My father work hitherto I work, and must do my father business" (John 5;17-18).

Another crucial aspect of the dimension of workplace spirituality at the individual level is the fact that the individual enjoys his/her job, finds value in the job routines as he/she engages therein. (Kinjerski & Skrypnek, 2006) opines that individual spirituality at work has three dimensions engaging work (meaningful work), sense of community, and spiritual connection (inner life). It is important to note that academics whose job routine resolves around

teaching, research and community service (TRC) seldom lose sight of this workplace spirituality as most academic express passion for the job and often time feel indifferent about the drive or value that led to their engagement as academic the question could be what went wrong? This brings us to the second dimension.

The employee in the organization is fraught with the realities of meaningful work especially as described and determined by the employer. Meaningful work is concerned with the innate drive to find meaning and purpose especially as work occupies an increasing portion of waking hours for most people and is increasingly becoming a central aspect of reality for the employee (Giacalone et al 2010) by this the employee in the organization builds a sense of community and interconnectedness which can serve as a primary group or social network that will enhance bonding and ease work stress. The employee in the organization perceives workplace spirituality as a means to build lasting social networks outside the place of finding value and purpose of work. According to (Aravamudhan,2014) Companies must understand the need to inculcate spiritual values in the Organization to engage the spirits of employees to make them stay longer. Workplace spirituality has become a significant concern in today's fast-paced and challenging work environment as it affects work culture and social interaction among employees (colleagues) and across various sectors. Among academic staff in universities, the basis for ideology, objectivity, and empiricism at the workplace is gradually leaning towards faith especially with the incessant strike actions, harsh working conditions and implementation of no work no pay, most academics has resulted to spirituality

Typologies of Workplace Spirituality in Organization.

Typologies of workplace spirituality in organization is determined by the organizational level of spiritual acceptance especially with the vision and mission statement that guides the operations of the organization. Four types of Organizational spirituality include: The soulful organization, The Ascetic organization, The holistic Organization and the Professional Organization. (Louis, 2013)

a. The Soulful Organization

Employees at the soulful organizations are usually fused with passionate commitment as they give their "soul" to the organization more than their body. Kunda (1992), Organizations claims the soul of individuals, more than simply his/her body. Claiming the soul implies the alignment between the organizational vision and the employees' sense of purpose. Here we have dependent workers whose level of work practice and activities is enmeshed to the organization leaning on their belief and spiritualism. Examples of soulful organization are religious based organization and directing organization.

b. The Ascetic Organization.

The ascetic organization is a combination of faith-safe and faith-avoiding organization. Here the organization can be viewed on the basis of rationality and technique, the organization develop when a professional and highly qualified group of managers leads a less

qualified workforce. Rationality in the organization precludes the will to manage the spiritual side of the organization; instead, the organization is managed according to principles of technique and rationality.

According to (Drucker 2002; Gilbreath, 2004) employees may view themselves as staff only not as members, given the combination of lack of emotional inclusion and the potentially low autonomy and empowerment in organization where workers are simply viewed as dependent workforce. (2013).

c. The Holistic Organization.

This type of organization lays emphasis on the individual development other than the organization and creates meaning in an expressive fashion). Here, the management believes that it is the individual development (on the spiritual, personal, and profession grounds) that supports organization development. Hence, organizational efforts should emphasize personal growth and progress having a balance with work and nonwork, work-family conflict, and psychological wellbeing as sources of meaning, development and spiritual fulfillment.

As their downside, holistic organization may impose themselves too strongly on individual lives. Thus, neglecting some peculiarity surrounding some organization.

d. The Professional Organization.

When an organization does not manage the spiritual side and an independent view of the workers prevails, it is then described as professional. Here the organization is treated as instrumental, a-spiritual and legally respected, where ethical cultures and behaviours may prosper regardless of spiritual incentives.

In this type of organization competition and credentialism strives against spirituality or religious need of the people, the position here is closer to scientific management or system rationalism approach. It is believed here that good management does not focuses on the so-called spiritual workplace.

Workplace Spirituality in Federal University Otuoke

Workplace spirituality strategy in any other organization (formal or informal) in Nigeria is prevalent and operational in federal university Otuoke. WPS is a critical component of the university's management strategy geared towards achieving optimal employee's performance and job satisfaction. The university's management leverages on workplace spirituality to her achieve both the corporate and staff goals some of which are fused into local ethno religious beliefs system and work ethics typical of Nigeria's pluralism and diversity. We shall be considering some of the dominant spiritual values in federal university Otuoke.

Dominant Spiritual values and Practices in Federal University Otuoke

There are wide range of spiritual values and practices reflecting workplace spirituality prevalent among both academic and non-teaching staff in federal university Otuoke. Some of the prominent

workplace values and practices in the citadel of knowledge that has positively impacted staff include the following:

1. Routine prayers before and after each major meeting- The federal university Otuoke management approves and encourages prayers before the commencement of major board meetings such as the departmental board, faculty board, and even senate board meetings. It is a norm and practice to kick start and end each meeting with a Christian prayer in order to ensure a successful and fruitful deliberation.
2. Wearing of faith-based clothing and accessories- The university management does not frown at staff wearing clothing. Wrist band, caps, and other accessories that have religious and faith-based inscriptions and pictures on them. A good number of staff find wearing of religious or cultural clothing as a motivator and as means of social solidarity which tends to positively impact the performance and commitment of such staff.
3. Observation of religious holidays and Breaks- It is a general management norm for federal university Otuoke to grant both national and local religious base holiday to her staff as a way of fostering social bonding and solidarity. By identifying with staffs religious and sacred holidays the university seeks to create meaningful work environment. Notable Christian holidays such as Christmas, Easter, and end of the year Christmas breaks are strictly observed to promote staff sense of religious identify community bonding by the university management
4. Sense of community and Interconnectedness Initiatives- One of the dominant and potent spiritual values practiced among staff of FUIO is the social networking group. The school management over the years as part of incentives to encourage productivity supported the creation of ethno religious social group associations such as FUIO Ogbia staff association, FUIO Oduduwa staff association, FUIO Ijaw staff association, FUIO Igbo staff association, and many more. Myriads of ethno religious groups association have used social media platforms and indoor meetings to promote faith based shared values, preservation of cultural beliefs, building solid based community solidarity, and achieved meaningful work experience.

Pros and Cons of Workplace Spirituality in Federal University Otuoke

Workplace spirituality like any other modern day management model is not without her operational areas of strength and drawbacks. Some of the salient benefits of workplace spirituality especially to staff of federal university include the followings:

1. Workplace Spirituality promotes meaningful work

2. among staff of federal university Otuoke by creating platform for community relation and collaboration
2. Another benefit of workplace spirituality in federal university Otuoke is that it promotes religious solidarity and bonding. The latitude of freedom given to staff to wear religious content clothing, and other accessories enables workers to express and rally their spiritual ritualities with fellow staff thereby maintaining enduring brotherhood.
3. Opportunity to express and practice cultural beliefs as well as religious obligation on the job fosters sense of belonging among FUIO staff. This is particularly imperative because reward in most academic job is not commensurate to the work monetarily, but that academic staff are doing what they are divinely called to do give them fulfillment and satisfaction.
4. Workplace spirituality also underscores the need to showcase and protect our religious heritage especially as it relates to work ethics. By allowing ethno religious social networking groups to connect and flourish in the university environment, management of federal university Otuoke are indirectly showcasing our unique but divergent cultural work ethics which transcends monetary reward only.

Challenges of Workplace Spirituality in FUIO

As a federal university which has the obligation to promote federal character principle, there is a limit to which the university management can enforce workplace spirituality strategy so as not to undermine religious tolerance and harmony in a highly plural society like Nigeria. In practice, university management can only moderate the implementation of workplace spirituality strategy.

Workplace spirituality is also facing challenges of validity and reliability from the academic university sub eco system who believe strongly in scientific empiricism carrying out their teaching and research work. Most academic staff believe that knowledge gathering, sharing, and application is science based, hence the validity and reliability of workplace spirituality strategy is seriously in doubt.

Excessive spiritual indulgence by staff of any organization and FUIO in particular can potentially undermine the efficiency and effectiveness of both employees and organisation respectively. Organizational virus such as absenteeism, laziness, excessive waste of working hours, etc has been traced to deficient organizational culture (Brown,2021; Yennings, 2018)

Theoretical Underpinning

This study examined the Integrative Model of Work Place Spirituality, Marx Weber (1958) Protestant Ethics and Bandura (1986) Social Cognitive theory as theoretical framework. The Integrative Model of Workplace Spirituality propounded by Roger Gill (2001) is a framework designed to understand how spiritual

values and practices can be integrated into the work environment to enhance both employee well-being and overall organizational performance. It further seeks to harmonize spiritual beliefs with professional practices, aiming to create a more meaningful, ethical, and fulfilling work experience. Key components associated with the model are; Personal spirituality, Organizational culture, Leadership and Work Practices. **Personal Spirituality**, focuses on individual spiritual beliefs and practices that employees bring to the workplace. For Gill (2011), it is a synergy of meaning, purpose, beliefs and values (in particular, moral values or virtues), a sense of community and belonging, and a sense of value or worth in one's life that, together animate us in what we seek and do and thereby leads to our fulfillment and happiness. **Organizational Culture** examines how the organizational culture supports or hinders the integration of spirituality by assessing the company's values, mission, and practices to ensure they align with the spiritual needs of employees with emphases on a supportive culture that promotes respect for diverse spiritual beliefs. **Leadership** is showing the way and helping or inducing others to pursue it (Gill, 2011). Leaders who embody and promote spiritual values can inspire and guide their teams in aligning personal and organizational goals. **Workplace Practices** emphasizes on specific practices and policies that facilitate spiritual well-being at work. The Integrative Model of Work Place Spirituality provides explanations on how employee's personal spiritual values and beliefs integrated into work organization enhance spiritual, mental and emotional wellbeing which in turn fosters organization performance, productivity and job satisfaction. It also provides explanations on how a good number of contemporary organizations have introduced flexible organizational culture that promotes respect for diverse spiritual beliefs and supports the integration of spirituality and science. For instance, the common maxim among teachers that "a teacher's reward is in heaven". In general, the Integrative Model of Workplace Spirituality aims to create a work environment where spiritual values are acknowledged and respected, leading to a more holistic and supportive organizational culture. It suggests that by fostering a workplace that honors individual spirituality, organizations can enhance both employee satisfaction and organizational performance this theory was criticized for lacking empirical support and emphasizing on individual spirituality. This loophole led to this Max Weber (1959) Protestant ethics and the spirit of capitalism. According to Weber, central to the religious thought of John Calvin. (1909 -1964) is the Weber's effort on the ethics of Protestantism was an effort to examine the impact of religion on social change and improved workers performance. He traced the impact of ascetic Protestantism particularly Calvinism on the rise of capitalism in Western Europe. Calvinism provided the rising capitalist "with sober, conscientious and unusually industrious workmen who clung to their work as to a life purpose willed by god" (Weber, 1958). Weber's Calvinism required self-control and a systematized style of life that involved an integrated round of activities, particularly business activities as the God of Calvinism demanded of his believers a life of good works combined into a unified system.

Weber's main argument is that the Protestant ethic, which emphasized hard work, frugality, and economic success as signs of moral virtue, played a significant role in the development of modern capitalism. His protestant ethnic is about the origin of a peculiar spirit that eventually made modern rational capitalism expand and dominate the economy. It is a moral and ethical system that stresses economic success and legitimized an unequal stratification system by giving the capitalist the assurances that the unequal distribution of the goods of this world was a special dispensation of divine providence. However, Protestantism succeeded in turning the pursuit of profit into a moral crusade. People were urged to work hard, because if they were diligent, they would uncover the signs of salvation, which were to be found in economic success. In this ethic, economic acquisition is no longer considered a means of subsistence: it is the ultimate purpose of a man's life. Protestantism had a further new development, which was the valuation of the fulfillment of duty in worldly affairs as the highest form which the moral activity of an individual could assume. Albert Bandura's (1986) work on Social Cognitive Theory (SCT) is a cornerstone in understanding how individuals learn and behave within social contexts. His theory is based on the concept that learning is affected by cognitive, behavioral, and environmental factors laying emphasis on the fact that virtually all learning can occur by observing other people's behavior and consequence of it (Bandura, 1986). Bandura refers to this process of observational learning, modeling or imitation and the process of effective observational learning is governed by four key elements: attention, retention, reproduction, and motivation. However, observational learning is not a simple imitative process but involves how individuals regulate their behavior through control and reinforcement in order to achieve goal-directed behavior that can be maintained over time.

To achieve this goal-directed behavior, SCT lays emphasis on some key components such as; **Observational Learning (Modeling)** is the assumption that individual's learn new behaviors by observing and imitating the behavior of others and the consequences of their behavior. **Self-Efficacy** refers to the level of an individual's belief or confidence in their ability to successfully perform a specific task or behavior. High self-efficacy can enhance motivation and persistence, while low self-efficacy might inhibit performance and engagement. **Reciprocal Determinism** suggests that behavior, personal factors (such as cognitive and emotional factors), and environmental influences all interact with and influence each other. **Behavioural Reinforcement and Punishment** refer to the internal or external responses to a person's behavior that affect the likelihood of continuing or discontinuing the behavior. It further suggests that reinforcement and punishment can be self-initiated or in one's environment.

For the purpose of this study, Weber's Protestant Ethic is adopted for this study this is because it provides a broader understanding on how most employee's shows dedication and commitment towards their job and task, as they believe it is a duty assigned by god and a fulfilment of gods given destiny and purpose fulfilment. Additionally, Weber's protestant ethic stresses on economic

success and legitimized an unequal stratification system by giving the capitalist the assurances that the unequal distribution of the goods of this world was a special dispensation of divine providence. These ethics offers explanations on how believers (employees) comply to bureaucratic rules and organizational strata unfavorable to them.

METHODS

This study was undertaken at Federal University Otuoke, which is situated at Otuoke community within Ogbia Local Government of Bayelsa State. The population of study consists of teaching and non-teaching staff of the university. The study adopted the descriptive research design method which allowed the use of a mixed method approach in gathering data. The qualitative and quantitative data was analyzed using the triangulation and thematic method of data analysis.

STUDY POPULATION: This study covers all the entire population of Federal University Otuoke academic staff. According to FOU (2023) Bulletin; the total number of academic staff of the University stood at (590) five hundred and ninety, spread across various departments and faculties.

Sample size: using Taro Yamane sampling formula

As presented thus:

$$n = \frac{N}{1 + N(e)^2}$$

n is the expected sample population

N is population of study

e is level of significance (0.05)

$$N = \frac{590}{1 + 590(0.0025)^2} = \frac{590}{1 + 590(0.00000625)}$$

$$N = \frac{590}{1 + 5.75} = \frac{590}{2.475} = (0.0036875)$$

$$N = \frac{590}{6.75} = \frac{590}{1.0036875}$$

$$N = 238$$

Thus: the sample size for this study is 238. This was selected by the means of simple random sampling procedure.

SAMPLING METHOD AND SAMPLING INSTRUMENT

The study sampled 238 respondents from the academic staff through the use of simple random sampling method and stratified sampling. Structured questionnaire was used to extract needed data from the sampled respondents. In addition to this figure, for the purpose of translation about 12 senior academic staff were purposely selected, among them were Dean of Faculties, head of units, and Heads of Department. This special group of purposely sample staff were subjected to different degrees of in-depth interview session. The study as a whole adopted a multi stage sampling method. The first stage is to stratify the population into faculties. The second and final stage enumerated the use of simple random selection via balloting since we have the total number of all academic staff in each faculty.

A combination of primary and secondary data source was utilized for the purpose of the primary data collection, relevant textbooks, journal, and internet were used while open and close ended structured questionnaire instrument was deployed to obtain needed

data from the 238 sampled respondents. Also, a robust in-depth interview session was leveraged on to compliment the questionnaire for the purpose of triangulation. Data presentation and analysis was conducted through the combination of multiple tools of data analysis. For example, data analysis tools such as single percentage table, bar chart, -trend graphs were used for the quantitative data. Likewise, thematic style of data analysis and presentation was employed.

DATA ANALYSIS AND RESULTS

The pre-coded quantitative data were sorted and analyzed with the statistical package for social science (SPSS). Data analysis was carried out at two levels: the univariate and bivariate levels in line with the objective of the study. At the univariate levels descriptive analysis was done through simple percentage and table frequency. On the other hand, the biavariate level of analysis was deployed for the inferential data and statistical tool.

Qualitative data analysis from the IDIS included translations and discussions. The data collected were read, coded and organized thematically to enable ease of interpretation and for the purpose of triangulation.

RESULTS

Table 1: Demographic characteristic of respondent

Gender	Frequency	Percentage
Female	97	41.0
Male	141	59.0
Total	238	100
Religion	Frequency	Percentage
Christianity	224	94.1
Islam	06	2.52
Traditional	01	0.42
Others	07	2.94
Total	238	100



Ethnic Distribution	Frequency	Percentage
Hausa	00	00
Yoruba	31	18.03
Ijaw	71	29.83
Igbo	51	21.43
Others	85	35.71

Marital Status	Frequency	Percentage
Single	67	28.15
Married	167	70.17
Divorced	01	0.42
Widowed	03	1.26
Total	238	100

Age	Frequency	Percentage
18yrs – 25yrs	00	00
25yrs – 32yrs	10	4.20
32yrs – 39yrs	29	12.18
39yrs – 46yrs	101	42.43
46yrs – 53yrs	81	34.03
53yrs – yrs and above	17	7.14
Total	238	100

Family Size	Frequency	Percentage
Monogamous	201	84.45
Polygamous	37	15.54
Single Parenthood	03	1.26
Total	238	100

Grade Level	Frequency	Percentage
Graduate Assistant	10	4.20
Assistant Lecturer	75	31.50
Lecturer I/ Lecturer II	97	40.75
Senior Lecturer	38	15.96
Associate Professor		
Professor 18	7.56	
Total	238	100

Monthly Income	Frequency	Percentage
# 100,000 - # 200,000	100	42.01
# 200,000 - # 300,000	85	35.71
# 300,000 - # 400,000	47	19.74
# 400,000 and above	06	2.52
Total	238	100

Faculties	Frequency	Percentage
Management Science	34	14.28
Social Science	34	14.28
Humanities	30	12.60
Nursing	25	10.50
Science	40	16.80
Engineering	41	17.22
Education	34	14.28
Total	238	100

The summary of the above information regarding gender distribution of respondents clearly indicated that 59% represented the Male which outnumbered the Female which is about 41% of the total respondents

In term of religion, overwhelming majority of the respondents which represent 94% are Christians, 2.52% identified with Islam, about 0.42% opted for Traditional worshippers, while 2.94% are devoted to other religion. It is noteworthy that majority of people living in Bayelsa State are predominantly Christians.

The ethnic distribution of respondents reveals that 35.71% of the respondents are from other ethnic groups. This represents the highest percentage in the distribution chart and it is clearly a reflection of the Federal nature of the academic staff population composition. About 29.83% are from Ijaw ethnic group, 18.03% are Yorubas, while 21.43% of the populations are Igbos. However, no staff represents the Hausa/Fulani ethnic group.

In term of marital status, majority of the respondents representing 70.17% are married, 28.15% are single while insignificant percentage of 0.42% and 1.06% of the respondents are divorced and widowed respectively.

The age distribution of the analysis indicated that about 42.43% the respondent falls between ages 39 and 46 years, 36.03% are within the ages 46 to 53 years, while 12.18% of the respondents are within the ages 25 years and 32 years. Only 7.14% of the respondents are within the age bracket of 53 years and above. We can easily conclude that majority of the academic staff falls within young age range. This can be attributed to the fact that, Federal University of Otuoke fall within the newest generations of Nigerian Federal Universities.

Regarding grade level, the summary of the results reveals that, about 40.75% of the respondents are either in lecture I or lecture II cadre, while about 31.50% constituted the Assistant lecturer cadre. However, about 15.96% and 7.56% of the respondents falls within the senior lecturer and professorial cadres respectively.

The summary of the monthly salary distribution of respondents indicated that 42.01% of the respondents earns between #100,000 to 200,000, while 35.71% of the respondents earns between #200,000 to #300,000 monthly. However, 19.74% earns between #300,000 and #400,000 on monthly basis

Table 2: knowledge and Practice of Workplace Spirituality among FUI Academic

Awareness of workplace Spirituality Strategy	Frequency	Percentage
Yes	228	95.79
No	10	4.20
Total	238	100

Workplace spirituality is associated with the use of Anointing oil and wearing faith base material	Frequency	Percentage
Yes	120	50.42
No	40	16.30
Not Really	78	32.77
Total	238	100

Believe in wearing faith base clothing and accessories	Frequency	Percentage
Yes	76	31.93
No	101	43.01
Not really	61	25.63
Total	238	100

Daily observation of morning devotion at workplace	Frequency	Percentage
Yes	69	28.99
No	169	71.00
Total	238	100

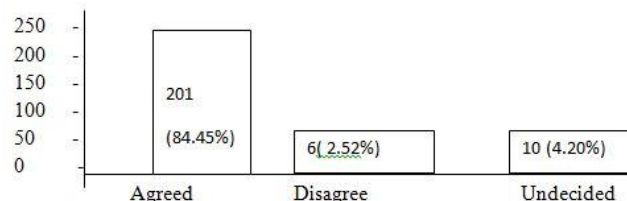
I use anointing oil, charms, and faith-based Materials to enhance my performance	Frequency	Percentage
Yes	29	12.18
No	209	87.81
Total	238	100

The summary of the information in table 2, above shows that overwhelming majority of the respondents of about 95.49% admitted to the knowledge of workplace spirituality, while only a handful of 4.20% responded to No. In the same vein, about 31.93% of the respondents believe in wearing faith based clothe and accessories as a form of workplace spiritual. On the other hand, 43.01% of the respondents don't believe in wearing faith-based cloths and accessories as a form of workplace spirituality. We can conclude that wearing faith-based clothes and accessories as a form of workplace spirituality is not pronounced among the academic staff.

Regarding daily observation of morning devotion at workplace, about 71% of the respondents don't observe it as they don't believe in it, while 28.99% do observe and believe in daily morning devotion as a form of workplace spirituality.

Close to 88% of the respondents don't use spiritual things like anointing oil, charms and faith-based materials to enhance their work performance.

Figure 1: Believe in intuition , Hunch and Divinity as a source of knowledge in academic research



Source: Researchers field, 2024

The summary of the information in figure I. above shows that about 84.45% of the respondents believe in intuition, Hunch and Divinity as source of knowledge in academic research, while only 2.52% of the respondents don't believe in them as source of knowledge. Only handful of 4.20% of the respondents was undecided. This finding indicates that spirituality and divinity remains an authentic source of knowledge in any academic discipline

Table 3: Attitude and behavior of academic staff toward workplace spirituality

Practice of collective prayers before Teaching helps learners	Frequency	Percentage
Yes	77	32.35
No	100	42.01
Not really	61	25.63
Total	238	100

Encouraging students to pray during Examination helps performance	Frequency	Percentage
Yes	102	42.85
No	102	42.85
Not Really	34	14.28
Total	238	100

Teaching Profession is more of a Calling than occupation	Frequency	Percentage
Yes	103	43.27
No	103	43.27
Not really	32	13.44
Total	238	100

Faith and spirituality are relevant to Research breakthrough	Frequency	Percentage
Yes	168	70.58
No	39	16.38
Not Really	31	13.02
Total	238	100

The summary of the information in table 3 above regarding attitude and behavior of academic staff toward workplace spirituality revealed the following: About 42.01% of the respondents which constituted the majority declared they No to whether the practice of collective prayers before teaching helps learners. While about 32.35% of the respondents agreed that collective prayers before

teaching helps learners. However, 25.63% of the respondents were not really sure if collective prayers enhance learners' performance.

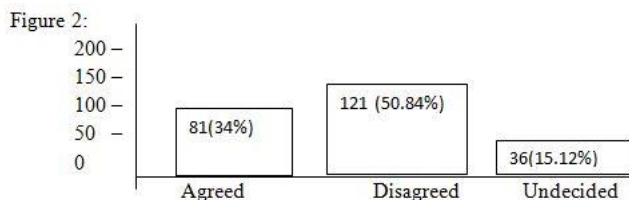
Similarly, about 42.75% of the respondents affirmed to the fact that encouraging student to pray during examination helps performance, while the same 42.85%, of the respondents said No to whether encouraging students to pray during examination helps their performance. Nevertheless, about 14.28% of the respondents were not really sure.

Concerning whether teaching profession is more of a calling than occupation, about 43.27% of the respondents see teaching as a calling; the same number and percentage of respondents at 43.27% don't see teaching as more of a calling than occupation. However, about 13.44% of the respondents were not really sure of their opinion

With regards to the relevance of faith and spirituality in research breakthrough, the findings reveal that majority of the respondents at 70.58% admitted their relevance. Only a handful of 16.38% of the respondents claimed that faith and spirituality are not relevant to research breakthrough. However, only about 13.02% of the respondents were not really sure of its relevance.

One can therefore conclude that majority of the respondent believe that faith and spirituality are relevant to research breakthrough and learning.

Workplace spirituality can potentially enhance my performance and efficiencies



Source: Researchers field survey, 2024

The information in the above figure 2 clearly revealed that about 34% of the respondents agreed that workplace spirituality can actually enhance their work performance and efficiency, while the majority of the respondents of about 50.84% disagreed to workplace spirituality potentially enhancing their performance and efficiency. About 15.12% of the respondents were largely undecided. Based on this, we can draw a conclusion that workplace spirituality does not potentially enhance the job performance of the respondents.

Table 4: Workplace spirituality: faith vs science among FOU Academics

Statement	Frequency	Percentage
Research exercise and methodology are More science based than faith		
Agreed	216	90.75
Disagreed	11	4.62
Undecided	11	4.62
Total	238	100
Academic discoveries and innovative Breakthroughs Inspired by faith and not science		
Agree	64	26.89
Disagree	105	44.11
Undecided	68	28.57
Total	238	100
Science is more reliable than faith when it comes To teaching and research.		
Agreed	203	85.29
Disagreed	23	9.66
Undecided	11	4.62
Total	238	100
Academic knowledge is best acquired through Scientific objectivity rather than faith subjectivity		
Agreed	238	100
Disagreed	00	00
Undecided	00	00
Total	238	100
Effective teaching is best achieved through Faith principles rather than scientific techniques		
Agreed	46	19.32
Disagreed	135	56.72
Undecided	57	23.94
Total	238	100
Learners character can better be molded by faith Based Religious practices rather than standardized Counseling techniques		
Agreed	120	50.42
Disagreed	92	36.65
Undecided	26	10.92
Total	238	100

The summary of table 4 which focuses on workplace spirituality as it concerns the superiority battle between faith and science revealed the following:

The majority of the respondents agreed that research and research methodology are best carried out based on science rather than faith as 90.75% of the respondents opted for agreed, while 4.62% disagree. Also about 4.62% of the respondents were undecided. We can conclude that research and its procedures are still best carried out through scientific prism rather than by religiosity.

In the same vein; there is a preponderance of respondents who disagree to faith and religious inclination to academic discoveries and innovative breakthroughs. This is because about 44.11% responded to disagree, while only 26.89% agreed to the role of faith and religious beliefs in innovative breakthroughs in knowledge. However, about 28.57% of the respondents were undecided.

In addition, 85.29% of respondents agreed that science is more reliable than faith when it comes to teaching and research, while 9.6% disagreed. Only 4.62% of the respondents were largely undecided. It is clear from the pattern of data that research is most conveniently done scientifically. Besides, there is a consensus that academic knowledge is acquired through scientific objectivity rather than faith subjectivity.

Regarding effective teaching technique, most of the respondents at 56.72% disagreed that faith principles can be used as strategy to

achieve effective learning, while about 23.94% of the respondents were undecided. However, only 19.32% of the respondents agreed that effective teaching can best be achieved through faith rather than scientific technique. Hence, effective teaching and learning can best be attained through scientific techniques.

Lastly, more than half of the respondents of about 50.42% agreed that learner's character can best be molded through faith/religious practices rather than scientific standardized counseling techniques. About 10.92% of the respondents were undecided; while 36.65% of the population believe that scientific counseling techniques is more appropriate to mould learners' character. Thus, we can conclude that faith base approach to molding learners' character is more appropriate than scientific counseling techniques/procedures.

RESULTS AND DISCUSSION

In examining work place spirituality, especially focusing on the battle between science and faith among academics, the summary of the result showed that a larger portion of the respondents still find science more credible and reliable in the core of their teaching and research profession when compared to faith approach to work

Below are some of the trends of the excerpts from the series of in-depth interview conducted according to the designed themes:

Theme 1: Teaching profession is more of a calling than occupation/job

Findings revealed that some head of departments and units head see teaching as more of calling than occupation. Below is the excerpt of the interview conducted with the Head of Department Economics and development studies.

“Personally, I see lecturing as a calling. Most teachers view it as an occupation. I had a lot of opportunities to work in the bank and other private sectors but I turned them down because of the love and passion for imparting knowledge. I have taught in secondary schools, polytechnics, and universities before joining Federal University Otuoke (IDI Male, HOD Economics Development studies, May, 2024).”

The above response is consistent with what Ruttle (1996) discovered about work spirituality, he argued that work can be self-fulfilling, provide sense of belonging and fulfilling divine assignment. Beside the result corroborated the findings of Gigalone e etal (2010) which see works spirituality as a sense of meaningful work and not necessarily as means of material and monetary rewards.

This result findings, aligns with the summary of the quantitative studies done when triangulated. A good number of the respondents through the questionnaire revealed that academic profession is more of a calling than an occupation. Although, few respondents were undecided and a very sizable number of the respondents perceived teaching as an occupation, motivated by material reward.

Theme 2: Effective teaching is best achieved through faith principle rather than scientific procedures.

The results revealed an overwhelming and commending support for science-based teaching procedure than a faith-based teaching methodology. Both the quantitative and qualitative data when triangulated form a compelling consensus. Below is an excerpt from the in-depth Session

“As a librarian, I am convinced that effective teaching can only be achieved through scientific procedure that allows empirical facts to be tested in a way that ensures predictability, reproducibility, and cross check. Landmark innovation and invention in history has been made possible through scientific approach to learning, storing and transfer of knowledge. I cannot adequately store and transfer knowledge through subjective spirituality (IDI Male, Head of E-Library unit, May, 2024).”

The summary of the IDI session in tandem with the quantitative studies conducted. For instances, when triangulated; only 19.32% of the respondents agreed that effective teaching can be attained through faith principle. However, about 56.72 % of the respondents disagree that effective teaching can be attained through faith/spiritual principles when compared with scientific based teaching procedure. Hence, we can easily draw a consensus that effective teaching is still achievable through scientific predictable process as against faith based spiritual subjective teaching method.

Theme 3: Effective research studies can best be achieved through faith/spirituality rather than scientific methodology.

The summary of the result indicated that there is a common ground in the findings that suggested the efficacy of research carried out scientifically rather than the subjective faith-based methodology.

The summary of the result indicated that there is a common ground in the finding that suggested the efficacy of research carried out scientifically rather than spiritual faith-based strategy for conducting research and acquiring knowledge. Below is the excerpts from the IDI session conducted.

“Most of the landmark breakthrough in form of innovation and invention were attained through scientific process of rigorous research. Advances in society has always come from science-based research and not subjective, intuitive, and spiritual sources of knowledge. Every invention came through scientific process where existing knowledge were built on and improved upon by continuous scientific research. Besides, each contribution to knowledge are product of painstaking research objectivity and not subjective research procedures that cannot be replicated and generalized upon” (IDI Male, Deputy Director institute of foundational studies, May, 2024).

The content of the IDI session corroborated with quantitative results when triangulated. For example, about 90.75% of the respondents subjected to structured questionnaire agreed that research exercise is best done scientifically than faith spirituality, only 4.62% of the respondents disagreed, while the same 4.62%



were not really sure as they were undecided. This clearly shows the preponderance of academic staff who believed that research is best carried out scientifically as against the faith/spirituality methodology.

Theme 4: Learner's character can better be molded by faith religious values, ethics and believes rather than scientific counseling techniques.

The summary of the findings when triangulated revealed a strong consensus that faith-based approach in inculcating moral ethics, beliefs and value is best adopted when molding learners' character. Below is an excerpt from the IDI session conducted

"Learners character molding can be achieved through a blend of faith-religious approach of instilling moral values and ethics and beliefs in a deviant Learner and scientifically reinforcing a desirable ethical values and morals depending on the context of the learner's character deficiency and personality makeup. Due to my background as a social worker and an academician in social work department I will recommend a mix of the faith based and the scientific method (IDI female, Head of Social works unit, May, 2024).

Another IDI session conducted further buttress the importance of faith-based approach to molding learners' character. Below is the excerpt from the interview session.

"The best way to mould learners' character is through role model leadership style. Instructors would be in a position to positively influence the character of the student when they transfer good morals and values of integrity, they have exhibited to them. This approach is by far more result oriented than the scientific based counseling technique (IDI Male, HOD Economics Development studies, May, 2024).

The above result is consistent with the result of the quantitative studies done which revealed that about 5.42% of respondents who filled the self-administered questionnaire agreed that learner's character can better be molded by faith/spiritual moral values, ethics and believes than standardizing scientific counseling techniques while about 36.65% of the respondents disagreed. However, only 10.92% of the respondents were undecided. Clearly, the result across board indicated the preference for faith-based approach to learner's character molding. This position is consistent with earlier studies. For instance, Daniel and Chatelain – Jardon (2015) argued that workplace spirituality enhances positive perception among employee, especially between a superior and a subordinate employee. Also, Aravamudhan (2014) opined that workplace spirituality helps employees in building lasting social network, lasting employees' group bonding which can impact positive character and personality development. Lastly, work spirituality can potentially trigger organizational and employee satisfaction when work culture of integrity is instilled and internalized by all stakeholders in the organization (Schneiders, 2009).

Conclusion and Recommendation

The findings of this research revealed that there is a link between faith and science practices in the workplace despite the increasing shift and focus on workplace spirituality by researchers and management. Data and information derived from this study prioritizes the deployment of scientific methodology and procedures in effective delivery of academic responsibilities as against continuous faith or spiritual based work strategy. For instance, the result of the study revealed that the primary function of an academic which includes teaching and research were most effectively carried out through scientific procedures. However, in terms of learners' character molding which is a critical Component of lecturer's duties, the triangulated data indicated a strong preference for faith-based work strategy. Religious ethics, morals and values were seen as a veritable tool that can effectively sharpen and fine-tune character of students. The inculcation of good moral values in transforming character flaws are seen to be more potent than the employment of standardized scientific counseling techniques and therapy. By and large, workplace spirituality though steadily creeping into the academic work frontiers, has not been able to gain strong root and dominate the work culture of academic staff of Federal University Otuoke. Majority of the academics' staff still rely heavily on science in their work operations, especially in the areas of teaching and research. Nevertheless, there is preference for spirituality when it comes to character molding and community service.

Recommendation

Drawing from the conclusions of the study Work Place Spirituality: The Battle Between Faith and Science among academics, the following recommendations were made:

1. **Passion Approach:** This criterion should be applied in the recruitment process for academic staff as it shall no doubt improve the quality of teaching and graduates produced in our tertiary institutions.
2. **Resilience Strategy:** Management of tertiary institutions should ensure academic staff are trained to build resilience and emotional intelligence on the intricacies of their job that way, rather than leverage on faith based religious spirituality as strategy in enhancing learners' character moulding and personality formation they could explore objective and systematic ways in balancing life and work pressures.
3. **Introduce Soft Skills:** Management of Tertiary institution should be intentional in building academic staff soft skills this can be done through staff training and retraining.
4. **Introduce Compulsory Tech Skills:** Academics should be made to adopt tech skills in the workplace especially in teaching and possible administrative work. Hence, management should provide tech sustainable working environment for staff.

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