

## Predictive Influence of Workplace Flexibility and Workplace Spirituality on Work-Family Conflict among Anambra State Private Secondary School Teachers

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### Abstract

The study examined the predictive influence of workplace flexibility and workplace spirituality on work-family conflict of private secondary school teachers in Anambra State. 227 private secondary school teachers drawn from eleven 11 private secondary schools that participated in the study. They comprised of 191 females and 36 males whose age ranged from 26-49, with a mean age of 33.50 and a standard deviation of 3.20. Three research instruments were used for the study: workplace flexibility scale, workplace spirituality inventory and work-family conflict scale. Three hypotheses were tested in the study. Hypothesis one which stated that workplace flexibility will significantly and negatively predict work-family conflict among private secondary school teachers in Anambra State was supported at  $\beta = -.33$   $p < .05$  ( $n = 227$ ). The second hypothesis which stated that workplace spirituality will significantly and negatively predict work-family conflict among private secondary school teachers in Anambra State was also supported at  $\beta = -.20$ ,  $p < .05$  ( $n = 227$ ). Hypothesis three stated that workplace flexibility and workplace spirituality will significantly and negatively predict work-family conflict among private secondary school teachers in Anambra State. Again, this hypothesis was supported at  $\beta = -.23$ ,  $p < .05$  ( $n = 227$ ). In line with these findings, it was recommended that there is need to revise working policies in schools to make them tailor-fit to the teachers, to their family challenges and other engagements which also compete for their time, energy and resources. It was also recommended that there is need to promote and encourage members' goodwill or discretionary behaviors to arbitrarily improve on workplace spirituality with teachers assisting each other to reduce other pressures outside work such as family.

**Keywords:** workplace flexibility, workplace spirituality, work-family conflict, teachers

### Introduction

Two essential areas of a person's life are their family and their place of work (Handelzalts et al., 2024). Handelzalts et al. (2024), posited that dual-income families are now common in many regions of the world due to societal shifts, and there are more people with

significant responsibilities at work and at home because of today's modern workplace. The growing demands at work and in the family settings, make it difficult to maintain work-family balance in contemporary industrial societies (Obrenovic et al., 2020). People are expected to balance several responsibilities at once, dividing their resources between work and family (Fotiadis et al., 2019). African society is built on the foundation of the family, which is crucial for fostering community cohesion, establishing personal identities, and offering support (Okwudili, 2023). The term "family" in Africa refers to a complicated web of ties that extends across generations, living and deceased family members, and even entire communities (Okwudili, 2023). The family is the fundamental social unit and the cornerstone of African society; family ties connote collective responsibility, solidarity, and interdependence, fostering a sense of identity and belonging (Okwudili, 2023). To shape the future, realize the potential of every student, and accomplish Sustainable Development Goal 4 – inclusive and equitable quality education –teachers are essential (UNESCO, 2024). As 2030 draws near, a serious problem looms: there is a severe teacher shortage worldwide (UNESCO, 2024). UNESCO and the International Task Force on Teachers for Education 2030, collaborated to create the global report on teachers, which serves as a tool to coordinate national and international initiatives to empower, hire, train, adjust, revise, and support teachers (UNESCO, 2024). Previous studies in our context explored individual constructs related to this study such as workplace flexibility (Chine et al., 2023), workplace spirituality (Nguwasen, 2021), and work family conflict (Egwuonwu & Sibeudu, 2024; Ilo et al., 2020; Ademuyiwa et al., 2021). Again, concentration was hugely among nurses (Ilo et al., 2020; Egwuonwu & Sibeudu, 2024). This study closed the gap by integrating the constructs of workplace flexibility, workplace spirituality, and work family conflict within the same study and extending the study to private secondary school teachers considering the UNESCO warning of the significance of this category of people within the society (UNESCO, 2024).

Conflict between work and family is a major cause of stress for many people (Carlson et al., 2000). Work-family conflict (WFC) has been defined as "a form of inter-conflict in which the role pressures from the work and family domains are mutually incompatible in some respect" (Greenhaus & Beutell, 1985, p. 77). It is a multifaceted concept that can be viewed from the lens of a conflict (Handelzalts et al., 2024), and WFC is conceptualized as a bidirectional construct where work interferes with family (work-to-family conflict) and family interferes with work (family-to-work conflict; Aboobaker et al., 2019). Experts identified various dimensions of conflict: time-based conflict which arises when time spent on one role (family/work) limits time available for duties in another role (family/work; Handelzalts et al., 2024). For instance, because of meeting at work, the parent must miss her/his child's recital or needs to pick up his/her child early from kindergarten and as result cannot participate in an important work engagement (Handelzalts et al., 2024). Strain-based conflict arises when demands from one role make it hard to meet the

requirements of another. This connotes when a parent is distracted by work-related issues, they are unable to listen and attend to family matters at home, or they are distracted by worries about their child and fail to concentrate on work-related tasks (Handelzalts et al., 2024). Also, behavior-based conflict culminates when behavior demands in one role are incompatible with the other (Carvalho et al., 2024).

Work-study conflict has been said to negatively impact both individual and organizational wellbeing (Ford et al., 2007), and is capable of decreasing job satisfaction, productivity, and performance (Johnson et al., 2005). Work-conflict arises as one's attempts to meet the demands of their work role impede their capacity to meet those of their family and vice versa (Greenhaus & Beutell, 1985). Work-family conflict has been linked to increase psychological distress (Barling & MacEwen, 1992), reduced life satisfaction (Aryee, 1992), increases in physical symptomatology (Klitzman et al., 1990), and heightened levels of alcohol consumption (Frone et al., 1993).

Among the private school teachers in Nigeria, the struggle to maintain work-family balance might remain both management and personal challenge owing to the already existing unfavorable climate which falls short from the global standards. Such climates are threats to fulfilling family obligation due to inadequate resources which are often in favor of work than family. The latter has been neglected, which has occasionally resulted in irreconcilable family disputes. Generally, main causes of WFC in Nigeria are attributable to work pressure, heavy familial duties, poor infrastructural facilities, and a lack of suitable and practicable work-family balance policies while among the severe consequences include juvenile delinquencies, broken marriages/families, and an angry workforce (Adisa et al., 2016). In Nigeria, we observe that private school teachers go home with tests scripts for marking, projects or assignments and even examination scripts to mark at home due to lack of time to so do in school. Also, we observe that this practice may sometimes take time and resource meant for the family thereby creating a conflict between work and family obligations. It then means that circumstance which emanate from the workplace affects family stability and adds pressures to the family well-being. In the views of Greenhaus and Beutell (1985), they described this as work interference with family (WIF), and this encapsulates the dimension and interest of this study.

Workplace flexibility is hailed as essential to the modern workplace (Halpern, 2004). However, it is viewed as hallmark of good management practice, partly because it can provide positive outcomes for employees as well as for workplaces (The Center on Aging & Work, 28 February 2007). In today's round-the-clock global economy, the media regularly highlights the importance of workplace flexibility as a means for employees to successfully balance work and personal/family obligations (Hill et al., 2008). Hill et al. (2008) concluded that workplace flexibility encompasses a supportive workplace culture, a mutual sense of

trust and respect between the employer and employee, and an ideal sense of control over one's job and working conditions are all components of workplace flexibility, which goes beyond merely offering a flextime policy or the opportunity to work from home occasionally. For Davidescu et al. (2020), it expands to measure the relative ease of work and working environment in line with work independence, remuneration process, working from home, flexibility of working hours and shift, office space, work holidays, etc.

Workplace flexibility is the ability of workers to make choices influencing when, where, and for how long they engage in work-related tasks (Hill et al., 2008, p. 152). Interestingly, workplace flexibility is a growing trend in the recent day workplace as it creates a basis for friendlier organizations and decrease workplace rigidity within the context of the employees' operations (Ray & Pana-Cryan, 2021). As the merits of workplace flexibility appear encouraging, Adisa et al., (2016), opined that workplace flexibility is gaining attention in Nigeria as organizations target to improve workers' satisfaction and productivity. It has been submitted that workers in Nigeria require flexible working arrangements that allow them to fulfil their obligations with the least amount of conflict (Austin-Egole, 2022). There are challenges in implementing workplace flexibility in Nigeria and they include social, cultural, and religious factors, along with the value systems of the Nigerian context which play a critical role in influencing employees' reaction to the successful implementation of the flexible work practices (Idiagbon-Oke & Oke, 2011).

In understanding the relationship between flexible work arrangements, work-family conflict, organizational commitment, and job performance, Ongaki (2019), revealed a statistically significant result for employees' use of flexible work options (a combination of flexible work schedules and telecommuting) to alleviate family-work conflict. The use of a single option (flexible work schedules or telecommuting) was statistically insignificant to employees (Ongaki, 2019). To further explore this relationship, Hill et al. (2010), supported the case that workplace flexibility is beneficial both to individuals (in the form of reduced work-life conflict) and to businesses (in the form of capacity for longer work hours). Additionally, it was opined that work-at-home seems less advantageous in nations with collectivist cultures (Hill et al., 2010). Again, it was revealed that lower levels of stress and burnout, as well as less conflict between work and family, were consistently predicted by perceived flexibility (Hill et al., 2008). The scarcity model presents the potency of the workplace flexibility in solving role conflict. It presupposes that individuals possess a finite quantum of energy and when engaged in multiple roles, such roles tend to drain them and inevitably cause stress or interrole conflict (Ayree, 1992). This has also been called the resource drain model, in which work and family have a zero-sum game or a negative relationship, and the use of limited resources in one area leaves less time for another (Frone, 2003). Involving this model, workplace flexibility could be viewed to more

effectively use time and energy (for instance, avoid wasting time in a long commute by telecommuting; Hill et al., 2008).

Organizations are becoming increasingly concerned that they cannot prioritize increasing their bottom line at the expense of human values and they have been considering how to help their staff members achieve a sense of fulfilment (Prabhu et al., 2016). Man's quest for meaning, which forms the foundation of workers' sense of fulfilment, is therefore thought to manifest itself through work (Prabhu et al., 2016). It is argued to be a procedure (workplace spirituality) designed to help employees develop feeling of connection, meaning, and purpose (Qualee, 2025). Thus, creating a work structure that meets the needs and potential of the body, mind, heart, and soul has emerged as a critical challenge for organizations (Prabhu et al., 2016). Simply having a sense of connection between oneself and the workplace is the essence of workplace spirituality (Rathee & Rajan, 2020). Employees frequently experience anxiety, fear, and depression in a world that moves quickly (Rathee & Rajan, 2020). Employees who work in an atmosphere that upholds their freedom to freely express their opinions report feeling safer, more engaged at work, and having better working relationships with their coworkers (Rathee & Rajan, 2020).

Workplace spirituality is 'a framework of organizational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provided feelings of completeness and joy' (Giacalone & Jurkiewicz, 2003, p. 13). Again, workplace spirituality is defined as the recognition and integration of spiritual values and practices within a workplace (Qualee, 2025). It has been also posited to command numerous organizational benefits not limited to improved well-being, increased employee productivity, reduction in employee absenteeism, and improved employee motivation and satisfaction (Qualee, 2025). The organizational potency of workplace spirituality is agreed to encompass organizational development and effectiveness (Tantua & Osuamkpe, 2020), enhanced employee well-being, quality engagement and commitment, positive organizational culture, improved decision making, attraction and retention of talents, conflict resolution, customer satisfaction and loyalty (Santhosh, 2024). Therefore, many organizations are inculcating spirituality in their ambience, as the influence of a good environment is not only experienced by the employees, but can be measured via such economic outputs, involving measures such as quality, productivity, and profitability (Rathee & Rajan, 2020). In the view of Petchsawang and Duchon (2009), workplace spirituality encompasses and measures compassion (deep awareness of and sympathy for others; Twigg & Parayitam, 2006), meaningful work (one's experience that his/her work is a significant and meaningful part to his/her life; Petchsawang & Duchon, 2009), transcendence (connection to higher power; Delaney 2005), and mindfulness (a state of inner consciousness in which

one is aware of one's thoughts and actions moment by moment; Petchsawang & Duchon, 2009).

The relationship between the workplace spirituality and work-family conflict is paramount in this study. To this end, Febriani et al. (2023), submitted that workplace spirituality had a negative and significant effect on work-family conflict and loneliness at work. Invariably, it is suggested that schools are expected to create policies and intervention programs that can reduce work-family conflict and improved workplace spirituality to improve organizational citizenship behavior among teachers (Melati et al. (2019). In a study involving psychosocial variables as predictors of work-family conflict among secondary school teachers in Irele Local Government Area, Ondo State, Nigeria, the findings showed that spirituality, psychological well-being, and gender account for 11.3% of the total variance in work-family conflict ( $R^2$  adjusted = 0.113; Ayo et al., 2009). However, considering the magnitude of contribution, spirituality reflects: ( $\beta$  = - 0.132,  $t$  = - 2.298;  $p < 0.05$ ; Ayo et al., 2009). On this basis, it was recommended that employers should incorporate a structure of balance between work and family of their employees and organizations should show greater commitment to workers (Ayo et al., 2009). Spirituality leadership theory involves integrating vision, hope or faith, and altruistic love into the workplace to raise spiritual consciousness and give workers a more fulfilling work experience (Lindberg, 2022). In applying the spiritual leadership theory, it simply implies that workplaces ought to recruit leaders capable of improving team's intrinsic motivation and productivity (Lindberg, 2022).

### **Theoretical Framework**

The theoretical framework that guided this study is the combination of the Social Exchange Theory (Blau, 1964), and the Conservation of Resource Theory of Stress (COR; Hobfoll; 1989). The foundation of social exchange theory is the idea that a cost-benefit analysis is used to build a relationship between two individuals (Tulane University, 2018). In other words, it is a measure of the amount of work that goes into a one-on-one relationship. It may be possible to determine whether someone is overcommitting to a relationship by measuring the positives and negatives of a relationship (Tulane University, 2018). Blau analyses social life and extracts the more intricate social structure processes from the simpler ones using the concepts of exchange, reciprocity, imbalance, and power (Blau, 1986).

Regarding the Conservation of Resources (COR) theory, the main component of stress process is resource loss (Hobfoll, 2001). COR theory asserts that individuals seek to conserve, protect, and build resources in three domains: personal resources, social resources, and structural resources. Personal resources refer to an individual's internal characteristics, such as skills, knowledge, and self-esteem. Social resources refer to external

resources that come from social networks, such as social support, mentoring, and positive relationships. Structural resources refer to tangible resources that an individual has access to, such as financial resources, equipment, and facilities (TheoryHub, n.d). This resource-oriented model is predicated on the idea that people work hard to accumulate, preserve, and develop resources, and that the loss of these valuable resources – whether real or potential – is what threatens them (Hobfoll, 1989). People who run out of resources or lose them can suffer from stress, burnout, and poor health outcome. As a result, people work to manage stress by safeguarding and accumulating resources. According to COR theory, people are more stressed when they lose resources than when they gain them, which suggests that people might be more driven to stop resource loss than to acquire new ones (TheoryHub, n.d).

### **Hypotheses**

The following hypotheses were formulated and tested:

1. Workplace flexibility will significantly and negatively predict work-family conflict among private secondary school teachers in Anambra State.
2. Workplace spirituality will significantly and negatively predict work-family conflict among private secondary school teachers in Anambra State.
3. Workplace flexibility and workplace spirituality will significantly and negatively predict work-family conflict among private secondary school teachers in Anambra State.

### **Method**

#### **Participants**

The study sampled 227 private secondary school teachers - 36 males and 191 females - in private secondary schools in Anambra State. This composition reflects 16% males and 84% females. The age range of the participants is 26-49 years, with a mean age of 33.50 years and standard deviation of 3.20. The participants were drawn from 11 private secondary schools. Their minimum academic qualification was National Certificate of Education (NCE), while their highest academic qualification was master's degree. Purposive sampling was adopted to select the Local Government Areas that participated, Systematic sampling for selecting schools, and simple random sampling for selecting the teachers for final participation.

#### **Instruments**

Three instruments were used to collect data for the current study, and they include:

#### **Workplace Flexibility Scale**

Workplace flexibility scale is a 9-item scale developed by Davidescu et al. (2020), which measures the relative ease of work and working environment in line with work independence, remuneration process, working from home, flexibility of working hours and shift, office space, work holidays etc. The scale is in 5-point Likert format starting from most likely = 5 to unlikely = 1. Sample items in the scale include: *“in my workplace there is a flexible work schedule”*, *“in my workplace there is flexible remuneration depending on the effort and the allocated time”* and *“in my workplace there is extending holidays.”* The authors reported an internal consistency of .83. For its use in this study, the scale was validated with Nigerian sample by the researchers using discriminant technique by correlating the scale with 11-item Work overload scale developed by Kaplan (2006). The correlation yielded a negative relationship of  $r = -.67$ , an indication that workplace flexibility is distinct and inverse to work over-load. Also, Cronbach’s alpha reliability coefficient analysis was carried out by the researchers which revealed the internal reliability of the instrument at .70.

### **Workplace spirituality**

Workplace spirituality scale is a 22-item scale developed by Petchsawang and Duchon (2009), to measure effort to find one's ultimate purpose in life which is transmitted through the workplace by developing a strong connection to co-workers and other people associated with work, and to have consistency (or alignment) between one's core beliefs and the values of their organization. The Participants are made to respond to the items on a 5-point Likert type scale and ranging from 1 (strongly disagree) to 5 (strongly agree). Sample items include: *“I can easily put myself in other people’s shoes”* (for compassion), *“I experience joy in my work”* (for meaningful work), *“at times, I experience an energy or vitality at work that is difficult to describe”* (for transcendence) and *“it seems I am working automatically without much awareness of what I’m doing”* (mindfulness). The authors obtained internal consistence of .89 for workplace spirituality scale and .60, .85, .70 and .85 respectively for compassion, meaningful work, transcendence, and mindfulness dimensions of the scales. For its use in this study, a pilot test was used to ascertain its suitability and the result of the Cronbach’s alpha coefficient affirmed that the instrument is reliable at  $\alpha = .72$ .

### **Work-Family Conflict Scale (WFCS)**

Work-family conflict scale was developed by Carlson et al. (2000). It is 18-item scale formulated to measure employees’ perception of the extent of work interference with family. Only 2 dimensions of the scale were used. There are: Time-based work interference with family and Strain-based work interference with family. Only these two aspects measured work-family conflict as conceptualized in the current study. The scale is measured on a 5 point Likert type scale ranging from strongly disagree (1), to strongly agree (5), which the participants respond to. A sample item in the scale include: *“my work keeps me*



from my family activities more than I would like”, “I am often so emotionally drained when I get home from work that it prevents me

from contributing to my family”. The authors of the scale (Carlson et al., 2000) reported a Cronbach alpha of  $r = 0.82$ , while averaged 0.81 split half reliability was obtained by Walker and Jakker, (2001). In Nigeria, Omoroshem (2005), validated the scale for Nigerian use and obtained cronbach’s validity of  $r = .70$ , with coefficient reliability alpha coefficient of .65. However, for its use in this study, the validity and reliability have been enhanced during the pilot study involving 63 participants. The validity of the scale was ascertained through concurrent validity by correlating the scale with work-family conflict scale developed by Netemeyer et al. (1996), and concurrent validity of .81, was obtained. The scale’s validity was thus confirmed. Also, Cronbach’s alpha reliability coefficient analysis was carried out by the researchers which revealed the internal consistence of the instrument at .77.

### **Procedure**

Instruments, informed consent, and debrief, were presented to the participants as a booklet. Booklets were carefully administered to the private secondary teachers in Anambra State, who were selected for the study. Booklets were eventually distributed to the teachers for the study who were selected based on simple random sampling. Distribution data revealed that 245 booklets were distributed, 237 were returned. Out of these returned booklets of instruments, informed consent, and debrief, 10 booklets were invalidated. Therefore, 227 were valid and subsequently analyzed for the study.

### **Design/Statistics**

Predictive correlational research design was used for this study considering that the objective was to establish the predictive influence of the study variables on the outcome variable. Multiple regression analysis (MRA), was used based on its ability to allow for the simultaneous analysis of multiple predictor variables, providing insights into the relative influence of each independent variable on the dependent variable. To ensure statistical validity, assumptions of normality, multicollinearity, and homoscedasticity were tested before analysis.

## Results

Based on the analysis, the following findings were made.

**Table 1**

**Descriptive statistics for all variables showing mean, standard deviation, and number of participants.**

	Mean	Std. Deviation	N
Workplace flexibility	30.5256	1.38558	227
Workplace spirituality	71.2540	3.20545	227
Work-family conflict	72.0968	2.78198	227

Table 1 highlights the descriptive statistics for all variables indicating the mean scores, standard deviation and number of participants. Based on the descriptive statistics, it was observed that the mean score of workplace flexibility of the participants was 30.5, whereas workplace spirituality is 71.3, while that of work-family was 72.1. The descriptive data is indicative that the theoretical mean of the focus variable of this study (work-family conflict) is high on a 5-point scale – an indication that teachers are probably racing against their resources to fulfill work and family obligations.

**Table 2**

**The table below summarizes the multiple regression analysis indicating predictive influence of workplace flexibility and workplace spirituality on work-family conflict**

Hypotheses	Beta ( $\beta$ )	Significance (p-value)	Supported?
H1	- .33	.003	Yes
H2	- .20	.02	Yes
H3	- .23	.01	Yes

Table 2 shows the multiple regression analysis which reveals the beta weight coefficients for the model of the study as follows: The standardized coefficient for predictive effect of workplace flexibility on work-family conflict is supported at  $\beta = -.33$ ,  $p < .05$  ( $n = 227$ ), implying that work-family conflict diminished as workplace flexibility improved in the schools among teachers; the significant relationship was therefore negative. Similarly,

workplace spirituality on work-family conflict is ascertained at  $B = -.20$ ,  $p < .05$ . This implies that private secondary school teachers in Anambra State, experienced lesser conflicts between work and family with the increase of workplace spirituality which has an inverse relationship with the work-family conflict. Also, the joint predictive effect of workplace flexibility in the private secondary schools in Anambra State and higher levels of workplace spirituality among teachers, conflict between work and family experienced by the teachers diminished, an indicative that both workplace flexibility and workplace spirituality exert an inverse or negative influence on work-family conflict.

## Discussion

This research explored the predictive influence of workplace flexibility and workplace spirituality on work-family conflict among private secondary school teachers in Anambra State. Three hypotheses were postulated and tested. The first stated that workplace flexibility will significantly and negatively predict work-family conflict among private secondary school teachers in Anambra State. The second stated that workplace spirituality will significantly and negatively predict work-family conflict among private secondary school teachers in Anambra State. The third did state that workplace flexibility and workplace spirituality will significantly and negatively predict work-family conflict among private secondary school teachers in Anambra State.

The result showed that workplace flexibility significantly and negatively predicted work-family conflict. This implies that work-family conflict among private secondary school teachers in Anambra State diminished as workplace flexibility increased. Workers including teachers always experience dilemma of shared time and resources between work and family. This is a source of huge concern for teachers especially private school teachers upon who this study concentrated. The finding of this research reflects the potency of workplace flexibility in solving issues related to work-family conflict. This agreed with the study by Ongaki (2019), who revealed a statistically significant result for employees' use of flexible work options (a combination of flexible work schedules and telecommuting) to alleviate family-work conflict. As we upgrade and advance in our context and work operations, workplace flexibility becomes an inevitable workplace arrangement; this is evidenced by the view that workplace flexibility is hailed as essential to the modern workplace (Halpern, 2004). Again, Hill et al. (2010), supported the case that workplace flexibility is beneficial both to individuals (in the form of reduced work-life conflict) and to businesses (in the form of capacity for longer work hours). To this end, it is seen as a win-win practice necessary for our work environment and a tool to assist teachers in their bid to reduce work-family conflict. Different dimensions of workplace flexibility appear very germane in supporting workers and teachers alike. Employing these dimensions from the existing evidences show strong potency of these tools. Invariably, the scarcity model/resource drain prescribes using workplace flexibility as a more effective way of

using one's time and energy (Hill et al., 2008), thereby providing a means for teachers on how to resolve issues bordering on work-family conflict. From the foregoing, our finding has compelling supports.

Workplace spirituality was found to significantly and negatively predict work-family conflict among private secondary school teachers in Anambra State. Therefore, hypothesis 2, was supported. This implies that private secondary school teachers in Anambra State, experienced lesser conflicts between work and family with the increase of workplace spirituality. In concurrence, Febriani et al. (2023), posited that workplace spirituality had a negative and significant effect on work-family conflict. Melati et al. (2019) had earlier suggested further that it is imperative that schools create policies and intervention programs aimed at reducing work-family conflict and improving workplace spirituality (Febriani et al., 2023). Also, in a study carried within the Nigerian context and among secondary school teachers, Ayo et al., 2009, agreed on the influence of workplace spirituality on work-family conflict. They opined that spirituality contributed to the total variance in work-family conflict. On this premise, it was recommended that employers should incorporate a structure of balance between work and family of their employees and organizations should show greater commitment to workers (Ayo et al., 2009). Lindberg (2022), believed in the power of a spirituality leadership in solving such confrontation because spirituality leaders can integrate vision, hope or faith, and altruistic love into workplace to raise spiritual consciousness and give workers a more fulfilling work experience that will not constitute a conflict within the family structure. Therefore, the adoption of the spiritual leadership theory within the private secondary school system and organizations as a whole present a strong recipe.

The third hypothesis did state that workplace flexibility and workplace spirituality will significantly and negatively predict work-family conflict among private secondary school teachers in Anambra State. This hypothesis was supported. This implies that jointly involving both variables on work-family conflict will most likely be compelling. The adopted theories of the research provided a sub-structure to this finding. First, the social exchange theory (Blau, 1964), is premised on the ideology of cost-benefit in relationship building (Tulane University, 2018). Policy makers must understand that teachers are humans and analyze the various circumstances they found themselves within the school environment vis-à-vis the likely impact on their family existence. Therefore, policies should be balanced and built on the basis of give-and-take. When policies reflect work flexibility and spirituality, work-family conflict is likely to reduce based on this finding, foregoing empirical evidence, and the adopted theories. When this happens, it becomes a win-win situation. The Conservation of Resources (COR) theory, holds that individuals seek to conserve, protect, and build resources. Regarding the Conservation of Resources (COR) theory, the main component of stress process is resource loss (Hobfoll, 2001). Teachers, like other workers, will not appreciate resource loss of any kind. In as much as teachers

would appreciate their teaching jobs, the job must not be compounded to the detriment of their families. Joint incorporation of workplace flexibility and spirituality have shown influence based on the findings here and theoretical evidence.

In conclusion, the study added to the existing literature in understanding the predictive influence of workplace flexibility and workplace spirituality on work-family conflict. The theories and research findings explained there-in presented simple solutions that can be adopted by schools, government, organizations, and leaders on how to address some workplace challenges as the ones raised in this research. Employers in work organizations are encouraged to consider the recommendations offered in this study with the view of adopting them to equip their organizations for maximum effectiveness. In line with these findings, it is recommended that there is need to revise work policies in schools to make them tailor-fit to the teachers, to their family challenges and other engagements which also compete for their time, energy and resources. It is also recommended that there is need to promote and encourage members' goodwill or discretionary behaviors to arbitrarily improve on workplace spirituality with teachers assisting each other to reduce other pressures outside work such as family. Extended and expansive research are needed in these areas of workplace flexibility, workplace spirituality, and work-family conflict to either expand support or refute some claims. Organizations are encouraged to adopt findings and theories discussed here and measure their practical and success implications.

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