Moral Leadership of Middle-Lower Level Managers and Employee's Job Satisfaction of Divine Word Colleges in Region I, Philippines as Perceived by the Employees

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Abstract

The study was intended to measure the moral leadership of middle-lower level managers of Divine Word Colleges in Region I, Philippines and how it affects the job satisfaction of employees. In order to strengthen the study, theories on moral leadership were presented and related literature and studies were reviewed. The conceptual framework of the study was established on the four variables such as integrity, trust, ethical leadership, and honesty as independent variables and job satisfaction as dependent variable. The framework indicates the relationship of both variables: moral leadership and job satisfaction. Based on the conceptual framework, the statements of the problems were proposed and questionnaires were made. The questionnaires were adopted from the study of Foronda (2010). The study used the descriptive correlational research design and used Pearson r to determine the relationship between moral leadership and job satisfaction. The study found that moral leadership of middle-lower level managers of Divine Word Colleges in Region I, Philippines in terms of integrity, trust, ethical relationship and honesty is very good and that moral leadership correlates to job satisfaction of employees.

Key words: moral leadership, integrity, trust, ethical relationship, honesty and job satisfaction.

Chapter I: The Problem

Rationale

Businesses nowadays are facing tough competition. The key to win the competition is not just a matter of upgrading the technology and skills of its employees. Though upgrading the technological know-how and skills of employees related to the task at hand are important but if job satisfaction of employees is not given equal attention, it can affect the motivation of employees to work the best they can and consequently it may affect the quality of work output and it may lose its competitive position. Improving job satisfaction of employees is also a very important aspect to be monitored.

Job satisfaction is not just a product of higher pay and other incentives that are given to the employees but also how the managers manage and treat their employees. When the employees are not treated fairly or justly, their morale can be affected and satisfaction may

decline. Declining in job satisfaction can jeopardize the business in many aspects. Moral behaviors then, of managers are very important aspect to be given attention.

It is along such concern, that this study is conducted. The study would like to see how moral the lower level managers are and how such level of morality affects the job satisfaction of employees.

The Importance of the study

The output of this study will be used as basis for conducting moral leadership seminar for lower level managers among the Divine Word Colleges in Region I. It can also be used as basis for proposing ethical behavior policies among the lower level managers in order to improve job satisfaction of employees.

Theoretical Framework

Under the theoretical framework, the paper discusses the concept of ethical leadership. However, before one can proceed into the understanding of ethical leadership, one need to understand about ethics and morality. One needs to know the difference between ethics and morality. It is a fact that many people have been confused with the two terms and often times they used the term interchangeably but in fact they are different. This explanation is also important for one to understand the title of this study, instead of "Ethical Leadership but Moral Leadership".

Understanding Morality and ethics

Before describing what morality is, one needs to know how it differs from ethics. This is to understand the title of the study. Other people may place the title, "Ethical Leadership" and this is common in all book titles. But if we understand the difference between the two words, then it is easier for us to understand when we talk about morality in leadership rather than ethics in leadership or ethical leadership. People have been confused with the words. The two terms are usually used interchangeably but actually the two terms are different. I intentionally conceived the topic, "moral leadership, not ethical leadership". Why? When we talk about morality, we talk about prescribed code of behavior, and it is absolute; they are standards of good and bad acts based on prescribed moral conduct put forward by society, or religion.

There are two different sources of morality and they are descriptive and normative morality. Descriptive morality is taken from individual belief of what good or bad is. The source of moral judgment is an individual opinion, not based prescribed standards agreed upon by the society (Schiffman, 2014). In this case, there are no prescribed standards of judgment if it is good or bad. Each individual person would have different judgment about what good and bad. The source of such morality is individual feelings or individual taste. While normatively, it refers to a code of conduct that, given specified conditions, would be put forward by all rational

persons (Stanford Encyclopedia of Philosophy, 2016). It refers to prescribed moral standards that regulate right and wrong conduct (Fieser, 2002). Example, killing is bad. The source is reason which is considered as natural law, and culture (Cameron, 2013). In this discussion we use normative sense of morality, not descriptive sense of morality.

Ethics and morality are two different things. On one hand, morality refers to norms or prescribed code of conducts accepted by society, while on the other hands, ethics is the philosophy of morality. Ethics does not talk about prescribed moral conduct on what good and bad acts are but it discusses why certain act is good or bad and based on its analysis and therefore, it helps or guides a person to make a moral decision, whether to do or not to do certain act. For Immanuel Kant, a certain act is good if he/she has good motive or good intention, never mind the consequence or the ends. But for John Stuart Mill ethics is about utility, that certain act is good if such act promote happiness for the greatest majority of people, never mind the motive. Example is stealing. From ethical point of view, stealing is a subject of discussion, if stealing is good or bad. Using Kantian ethics on motive, the question is "what is the motive on why the person is stealing?" She/he is stealing because he/she wants to help his/her brother who is dying. Or using the utilitarian ethics on utility, that she/he is stealing because she/wants to save the whole village from dying. Ethics has no black and white rule or judgment, while morality has. Stealing is bad or immoral, no discussion. Ethics will come in only to analyze the extent of immorality of stealing. Ethics will use its tools in analyzing certain act which include motive/intentions, means, ends and consequence. It is possible that after such analysis is done, such act which seems to be immoral but it can turn out to be amoral or immoral to a lesser extent and this analysis is helpful in giving punishment.

Now we might raise the question, "can ethics abolish moral responsibility of the person?" The answer is yes, or no. It can abolish or mitigate the moral responsibility of the person after the investigation. That is why in the investigation of certain act, people usually use four tools: motive, means, ends and consequence (Abun, 2014). Check the motive, means, ends (purpose) and consequence if they all are good. If one of the four is bad, then it can mitigate the moral responsibility but not totally, the person still has moral responsibility, to be punished. Ethics guide us to make a sound moral decision. There is no such discussion in morality. Ethics is a philosophy that questions morality, values and subsequent outcome. The question of ethics is: why stealing is immoral? Why killing is immoral? It does not rule immediately that stealing or killing is bad. The answer to this question will lead someone to investigate the motive or intention, means, ends and consequence of the act. When we apply such process before rendering its morality, stealing may not be necessarily immoral but it may be moral. It can be immoral but it is to a lesser extent and the same issue with killing.

It becomes clearer that ethics is not moral standards but it is the science of moral standards. It is making sense of moral decisions. It explains why one ought to do and not to do. On the other side, the word morality carries the concepts of: (1) moral standards, with regard to behavior; (2) moral responsibility, referring to our conscience; and (3) a moral identity, or one

who is capable of right or wrong action (All About Philosophy, n.d). Morality describes the principles that govern our behavior that are put forward and accepted by all rational persons. Society or community stays together because there are moral principles in place to guide behavior of each one in the community and without it, societies cannot survive for long.

Understanding Leadership

Different authors have different understanding about leadership according to their own approach. Bennis (1959) defined leadership as the process by which an agent induces subordinate to behave in a desired manner. This definition of leadership, refers to influence. Such concept is supported by Hollander and Julian (1969), as they defined leadership as the presence of particular influence of relationship between two or more persons. It was also supported by Roach and Behling (1984) as they argued that leadership is process of influencing an organized group toward accomplishing its goals. In the case of Roach and Behling (1984), influence is directed toward the organizational objective, not just for the sake of influence.

Burns (1978) and later enhanced by Bass (1985, 1998) and others such as Avolio (1988;), Bass & Avolio, (1994); Bennis & Nanus, (1985); Tichy & Devanna, (1986) defined leadership as the ability to motivate the follower to accomplish more than what the follower planned to accomplish (Krishnan, 2005). Their definition refers to another style of leadership which is transformational leadership. Transformational leadership refers to the ability of leaders to transform people to go beyond the ordinary. They classified transformational leadership into four components: idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Bass, 1985). In terms of idealized influence, a leader should envision the future, and sets a high standard for emulation. While inspirational motivation refers to a leader who provides followers with challenges and meaning for engaging in shared goals and undertakings. In order to inspire followers, a leader should be an intellectual stimulator, in the sense that a leader should help followers to question old assumptions and generate more creative solutions. Finally a leader should be individualized orientation, in the sense that a leader should treat followers differently as an individual ad provide coaching, mentoring and growth opportunities (Abun, 2004). Further, Burns (1978) postulated that transformational leaders inspire followers to accomplish more by concentrating on the follower's values and helping the follower align these values with the values of the organization. Those definitions of leadership indicate that leadership is not in a vacuum. He is exercising influence or power over followers. The crucial role of a leader is to define ways how to influence followers in order that followers follow the leader.

However, another author sees the focus of leader not merely on the influence over followers but on the direction and the accomplishment of goals. Leadership is not just an exercise of influence but such influence must be directed toward goal accomplishment as Prentice (1961) pointed out that leadership is the accomplishment of goals through the direction of human assistance. The focus of leadership is the accomplishment of goals. However, taking

into considerations of different definitions, one thing is clear that leadership is the exercise of influence over followers for the attainment of vision-mission or goals.   Thus leadership involves establishing a clear vision-mission, sharing that vision-mission with the followers so that they own the vision-mission, providing information, knowledge and method to accomplish the vision-mission, and harmonizing the interest of individuals with the interest of the organization.

The accomplishment of vision-mission requires people or followers. Thus leadership does not stand in a vacuum but it has followers. Therefore, the crucial role of a leader is to find ways how to exercise his/her influence over followers. The manner how a leader is exercising his/her influence over followers is crucial to the attainment of the vision and mission or goals because the attainment of goals does not rely solely on financial resources and facilities but the way how a leader influences, motivates, inspires the employees to work smarter to achieve the goals. Nowadays, employees or followers are not just motivated by money but more on how a leader treats them and how a leader lives his life as an example for the employees. Therefore, leadership should have moral foundation.

It is along such understanding, Hester and Killian (2010) argued that leadership is about relationships and relationships are sustained by shared moral values; therefore, leadership is moral value based. It is the foundation of leadership. According to them by understanding this idea, a leader is becoming aware of the basic moral principles that comprise the foundations of effective leadership behavior. They further emphasized that only when we become aware of them can we bring our beliefs, values, and purposes to the forefront of internal and external assessment. Along such argument, Brooks (2007) notes that we are shaped by our relationships inside and outside our immediate environs. Yet, we cannot put the community or the organization above the individual but both are significant as they shape and reshape each other. Brooks makes the following significant observations as cited by Hester and Killian (2010): (1) that success is not something we achieve through our own genius and willpower only; (2) that one's true self is not found inside only, but is a social phenomenon and is found in relationships; and (3) that we are embedded creatures who find meaning and purpose in the context of living and working with others.

Elements of Moral Leadership

Trust

There are many different definitions of trust. In a simple way, we define trust as a confidence placed in a person. The Merriam-Webster Concise School and Office Dictionary (1991, pg 552) defines trust as duty imposed in faith or confidence or as a condition of some relationship. In short, it is to place a confidence on a person. It can also be said in another way that trust is a belief that someone or something is reliable, good, honest, effective, etc. From this definition, trust is a necessary moral terms. Someone can be trusted when she/he is good and possessing moral characters such as honesty, integrity, dependability, consistency, etc.

Trust is important in developing working relationship. MindTools (n.d) argued that trust is the foundation of every good working relationship. When employees trust their boss and their boss trust their employees, they form a powerful bond that helps them work and communicate more effectively to each other. If the employees trust the leader they work with, they can be open and honest in their thoughts and actions, and the boss doesn't have to waste time and energy "watching their back." However, this kind of trust does not happen by accident or it is given but it is two way traffics. Trust grows in relationship when the relationship between both sides is mutually beneficial, when both sides live integrity, honesty, trustworthiness, authenticity, sincerity, and when the employer concerns and helps the employees achieve their personal goals (Russell, n.d).

Looking into the concept of trust, we come to a point of acknowledging its crucial importance. Low trust indicates something wrong with the manager or employees and it may indicate the absence of honesty and integrity on both parties. Both parties in relationship do not place much confidence on each other and it can lead to destroy working environment and finally the organization. Indirectly trust in this case is costly. Covey (2009) argued that trust makes the world go "round" and he acknowledged that right now we're experiencing a crisis of trust. According to him, such crisis compels us to ask three questions. First, is there a measurable cost to low trust? Second, is there a tangible benefit to high trust? Third, how can the best leaders build trust in and within their organizations to reap the benefits of high trust? These questions are important to bear in mind because a leader often undermines the effect of low trust. Covey (2009) cited a recent study conducted by the Association of Certified Fraud Examiners which estimated that the average American company lost 6% of its annual revenue to some sort of fraudulent activity. Research shows similar effects for the other disguised low-trust taxes as well.

In a social context, trust is associated with relationship between people. According to Kosfeld and Fehr (2005), humans have a natural tendency to trust each other and they pointed out that such natural tendency can be traced to the neurobiological structure and activity of a human brain. This argument points out that trust is part of the activity of human brain. However, Hardin, (2002) argued that trust is not just a natural tendency within human brain but it is also associated with relationship between people and it is associated with relationship within and between social groups such as family, communities, organizations, companies, nations, etc. According to him, trust is a popular approach to frame the dynamics of inter-group and intra-group interactions in terms of trust. Thus sociologically, trust concerned with the position and role of trust in social systems. Trust is one of several social constructs, an element of social reality (Searle, 1995). Searle also pointed out other constructs, and according to him trust is frequently discussed together with control, confidence, risk, meaning and power. Therefore, according to him, trust is naturally attributable to relationships between social actors, both individuals and groups (social systems).

The above arguments point out the role of trust that undeniably, society is operated and held together by it. Social system may not function well when the basic foundation of

relationship is not present. Without trust, all social system and relationship lead to a paralysis or death (Braynov, 2002). According to psychoanalyst, Erikson such trust starts in the family. According to him, the development of basic trust starts during the first two years of life. According to him, experience, whether, it is negative or positive, will form the basic development of trust or mistrust. He pointed out that experience like success ultimately to the feeling of security, trust and optimism, while failure will lead to insecurity and mistrust will lead to attachment disorders (Child Development Institute Parenting Today, 2011, & Fonagy, 2010).

In the economics, trust can be quantified in terms of monetary gain. The level of correlation between increase in profit margin and decrease in transactional cost can be used as indicators of economic value of trust (Resnick, 2006). Repeated buying or purchasing indicates trust of the customer to the product and those who engage in the transactions. Such buying behavior can lead to increase in sales and gains. According to Braynov and Sandholm (2002) in their theory of economical modelling argued that the optimum level of trust that a rational economic agent should exhibit in transactions is equal to trustworthiness of the other party. Such a level of trust leads to efficient market. Trusting less lead to the loss of economic opportunities, trusting more leads to unnecessary vulnerabilities and potential exploitation.

Integrity

The word "Integrity" can mean many things. Integrity can be applied to person and object. When integrity is used as a virtue, it refers to a quality of a person's character. But when integrity is applied to objects, then integrity refers to the wholeness, intactness or purity of a thing. These meanings that are supposed to be used for objects; they are used for human beings or persons. The integrity of objects is applied to human beings. An object has integrity when it has not been corrupted or damaged. Such meaning is carried over when we call a person as a person of integrity which means that the person has not been damaged inside –out by wrong doing or immoral act. Thus we have two concern of the word, "integrity". One is concerned with the wholeness or completeness which is referring to an object. Thomas More in 1633 as cited by Nillsen (2005) has used the word integrity which meant wholeness. The other meaning of the word refers to moral soundness. Integrity means soundness of moral principle and specifically uprightness, honesty and sincerity. To expand our concept of integrity, we are going to see different concepts of integrity offered by different philosophers.

Condit & Caudill (1999) defines integrity as consistency of actions, values, methods, measures, principles, expectations and outcomes. In ethics, they argued, integrity is regarded as the honesty and truthfulness or accuracy of one's actions. Such word (integrity) stems from Latin word "integer" (whole, complete). In this context integrity is the inner sense of wholeness deriving from honesty and consistency of character. In other words, integrity is no longer applied to object as it was but it is applied to human moral behavior which is drawn from moral character.

Philosophers have been trying to understand integrity in relation to a person's character and life. What is it to be a person of integrity? In answering to such question, we need to discuss two fundamental intuitions: first, that integrity is primarily *a formal relation one has to oneself*. Second that integrity is connected in an important way to acting morally. In this case, there are some substantive constraints on what it is to act with integrity (Stanford Encyclopedia of Philosophy, 2001). Talking of substance of integrity means that integrity is not just the image of integrity but its substance. The substance of integrity is about what you see from the outside is a reflection of what is inside you. Inside and outside of you is integral part of you. Your action must be a reflection of your inner values. Word and action are connected, inside and outside are related. Such view indicates that a good action is originated from a good intention, good heart, and good mind. One can read a person, what kind of person he/she is, from the action. Integrity then is necessarily seen in action and it is through action we can evaluate if such person is a person of integrity or not.

In the course of evaluation, latest discussion on integrity, integrity is related to ***the integration of self, integrity as maintenance of identity, integrity as standing for something, integrity as moral purpose and integrity as a virtue.*** Integrity as self-integration is a matter of keeping the self-intact and uncorrupted (wholeness/intactness). In this sense, integrity is a formal relation to the self. According to Frankfurt (1987) a wholly integrated person is a person who acts without any conflicting desires or person who constitute themselves without ambivalence. He bases his arguments on his ideas on desires and volition (act of will). He argued that desires and volition are arranged in hierarchy. First order desires are desires for goods. Second order desires are desires that one desire certain goods or that one acts on one first order desire rather than another. Similarly one may will a particular action (first order volition) or one may will that one's first order volitions are of particular sort (second order volition). Second order desire and volition pave the way for third order desires and volitions, and so on. According to Frankfurt, wholly integrated people bring these various levels of volition and desires into harmony, there is no conflicting of desires and volition, they act as one.

Related to integrity as maintenance of identity, integrity means a person's holding steadfastly true to their commitment, rather than endorsing desires as suggested by Frankfurt. Commitment refers to different kind of intentions, promises, convictions and a relationship of trust and commitment. A person of integrity in this sense is the one who committed to people, institution, traditions, causes, ideals, principles, jobs/ duties and so on. Since the commitment is related to many kinds of commitments, thus it is difficult to determine what kind of commitment that a person of integrity to remain true. People can be committed to a certain act that is not good or even immoral. In this case, the question is: what commitment that people hold true. Williams (1973) argued that integrity in terms of the commitment means commitment to what is most deeply, and fundamental to their life. This is what he called: "identity-conferring commitment". To abandon the identity-conferring commitment is to abandon what is fundamental to their life, to abandon what gave them identity or character or to abandon a condition for their existence.

Such view of integrity has still problem because it does not reflect integrity as a virtue. Defining integrity as maintenance of *identity conferring commitment* cannot really be a virtue. A virtue motivates a person to act in desirable ways or it enables a person to act in desirable ways. A person of integrity in its sense of maintenance of identity means a person who can act in a way that reflects his sense of who he is/she is, to act from her/his motives, his/her interest and commitments that are her/his own (Williams, 1981). The questions here are: what are those commitments? What are those motives? What are those interests? Are they good commitments or bad commitments? In this case, people of integrity in this sense can do bad things as long as it is their own; it is their motives and interest. Defining integrity as a virtue is also presented by Caze and Levine (2003). They argued that virtue is a quality held to be of great moral values.

Since such concept poses a problem, Calhoun (1995) defines integrity as a social virtue. As a social virtue, integrity is defined by a person's relations to others. Calhoun (1995) argues that integrity is a matter of a person's proper regard for their own best judgment. In this case, persons of integrity do not just act consistently with their endorsement, they stand for something: they stand for their best judgment within a community. A person of integrity treats their own endorsement as ones that matter or ought to matter to fellow deliberators. In this case, a person of integrity is committed to what is best, not only for himself but also for the community. Such person is not lying to his own statement/decision, concealing them, recanting them under pressure, selling them out for rewards or changing stand under pressure. He stands for what he/she believes to be best not only for him/herself but also for community.

Halfon (1989) argues that integrity is not just self-integration, maintenance of identity and standing up for something but integrity has a moral purpose. He describes integrity in terms of a person's dedication to the pursuit of a moral life and their intellectual responsibility in seeking to understand the demands of such life. They are pursuing a commitment to do what is best morally. In this case, a person of integrity is the one who acts with moral purpose and display intellectual integrity in moral deliberation. However some still argue that understanding integrity only in terms of moral concern seem too narrow because there are other matters like love, friendship and personal commitments appear highly relevant to judgment of integrity.

In summary we can say that integrity is *self-integration or wholeness, commitment to what is best for self and community, standing up for something and a moral purpose*. When someone is called a person of integrity, it means that she/he is considered to have a self-integration, commitment, standing up for something and have strong moral character. A person of integrity bases her/his action on well-thought moral principles. What she/he does is the same with what he/she says. Such concept of integrity is based on ethics.

Ethical Relationship

Defining the meaning of relationship and ethical relationship, I went back to my readings about Martin Buber (1878-1965). Martin Buber tried to simplify the relationship into two kinds

of relationship and they are I-It and I – Thou/You relationship. Though it may seem to be simple but it really pictures two characteristics of ethical and unethical relationship which we may call it, "the sincerity and the insincerity of relationship" or the genuine and not genuine relationship. The first or I-It relationship involves distance, that "I" is not part of the "It". "I" is the subject and the "It" is the object. When it comes to human relationship, one is considered subject and the other is object. Further implications of such kind of relationship are that the other or the dialogue partner is treated as object to be used, to be manipulated. The other is used for personal interest (Buber, 1958). There is a manipulation. Manipulative relationship occurs when one person is used for the benefit of another. The manipulator deliberately creates an imbalance of power, and exploits the victim to serve his or her agenda (Ni, 2014). The nature of such kind of relationship is controlling in which one is not free to be otherwise except to be according to the interest of the other. One is taking away the independence of freedom of the other (Moss, 2015). According to Moss, such kind of relationship is against the nature of true relationship, that people who are truly in true relationship have no distance or separate life.

The second kind of relationship is "I-Thou or I-You". *I-You* involves a sense of being part of a whole. The "I" is not experienced or sensed as singular or separate; it is the "I" of being (Buber, 1947). In this kind of relationship both side are equal and subjects, one is not treated as object but both are subjects. This kind of relationship is characterized by respect and acceptance of the other, no matter who he/she is. One is not used for the benefit of the other but both side benefit from such relationship and both sides grow together and this is what we call genuine relationship. Twardowski (2015) tries to identify several signs of genuine relationship such as *first;* both sides are responsible for their own individual happiness. Twardowski argues that many people fall into bad habit of believing and expecting that our partner is meant to be our source of happiness and fulfillment of our lives. *Second* is neither person is trying to control or fix the other person. Both sides respect the differences and one doesn't try to force the other to change or be anything different than themselves. *Third*, the relationship is balanced. No one person has any more power over the other but both have power. *Fourth*, feeling is shared honestly and openly. Both sides are not wearing mask, they reveal themselves toward each other. Fifth, both partners are willing to put the relationship before themselves, in the sense that one should consider the other when making decision as Twardowski argues that both parties make room in their lives for the other person and are willing to work together as a unit.

Under the two kinds of relationship as described by Martin Buber, ethical relationship is well understood that an ethical relationship is a relation between two or more equal persons which is characterized by several factors such honesty, fairness, justice, respect, unconditional acceptance and it is not manipulative. This kind of relationship is not just limited to romantic relationship but it encompasses all kinds of relationship, including the relationship between employees and employers.

Honesty

What is honesty? Different people can have different definition or understanding about honesty. However, in line with the topic at hand, honesty that we are referring to is one of the moral values that one should have. Honesty is considered as one of the moral virtues. Biddle (2013) defined honesty as a refusal to fake reality which is to pretend that facts are other than they are. It is a commitment not to do otherwise. Honesty keeps one grounded in reality. It is the recognition of the fact that the unreal is unreal. In short, an honest person is not acting in contrast to reality. Along this definition, Hsieh (2002) defined honesty as the virtue of refusing to fake the fact of reality or commitments to the facts of reality. In other words, we can fake reality by telling only partial truths by leaving our critical information. This definition, honesty refers to a facet of moral character and it connotes positive and virtuous attributes such as integrity, truthfulness, straightforwardness, the absence of cheating, lying, etc. when one is honest, he/she builds strength of character. Honesty in this case is not something imposed from outside in which someone has to act according to prescribed moral standards.

Since honesty is considered as moral virtue that is part of the moral character of the person, thus, honesty can be understood as a personal disposition. As Borghini (2017) argued that a person is honest when she/he possesses the disposition to face the other by making explicit all those details that are relevant to the conversation at issue. One has to reveal himself/herself to the other as he/she is without pretention. Honesty in this case is a kind of inner disposition. The disposition in question is a tendency which is an inner desire of the person to reveal what the truth is. Such inner tendency has been cultivated over time and becomes part of the character of the person. That is, an honest person is one that has developed the habit of bringing forward to the other all those details of her life that seem relevant in conversation with the other.

Summarizing the idea of honesty, one may conclude that honesty is associated with authenticity. As David Hume, cited by Borghini (2017) argued that honesty involves one's identity, one's sense of self. Honesty is no longer a separate entity from the person but honesty is the person himself/herself, a character of the person. Honesty is not something extrinsic that is imposed by the society or culture but it is an intrinsic value that one is committed to being honest. It is a disposition, well entrenched in its possessor. To possess a virtue is to be a certain sort of person with a certain complex mindset. A significant aspect of this mindset is the wholehearted acceptance of a distinctive range of considerations as reasons for action (Stanford Encyclopedia of Philosophy, 2016). As Borghini (2017) emphasized that to be honest to ourselves seem to be a key part of what it takes to be authentic: only those who can face themselves, in all their own peculiarity, seem to be capable of developing a *persona* that is true to herself/himself – hence, authentic. To make it clear about honesty as virtuous character and authenticity, Kierkegaard as cited by Evans and Robert (2013) argued that honesty is not just merely opposed to the act of deceiving others but also counters the inveterate tendency of individuals and groups to deceive themselves. Kierkegaard stressed that God searches the heart and is not interested in mere talk, and God understand only one kind of honesty, that a person's

life expresses what he says. According to him, this kind of honesty is important to the process of growing as an individual.

Job Satisfaction

Job satisfaction is the output of how people feel toward its job. It is how much workers like or dislike their jobs. There have been a lot of theories related to job satisfaction. We recall the five hierarchy needs of Maslow, Herzberg theory and many more. Job satisfaction is a product of the fulfillment of different needs which is produced by the work. The needs must be met and the needs that create job satisfaction are not only physical needs but also psychological needs. In terms of physical needs, it can be identified such as basic needs and wants, however, when it comes to psychological needs, it is hard to pinpoint exactly what exactly those needs are, given the fact that humans are different in nature. Psychological needs encompass many aspects of life and many factors either internal or external can affect psychological needs. Thus the term "job satisfaction" is understood to mean everything from "making all aspects of a job easy for employees" to "making the job meaningful, significant and challenging." Even such description is still limited because aspects of jobs are not the only ones that make people happy but there are unrelated aspects to job that makes people happy. In other words, we can say that all the factors contributing to employee motivation and effectiveness are not captured in any one of the single ambiguous concepts of job satisfaction. Thus, much of the quantitative research has not been verified by qualitative data. Research conducted by Schleicher, Watt and Greguras (2004) indicated that individuals with identical responses to questions on job satisfaction often possess entirely different behaviors relating to job performance. Additionally, differing factors relating to job satisfaction hold varying degrees of importance to individuals. Thus, a proven model showing the relationship between job satisfaction and performance has been elusive despite the vast quantity of qualitative data supporting the relationship. These issues are very complex and have simply not been fully deciphered by researchers.

Scheid (2010) argued that although job satisfaction, employee motivation and productivity are complex and confusing issues, management should not back away from facing them. Understanding that some parts of job satisfaction and motivation are simply an attribute of the employee over which you have no influence, should temper your approach to improving job satisfaction. Managers should focus on two areas to improve job satisfaction and they are motivation and productivity. The two factors refer to how employees are treated and the content of their work. Managers must monitor the effect of their management practices through feedbacks. A good employee survey should help management focus in on areas which are creating dissatisfaction or which are not providing adequate motivation.

Many researchers have identified tangible ways on how to improve job satisfaction. Benefits have been always identified as one the sources of satisfaction or dissatisfaction. Only few researchers have identified job satisfaction or dissatisfaction to intangible factors such as behavior or treatment. One of the researchers on job satisfaction and behavior is Voon (2010).
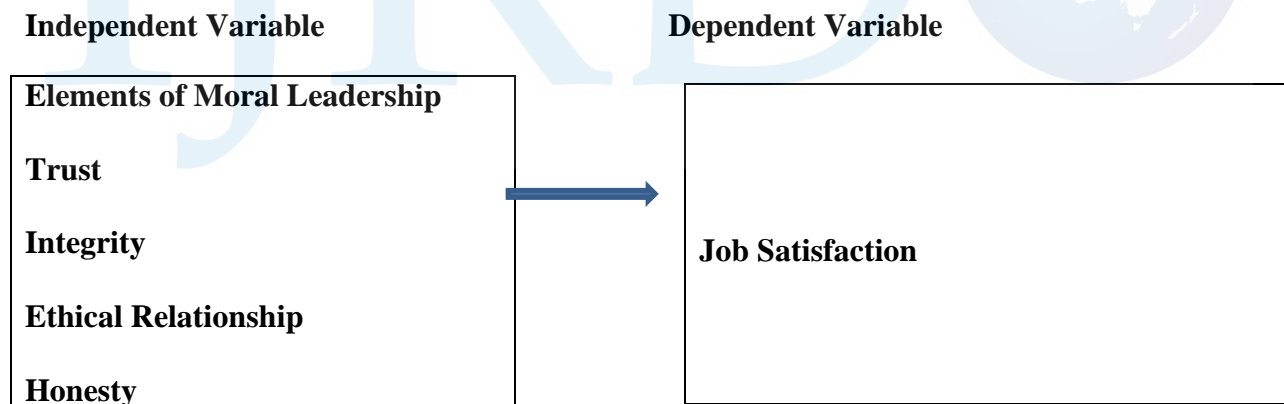
According to his study, organizational success depends on the leaders of the organization and their leadership styles. By adopting the appropriate leadership styles, leaders can affect employee job satisfaction, commitment and productivity. Beside leadership styles, Xiao (2008) argued that work values have something to do with job satisfaction. He pointed out that work values are related to various facets of job satisfaction, which in turn influence employees' commitment to the organization.

There have been few essays that discuss about integrity and job satisfaction and on how integrity affect job satisfaction. Along this interest, Narasimhan & Lawrence (2011) argued that employees' perception that their leader's actions and words are consistent leads to desirable workplace outcomes. However, they further explain that although BI (behavioral integrity) is a powerful concept, the role of leader referents, the relationship between perceived BI of different referents, and the process by which BI affects outcomes are unclear.

Conceptual Framework

The concept of the study dwells on the idea that moral leadership affects the job satisfaction of employees as seen in the figure bellow. There are four elements of moral leadership identified in this study and they are integrity, honesty, trust and ethical relationship with the employees. The study attempts to measure each element or dimension and how each affect the job satisfaction.

Figure 1: Conceptual Framework

Independent Variable   **Dependent Variable**

| Elements of Moral Leadership

Trust

Integrity

Ethical Relationship

Honesty | → | Job Satisfaction |

Statement of the Problems

The study aimed to determine the level of moral leadership of middle-lower level managers and how it affects employees' job satisfaction. Specifically, it sought to answer the following questions:

1. What is moral leadership of middle-lower level managers of Divine Word Colleges in Region I, Philippines, as perceived by the employees in terms of:

a. trust

b. integrity

c. ethical Relationship

d. honesty

2. What is the job satisfaction of employees of Divine Word Colleges in Region I, Philippines?

3. Is there a relationship between moral leadership factors and job satisfaction of employees?

Assumption

The study was guided by the following assumptions:

1. The questionnaires of the study are valid and the answers are honest.

2. Moral leadership middle-lower level managers affects job satisfaction of employees.

Hypothesis of the Study

The study hypothesizes that:

1. There is no relationship between moral leadership of middle-lower level managers and job satisfaction of employees

Scope and Delimitation of the Study

The study covered the Divine Word Colleges in Region I, located at the Northern part of the Philippines. It was delimited to the study of moral leadership along four dimensions in the instruments, integrity, trust, ethical relationship, honesty and job satisfaction of the employees. It covered the lower level managers of the Divine Word Colleges and its employees who are currently working or employed by the colleges.

Chapter II: Related Literature and studies

This part introduces related ideas coming from different authors related to moral leadership and it also presents studies related to the topic particularly the effect of moral leadership to the work performance and satisfaction of employees. The purpose is to strengthen and support the theory built in this paper.

Related Literature

Morality defines what good and bad is. It is a moral code of conduct that guides human behavior in relating themselves to others and even to the environment. Human beings have to form a habit to always behave in a good manner as prescribed by his reason or conscience,

religion or culture of the society. All human beings must act morally and a leader is not an exemption. This section will discuss the content of literatures related to the nature of ethical leadership.

As we have discussed in the previous chapter that leadership does not exist in a vacuum. It exists in relation with the followers. Therefore, the concern of leadership that we are dealing in this study is not just about personal character or virtuous character as Northouse (2016) clearly pointed that ethical leadership is concerned with the kind of values and morals an individual finds desirable or appropriate. It is concerned with the virtuousness of individuals and their motives. Moral leadership is always in good relations with the others. Therefore, Ciulla (1998, 2004) defines moral leadership in terms of how leadership is exercised and how it affects other people and therefore he classified two kinds of leadership and they are unattractive and attractive leadership. According to him that morally unattractive leadership means the existence of coercive and manipulative relationship between leaders and followers. Specifically he pointed out that coercive and manipulative leadership does not recognize the inputs of followers. He finds his/her way in order to impose what he/she wants and use unethical means to achieve his/her ends. While attractive leadership is marked by the existence non-coercive, participatory and democratic nature of leader-follower relationship. In this kind of leadership, the leader recognizes the role and autonomy and the input of followers. He/she considers everyone to be equal and to be important in the whole process of management. In this case, the leader is not seen as a person who induces but rather as a person, who influences, inspires and recognizes the values and needs of his/her followers. With such kind of leadership, cooperative working relationship is established in which leader and followers are partners in defining the goals of the organization and partners in achieving the goals.

If Ciulla (1998, 2004) sees ethical leader as one who knows how to use his/her influences ethically and recognizes the values and needs of his/her followers, however, Burns (1978) argues that ethical leadership centers on the approach of power. It is how one uses his/her power ethically. The use of power ethically is not to rule and dominate but to motivate employees in order for them to be involved in the whole process. According to Burns (1978) leadership occurs when leader and followers engage with each other in such a way that leaders and followers raised one another to higher level of motivation and morality. Thus the concern of leadership is not just about how to motivate but how to elevate their morality.

The concern of moral leadership is actually how leaders use their power, authority and influence over their followers and that is the central issue of ethical leadership. As Frazao (2016) in his Ethical Leadership Journal argues that ethical leadership is concerned with ethical behavior in dealing with subordinates. He explains that since ethics is dealing with the principles of "good and bad behavior, therefore an ethical leader is the one who influences subordinate by following ethical principles. He specifically pointed out that one of the ethical principles that guides the relationship between leader and subordinates is trust. Beyond trust as the governing principle of relationship, other concerns of the ethical leadership are the welfare of subordinates,

freedom protection, and doing the right thing. In this case, trust is not everything about moral leadership but how he /she care for his/her followers. It is along such argument; Watts (2008) argued that ethical leadership is directed by respect for ethical beliefs and values and for the dignity and rights of others. Supporting such argument, Harrison, et.al (2005) pointed out that the exercise of ethical leadership is not only about trust, honesty but it is also about consideration and fairness.

Other authors on ethical leadership specifically argue that ethical leadership is not just focusing on the use of power and influence and centered on moral values but ethical leadership is about respect, service, justice, honesty, and community building. In line with the value of respect, building on the concept of Immanuel Kant (1724-1804), that it is our duty to treat others with respect, as Beauchamp and Bowie (1988, p. 37) explained that persons must be treated as having their own autonomously established goals and must never be treated purely as the means to another's personal goals. In other words, one should treat the other as ends rather than as means to an end, as Kitchener (1984) suggests that one should approach other people with a sense of their unconditional worth and valuable individual differences. Respect is a sign that one is confirming others as human beings. Beyond respect, one of the indicators of ethical leadership is service. An ethical leader is the one who sees himself/herself not as a boss to be served but a servant who is called to serve others, not himself/herself. As Kanungo and Mendonca (1996) pointed out that service principle is placed upon the shoulders of leaders. In this case, ethical leaders are not using their position to gain status and to serve themselves but they must be altruistic. They place their followers' welfare foremost in their plans. According to them altruistic service behavior can be observed in activities such as mentoring, empowerment behaviors, team building, and citizenship behaviors, to name a few. However, service and respect may not be enough without justice. Justice is an essential value to be possessed and be lived by ethical leaders. They are concerned with the issues of fairness and justice. It is their top priority to treat their subordinates in an equal manner. As Rawls (1971) argued that a concern with issues of fairness is necessary for all people who are cooperating together to promote their common interests. This is one of human desires to be treated fairly and justly. As the golden rule states "Do unto others as you would have them do unto you". If one wants to be treated fairly and justly, then he/she must treat others fairly and justly.

A value of fairness or justice indicates the presence of honesty. One cannot be fair or just if one is not honest. To be fair or to be just, one has to be honest to other people. The lesson is the same for a leader, that to be a moral leader, one must be honest. Honesty in this case, as Jaksa and Pritchard, (1988) define it as telling the truth, does not misrepresent the reality which does not result to objectionable outcome which is distrust. When leaders are not honest, others come to see them as undependable and unreliable. People lose faith in what leaders say and stand for, and their respect for leaders is diminished. As a result, the leader's impact is compromised because others no longer trust and believe in the leader. Being honest does not include only about telling the truth but it has also something to do with openness or transparency. A leader

who is honest does not hide things from the scrutiny of employees but he/she is open to inquiries. However, the challenge for leaders is to strike a balance between being open and candid while monitoring what is appropriate to disclose in a particular situation. This is made clear by Costa (1998) in his book on "Ethical Imperative", that being honest means more than not deceiving. For leaders in organizations, being honest means that "*one should not promise what one can't deliver, should not misrepresent, should not hide behind spin-doctored evasions, should not suppress obligations, should not evade accountability, should not accept that the 'survival of the fittest' pressures of business release any of us from the responsibility to respect another's dignity and humanity"* (p. 164). Dalla Costa's argument emphasizes the fact that organizations should not undermine the importance of honesty and it is also a call for the organization recognize and promote value of honesty by rewarding employees who are always honest in doing their jobs.

While justice and honesty are essential moral characters that a leader should possess, however one essential factor that determines a moral leader is community building. The concern is to unite the employees or followers under one leadership. It is his his/her job to build a community spirit within the organization. Building community spirit can be done by taking into account the personal goal of employees into organization's goal. In this case, a leader and followers should agree on a common goal or directions. As it is suggested by Bass and Steidlmeier, (1999) that leaders need to take into account their own and followers' purposes while working toward goals that are suitable for both of them. Concern for the common good means that leaders cannot impose their will on others. They need to search for goals that are compatible with everyone. Leaders should be attentive to the interest of community and culture. They should demonstrate their ethics of caring toward one another and do not ignore the intentions of others.

Related studies

The interest in moral leadership studies have been increasing. In general, many studies have seen that leadership is not in a vacuum but it is in relations with the followers or employees. The exercise of certain leadership style affects the employees positively or negatively. The results of the following studies show us that the moral behavior of a leader does affect the job satisfaction or job dissatisfaction of employees.

Yates (2011, 2014) conducted a study twice to determine the relationship between ethical leadership and job satisfaction, organizational commitment and organizational citizenship behavior. The study found that employees led by highly ethical leaders reported greater job satisfaction and organizational commitment than the employees led by less ethical leaders. The similar study was conducted by Yozgat and Mesekiran (2016). Both looked into the same concern about the effect of ethical leadership and trust on the job satisfaction of middle managers working in Corporate Governance Association of Turkey Companies applying corporate governance principles. Their study found that perceived ethical leadership and trust in the leader have a positive impact on job satisfaction, and trust in the leader has a mediating role between

the relation perceived ethical leadership and job satisfaction. Engelbrecht, Heine & Mahembe (2014) explored similar topic on the influence of ethical leadership on trust and work engagement. The study assumed that work engagement is an important outcome for organizational success. A trusting and ethical relationship between leaders and followers is likely to positively contribute to the work engagement of employees. Based on such assumption, the study was conducted. They investigate if there is a relationship between ethical leadership and trust in the leader and its effect on the work engagement of employees. The study found that ethical leadership behavior of managers promotes work engagement through the creation of employee relationship anchored on trust.

Still within the same interest on finding the empirical evidence on the relationship between ethical leadership and employee satisfaction, Kooskora (2010) investigated the association between ethical leadership behavior and employee satisfaction. The aim was to explore the impact of ethical leadership behavior on employee satisfaction expressed in the dimensions such as employee trust, loyalty towards organization and leaders, pride about the company, organizational commitment, workplace environment and organizational climate, employee recognition and empowerment, awareness of the organizational activities, and participation in decision-making. The results indicated that there was a strong relation between the components of ethical leadership and the components of employees' job satisfaction. However it was found that the relation of ethical leadership between employee trust, loyalty, pride and commitment was slightly weaker among male respondents than among female respondents.

Nasiri, Karami and Malekifar (2013) tried to see another angle in the theory of ethical leadership. They theorized that many firms try to improve employees' job satisfaction because job satisfaction would prompt a commitment to wok and lessen job turnover expenses and according to them such output can be attained through the citizenship behavior of the firm. Along such theory, they tried to investigate the relationship between ethical leadership and the effect on job turnover, job satisfaction and organizational citizenship behavior. Their study then concluded that in order to support employee engagement and diminish job turnover, it is necessary for improving job satisfaction and ethical leadership. Other study provided the result that the effect of ethical leadership is not limited to job involvement but more specific on the attitudinal outcome. Looking into that angle, Ponnu and Tennakoon (2009) tried to look into the association between ethical leadership and employee's attitudinal outcome in Malaysia. They theorized that the common thread underlying corporate scandals are the failures of corporate leadership to demonstrate ethical leadership and consequently bring negative impact on employees' attitudinal outcome. In line with such theory, they tried to examine the impact of ethical leadership behavior on employees' attitudinal outcome such as employees' organizational commitment and trust in leaders. The result indicated that ethical leadership behavior has a positive impact on employees' organizational commitment and employees' trust in leaders.

It seems that the effects of ethical leadership are not limited to the job satisfaction, attitudinal outcome and involvement but ethical leadership can influence even the attitude and the climate on the relationship. Einstein (2013) tried to go deeper into the relationship between ethical leadership and service climate and its relationship with job satisfaction and organizational identification. His framework was drawn from social exchange theory of Blau (1964) and Bandura (1977, 1986). The result of his study indicated that there is a significant relationship between ethical leadership, both attitudinal constructs and service climate. While an interactive effect of service climate on these relationships was not significant.

Tentatively from the related studies that we have presented, those studies indicated that ethical leadership is playing important role in promoting job satisfaction and involvement of employees toward the organization as Zamguliene (2013) pointed out. The studies agreed that such job satisfaction and involvement would promote the better outcome of employees' work and organizational performance. Those studies seemed to remind employers/manager not to undermine the importance of ethical leadership behavior in carrying out their duties and responsibilities.

Chapter III: Methodology

The nature of this study was a quantitative study. Therefore, this chapter presents the research design used in this study, data gathering instruments, population, locale of the study, data gathering procedures and statistical treatment of data.

Research Design

Since the study was a quantitative research, thus, the study used descriptive method of research to assess the level of moral leadership of middle-lower level of managers. Descriptive research assesses, determines and reports the way things are. It does not attempt to go beyond the facts. It involves recording and description, analysis and interpretation of things or conditions that now exists. In other words, it describes the data that have been collected on research sample, describes "what is" about the data.

The first problem was to find out the level of moral leadership of middle-lower level managers of the Divine Word Colleges in Region I, in terms of trust, integrity, ethical relationship and honesty. This was answered by computing the weighted means. The overall mean rating was computed.

Locale of the Study

The study was conducted in the Divine Word Colleges in Region I, which include Divine Word College of Bangued, Divine Word College of Vigan, and Divine Word College of Laoag. These three colleges are within the Region I.

Population

The population of the study was taken from the middle-lower level managers and employees of three colleges run by the Society of the Divine Word (SVD). There were 250 employees taken as respondents of the study. Since the population of the study was small, so the total enumeration was used in which all employees of the three colleges were taken as the respondents of the study. Total enumeration was taken based on the judgment of the researcher to meet the objective of the study.

Data Gathering instruments

The study utilized questionnaires. The questionnaires were distributed to employees of three Divine Word Colleges in Region I. The questionnaires consisted of five parts. First part is demographic profiles of employees of the three Divine Word Colleges. Second part is moral leadership questionnaires. Third part is employees' job satisfaction questionnaires.

Data Gathering Procedures

In the process of data gathering, the researcher sent letters to the Presidents of the three colleges in the Region I, Philippines requesting the Presidents to allow the researcher to float his questionnaires in his college. The researcher personally met the Presidents and employees and requested them to answer the questionnaires.

The retrieval of questionnaires was arranged between the President's representative and the researcher with the help of employees and faculty of the three colleges.

Statistical Treatment of Data

To be consistent with the study as descriptive research, the weighted mean and Pearson r were used to treat the data.

The weighted mean was used to assess the moral leadership level of middle-lower level managers in terms of trust, integrity, ethical relationship and honesty. To measure the relationships between variables, **Pearson r** was used. The following ranges of values with their descriptive interpretation were used:

Scale	Range of Weighted means	Descriptive interpretation
5	4.21-5.00	Excellent/ Very Great Extent
4	3.41-4.20	Very Good/ Great Extent
3	2.61-3.40	Good/Moderate
2	1.81-2.60	Fair/ Limited Extent
1	1.00-1.80	Poor/Very Limited Extent

Findings

The following are the findings of the study. The findings are presented in accordance with the statement of the problems of the study.

1. *What is moral leadership of lower level managers of Divine Word Colleges in Region I, Philippines, in terms of:*

a. Integrity

Table 1: Moral leadership of middle-lower level managers in terms of Integrity

No.	Questions	$\bar{X}$
1	Supervisors demonstrate the school's values in their daily activities and behaviors	3.92
2	The supervisors consistently implement the policies of the school as stated in the manual, not only for the employees but also for himself.	3.90
3	The supervisors have not been damaged by any accusation of corruption and other ethical issues	4.00
4	The supervisors make decision purely for the interest of the school as a whole, not for personal interest.	3.89
5	The supervisors are firm in their decision when they believe it is the right thing to do	3.87
6	The supervisors walk the talk	3.78
7	The supervisors play a role model to their employees when it comes to moral conduct and commitment to duties and responsibilities	3.91
8	The supervisors have been always objective and honest when they are dealing with their employees	3.90
9	The supervisors have not been living double standard lives.	4.11
10	The supervisors have integrated their moral values in their work and the way how they deal with the employees.	3.92
As a Whole		**3.92**

Legend:

4.21-5.00	*Excellent/ Very Great Extent*
3.41-4.20	*Very Good/ Great Extent*
2.61-3.40	*Good/Moderate*
1.81-2.60	*Fair/ Limited Extent*
1.00-1.80	*Poor/Very Limited Extent*

As it is presented on the table, it shows that as a whole, moral integrity level of middle-lower level managers of Divine Word Colleges in Region I, Philippines was rated at 3.92 which is interpreted as very good. Taking them individually, all questions under this variable were all evaluated within the range of 3.78-4.11 which are all interpreted as "very good". This is expected because most Catholic Schools are Christian values oriented.

b. Trust

Table 2: Moral leadership of middle-lower level managers in terms of Trust

No	Questions	$\bar{X}$
1	The supervisors and employees trust each other through an open line communication	3.78
2	The supervisors stand by their decision that is in the interest of the organization even if it is unpopular	3.86
3	The supervisors do not give in to pressures even if they know that it will risk their position	3.71
4	Most supervisors respond in kind when the employees refer problems to them	3.76
5	Most supervisors are not revealing personal secrets of employees to others.	3.83
6	Most supervisors are trusted because they have never been tainted by corruption allegation	3.92
7	The supervisors are dependable when it comes to defend the right of employees.	3.87
8	Most supervisors are dependable.	3.82
9	The supervisors stick to what is right and good even if it means that they would be abandoned	3.81
10	The supervisors stand for what they believe in and defend it even it means she/he is going to be removed.	3.76
As a Whole		3.81

As it is gleaned from the data, it shows that the overall mean rating of moral leadership of middle –lower level managers in terms of trust is 3.81 which are interpreted as very good. In this case, the trust of employees toward their supervisors is very good. Taking the items singly, all were evaluated within the same interpretation as very good; and at the average range of 3.71-3.92

c. Ethical Relationship

Table 3: Moral leadership of middle-lower managers in terms of ethical relationship

No	Questions	$\bar{X}$
1	Supervisors always treat their employees ethically and respectfully	3.93
2	Supervisors talk to their employees/subordinates on how to do their job in an ethical manner	3.90
3	Supervisors always treat their employees as persons with dignity	3.94
4	Supervisors relate themselves to the employees in a respectful manner	3.90
5	Supervisors have not been using abusive language to their employees	4.16
6	Supervisors always call their employees privately when they found something wrong with the employees	3.90
7	Supervisors never insult or scolded their employees in front of other employees.	3.82
8	Supervisors treat their employees as equal partners	3.84

9	Supervisors do not have favoritism	3.73
10	Supervisors treat everyone the same	3.89
As a Whole		3.90

Based on the computed mean as shown on the table, it reveals that the overall mean of moral leadership of middle-lower level managers of Divine Word Colleges in Region I, Philippines in terms ethical relationship is 3.90 which is interpreted as very good. This evaluation is supported by the ratings of each question which were all very good. All questions were evaluated within the range of 3.73 as the lowest and 4.16 as the highest. This suggests that relationship between employees and managers is still ruled by the moral values established by the institution.

d. Honesty

Table 4: Moral leadership of middle-lower level managers in terms of honesty

No	Questions	$\bar{X}$
1	Most supervisors are straightforward.	3.80
2	Supervisors are transparent to the employees related to issues that affect their lives.	3.67
3	Supervisors always rely on fact or evidence when they accuse employees of something wrong	3.89
4	Supervisors always act on certain issues when they believe it is the right thing to do	3.83
5	Supervisors have never been lying to their employees	3.67
6	Supervisors always implement what they have promised to their employees	3.84
7	Supervisors do not alter the facts even if it means that their position would be at risk	3.78
8	Supervisors are committed to do what is right and avoid what is wrong	3.77
9	Supervisors never tell employees to do things which he/she himself/herself never does.	3.72
10	Supervisors are dependable at all times	3.70
As A Whole		3.77

Looking into the table, it reveals that the overall mean rating of moral leadership in terms honesty is 3.77 which is interpreted as very good. Even when taken individually, all questions were rated within the average mean of very good. All questions were rated from 3.67 as the lowest mean rating and 3.89 as the highest mean rating. This is just an indication that honesty is still the values of the managers, though it may not be perfect.

2. What is the job satisfaction of employees of Divine Word Colleges in Region I, Philippines?

Table 6: Job satisfaction of employees

No	Questions	$\bar{X}$
1	I am generally satisfied with my current job	3.97

2	In general, I like the work I do	4.10
3	All in all, I like working environment of the school	3.90
4	I am happy because my supervisors have good human relations	3.83
5	I am happy because the communication channel is open	3.78
6	I am satisfied that all employees are cooperating when it comes to common activity	3.73
7	I am happy because my work and my accomplishment is recognized	3.73
8	I am happy because I am allowed to set goals and objectives when performing a task given to me	4.01
9	I am satisfied because my job is important to me	4.03
10	I am satisfied because I have learned a lot in my job	4.09
11	I am satisfied because I have enough freedom and authority to carry out my task	4.04
12	I am satisfied because I have security of tenure here in this school	3.95
13	I am satisfied because the spirit of community in this school	3.92
14	I am satisfied because employees in this school are treated well and respected	3.98
15	I am satisfied because the policies are consistently implemented	3.91
As A Whole		3.93

Legend:

4.21-5.00   *Excellent/ Very Great Extent*
3.41-4.20   *Very Good/ Great Extent*
2.61-3.40   *Good/Moderate*
1.81-2.60   *Fair/ Limited Extent*
1.00-1.80   *Poor/Very Limited Extent*

As indicated on the table presentation, the overall mean rating of job satisfaction of employees is 3.93 which are interpreted as very good. When all items are taken individually, they were rated from 3.73 as the lowest mean rating and 4.10 are the highest mean ratings which are interpreted as very good. This shows that employees are satisfied, though some room for improvements have to be made.

3. Is there a relationship between moral leadership of middle-Lower level managers and employees' job satisfaction?

Table 7: The relationship between moral leadership and job satisfaction

		JOB SATIS
INTEGRITY	Pearson Correlation	.399**
	Sig. (2-tailed)	.000
	N	230

TRUST	Pearson Correlation	.390**	
	Sig. (2-tailed)		.000
	N		230
ETHICAL RELATIONSHIP	Pearson Correlation	.420**	
	Sig. (2-tailed)		.000
	N		230
HONESTY	Pearson Correlation	.460**	
	Sig. (2-tailed)		.000
	N		230

**. Correlation is significant at the 0.01 level (2-tailed).

As indicated in the table, the table reveals that the correlation is significant at the 0.01 level (2-tailed). It indicates that there is a relationship between moral leadership in terms of integrity, trust, ethical relationship, honesty and job satisfaction. Such evaluation reveals that when the managers manage people by their moral values, the employees are satisfied. Thus, the hypothesis which states that there is no relationship between moral leadership and job satisfaction of the employees is rejected.

Conclusion

As the intention of the study was to determine the level of moral leadership of managers in terms of integrity, trust, ethical relationship and honesty and how they affect the job satisfaction of employees, the study concludes that middle-lower level managers of Divine Word Colleges in Region I, Philippines are managing their people morally, though they may not be perfect as they have not reached the highest rating. Their very good evaluations in terms of moral leadership affect the job satisfaction of employees, that employees are satisfied to great extent. Moral leadership and job satisfaction are significantly correlated. Moral leadership influences job satisfaction of employees.

Recommendations

The study recommends that in order to strengthen and maintain the ethical practices among managers; the colleges must be stricter in implementing sanctions related to immoral conduct of the managers. Besides, the colleges must also regularly update the managers and employees related to moral codes of conduct upheld by the institutions.

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