

Working Environment at Private Universities in Mexico: Comparative between Universities with Religious and Non-Religious focus

Ambiente laboral en las universidades privadas en México: comparativo entre universidades con enfoque religioso y no religioso

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Abstract:

The present research work only contemplates the conclusive-descriptive type, through the application of a survey of executives, coordinators, full-time teachers, employees and administrators of participating higher education institutions. The objective was to analyze, evaluate and compare the organizational environment of three private universities. It is, a comparative analysis between the university with a Catholic focus (Jesuit), the university with an Evangelical-Protestant approach (Methodist) and the university with a Non-religion focus (Business). Based on valid Model of Working Environment for Education (MoWAE), who defines the dimensions of the organizational environment, as those characteristics that influence the behavior of individuals and that can be measured. The research was applied to a convenience sample of 175 subjects (survey), who perform functions as career coordinators, administrative coordinators and area managers, as well as administrative, employees and teachers. As results, it can say, that Religion linked to education has been the subject of debate throughout the world and since ancient times. From allowing religious education in public schools, through the impediment to freedom of choice, or freedom of choice and even those who defend secularism in the XXI century. From this perspective, we can conclude that the religious approach in the universities does not improve the work situations or satisfactions of the employees. That is, religion carries implicit concepts such as values, morals and ethics, that we will not define these concepts because they are not the center of research, but we can say that an institution that boasts of having a religious approach, whether Catholic, Evangelical or even Muslim. It must have a coherence of its religious manifestos in the working life of its employees, impacting for good and as an example of the institutions that do not have a religious focus in their statutes, norms or guidelines.

Keywords:

working environment, religion, university, education, superior education

Resumen:

El presente trabajo de investigación solo contempla el tipo concluyente-descriptivo, a través de la aplicación de una encuesta de ejecutivos, coordinadores, docentes a tiempo completo, empleados y administradores de las instituciones de educación superior participantes. El objetivo fue analizar, evaluar y comparar el entorno organizativo de tres universidades privadas. Es un análisis comparativo entre la universidad con enfoque católico (jesuita), la universidad con enfoque evangélico-protestante (metodista) y la universidad con enfoque no religioso (negocios). Basado en un modelo válido de entorno de trabajo para la educación (MoWAE), que define las dimensiones del entorno organizativo, como aquellas características que influyen en el comportamiento de los individuos y que pueden medirse. La investigación se aplicó a una muestra de conveniencia de 175 sujetos (encuesta), que realizan funciones como coordinadores de carrera, coordinadores administrativos y gerentes de área, así como administrativos, empleados y maestros. Como resultado, se puede decir que la religión vinculada a la educación ha sido objeto de debate en todo el mundo y desde la antigüedad. Desde permitir la educación religiosa en las escuelas públicas, a través del impedimento a la libertad de elección, o la libertad de elección e incluso a quienes defienden el secularismo en el siglo XXI. Desde esta perspectiva, podemos concluir que el enfoque religioso en las universidades no mejora las situaciones de trabajo o la satisfacción de los empleados. Es decir, la religión conlleva conceptos implícitos como valores, moral y ética, que no definiremos estos conceptos porque no son el centro de investigación, pero podemos decir que una institución que se jacta de tener un enfoque religioso, ya sea católico, evangélico o incluso musulmanes. Debe tener una coherencia de sus manifiestos religiosos en la vida laboral de sus empleados, impactando para siempre y como ejemplo de las instituciones que no tienen un enfoque religioso en sus estatutos, normas o lineamientos.

Palabras Clave:

Clima laboral, religión, Universidad, educación, educación superior

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Introducción

Private higher education in Mexico, as in Latin America, arises practically with the creation of universities since the seventeenth century, administered by various religious orders such as the Society of Jesus, who in 1640 had 500 centres of higher education distributed by Europe and America as part of Catholic evangelization in the world. Subsequently, with the expulsion of the Society of Jesus from Spain and specifically from all the territories of the Spanish Crown in 1767 and Portugal in 1759, the process of expansion of public and secular higher education is given. 1

Since independence in Latin American countries since 1809 and educational reforms in the last 200 years, the privatization of schools and universities has increased, and again they have facilitated the penetration of diverse religious congregations, as well as secular alternatives in the countryside educational. The increase in the number of institutions of higher education has been accelerated throughout the world (including Mexico), proliferating diverse orientations, that is to say, at the same time of traditional universities of investigation have arisen institutions of: technical, polytechnical, professional schools, establishments that offer undergraduate and postgraduate degrees (but do not carry out research), as well as popular education centres and all of them with characteristics of both public and private with lucrative, non-profit approaches, philanthropic organizations, of corporate order and religious. And all of them coinciding both in educational and commercial objectives and the creation of knowledge. 2-3

The improvement in the enrolment rates in the educational levels and the aforementioned educational reforms tend to affect the culture, modifying the mentality of the new generations, making them more open to change and diversity, all of which legitimize the different options in the spiritual field and religious. To start talking about Higher Education in Mexico, it is necessary to remember the historical events in which multiple factors and diverse actors have interacted: 1). Relations between the State and the higher education system in general, 2). The configuration of social demands on the university, 3). The mobilization of university actors - that is, of academics, students and workers - within the institutions and 4). The adaptation of international models for the development of higher education. Taking into account that in the last three decades of the twentieth century three stages or stages of development have been presented in the country's higher education: Expansion, Deceleration and Evaluation. 4-5

Religion and Education

Religion is inherent to man, it is a complex and specific human event; a set of beliefs, practices, symbols, social structures, through which man in different cultures and times lives his relationship with the sacred world. Latin America was being transformed under various aspects and the religious change experienced in the last thirty years is offering us a very characteristic cultural and social panorama in the first decade of this century. In this regard, considers religion as a complex and specific human event; a set of beliefs, practices, symbols, social structures, through which man in different cultures and times, lives his relationship with the sacred world. This fact is characterized by its complexity, because all levels of human consciousness are involved in it and by the intervention in it of a specific intention of reference, to a higher, invisible, transcendent, mysterious reality of which the ultimate meaning of life is made to depend. 6-7

Therefore, the Christian religion - both Catholic and Evangelical / Protestant - represents a global vision of life and its value lies in that it corresponds to a kind of human sensitivity, to that of a community of believers or more extensible to a full society. , who find in their sacralized symbolic systems, in their decalogistic morality (centred on the ten commandments) and in their sacrosanct rituals, a correspondence to their needs for meaning. Hence, not only the fear of the sacred, but also the hope of a world better alien to the decadent pathways of profane absolutism, are essential to all Christianity and all true spirituality. The greater the religious sensitivity of a believer, the more the relationship between the human will and the Divine designs is perceived and understood. 8

From a religious perspective, the role of education and changes in the mentality of society should be considered as the main ones in the process that leads to increasing religious pluralism. Modern education allows the subject to come into contact with a broader cultural horizon, with different lifestyles, and introduces in him a critical appreciation of the things that tend to question the moral tradition and dogmas. Inquiring into the origins of the religious in Education becomes difficult, but we can say that since the beginning of time the human being has lived depending and subject to the forces of nature, often without explanation of the why of things; The unknown has caused fear and that has generated the search for an explanatory idea, an entity that orders the world, an almighty one.

The historical referents of religiosity in Mexico go through the concepts of religious conflicts and interreligious coexistence. There are several cases where religious affiliation is the nodal point of conflicts. To assume one's religiosity has influenced some religious groups to differentiate themselves from others, generates a conflict

in the face of coexistence with different beliefs; and sometimes, the solution to it is aggression or expulsion, real or symbolic. A study of religiosity should consider conflict and coexistence as a constitutive element of the structure of religious thought. Likewise, religious preference presents a strong association with political preference.

The belief system constructor, as a socio-cognitive structure that is generated in social groups and individuals to explain the social environment. The political preferences of right tendency, structure their discourse and documents around elements of "moral", "values" and "human being" which have similarity with the elements that favour religious discourse, specifically, the Catholic Church. It is considered that the university students are the appropriate scenario, since they still preserve the elements of religiosity that in their families are inculcated as those that are shared with their university peers; In addition, they are at a stage where they seek to consolidate or change their own beliefs, shaping their identity. 9, 10, 25, 26, 33

Catholic and Protestant Christianity is transcendent in the professional formation of the university student, because it helps him to be oriented in his process of acquisition of new knowledge in an integral way guided by his Faith. While the non-believing university students choose to undertake hedonistic actions, sexual pleasure and ethical consumption. He also adds that the process of witnessing the Christian believer in the university context becomes notorious not only in the student, but also in the teaching staff and other university authorities, reflected in the university ideals of both Catholic and Protestant Christianity, existence of a rewarding existential life system, by having a religious approach. 6, 28, 33, 36

The working environment in organizations

At present few organizations are given the task of studying and analysing the working environment that exists among employees, in addition to knowing what employees think of the company. However, the correct analysis of the perception of workers with respect to working conditions, ergonomic, environmental, economic, safety and career advancement are of vital interest, since this analysis can get great ideas and achieve improvements to potentiate capital intellectual with which it is already counted. In some companies, traditional strategies are often applied to motivate staff, in this old view the main aspect is that people move out of fear, they do not want to lose their job and therefore they do what is theirs. However, we must find the best way to obtain all the possible performance of employees and it is not enough to frighten them to obtain productivity, since creativity and innovation, I believe, do not occur in hostile environments where there is no room for freedom. People form organizations, regardless of the

type of these, and interpersonal relationships given in order to perform actions that help achieve the goals. Trying to understand the impact that individuals, groups and structure have on behaviour within the organization, allows to improve the effectiveness of this and the scope of its objectives, this behaviour occurs due to the organizational culture prevailing in them. 12

Reflection of this is the organizational environment, so to know the perceptions that the worker has of the characteristics of the organization, which influence the attitudes and behaviours of employees, it is necessary to develop organizational environment (OE) diagnoses. The organizational development arises in 1962 introduced for the first time to the area of organizational psychology by Gellerman, as a set of ideas about man, organization and environment, with the purpose of facilitating the growth and development of organizations.

The OA related to the emergence of organizational development and the application of systems theory to the study of organizations. Moreover, the system-environment relationship from the General Systems Theory, proposed by Von Bertalanffy. The organizational systems relate to the environment of the Classical School that have their origin in the School of Human Relations. The OE, also known as work environment, work environment or organizational environment, and is a matter of importance for those competitive organizations that seek to achieve greater productivity and improvement in the service offered, through internal strategies. The OE must be conceived as a set of measurable properties of the work environment that are perceived by the employees, managers and support staff that make up the company and work in it. This environment influences their motivation and behaviour. 13

Generating variables that relate to the well-being of workers in their work, in their relationships with their superiors, peers and subordinates, affect or benefit their quality of working life having an impact on their performance. There are countless authors, researchers and specialists who have analysed, studied and practiced the organizational or work environment from many angles and perspectives. From the perspective of working satisfaction, from a conceptual perspective, from occupational psychology and many other orientations. 14 But there are very few investigations that relate the study of the work environment with the religious approach existing in companies and in this case the educational enterprise. For the analysis of the work environment of higher education institutions in the present investigation, in Table 1, the different contributions of the most representative authors regarding the work environment have been summarized:

Table 1. Review of the Literature: Working Environment

Year	Definition
1979	He argues that there is no consensus on the meaning of the term organizational environment; the definitions revolve around purely objective organizational factors such as structure, policies and rules, even perceived attributes as subjective as cordiality and support. 15
1987	The behaviour of an employee is influenced by the perception that he himself has about the work environment and the environment (Gestalt School). In addition, the thinking and behaviour of an individual depend on the environment that surrounds him and that individual differences play an important role in the adaptation of the individual to his environment (functionalist school). 16, 11
1991	He mentions that the organizational environment, sometimes called the organizational culture, is the set of assumptions, beliefs, values and norms shared by its members. 17, 22
1996	He refers to the organizational environment as a set of global perceptions that the individual has of the organization, a reflection of the interaction between the two. He says that the important thing is how the subject perceives its environment, independently of how others perceive. Therefore, it is more a dimension of the individual than of the organization.18
1997	The organizational environment is defined as a phenomenon that mediates between the factors of the organizational system and the motivational tendencies that result in a behaviour that has consequences on the organization, such as productivity, satisfaction, rotation, etc. In addition, the organizational environment can be measured with a variety of objective and subjective indicators.19
1999	The work environment is the set of attitudes and environment that develops in the human relations of the staff, with which an organization counts, it is also the way in which it works in it, since there are habits among the staff that give us an idea of how is the business culture of an entity. These are the perceptions shared by the members of an organization with respect to work, the physical environment in which it occurs, the interpersonal relationships that take place around it, and the various formal regulations that affect said work. 4
2001	Organizational culture manifests itself through behavior and the organizational environment. Although, in all this process of change, in response to external demands, organizations must also be concerned about everything that happens within the organization, the organizational environment, which is understood as the set of perceptions of the relatively stable characteristics of the organization, which influence the attitudes and behavior of its members. 20
2003	The environment refers to the perceptions and relatively permanent interpretations that individuals have with respect to their organization, which in turn influence the behavior of workers, differentiating one organization from another. 21
2005	Environment can be constructed as a self-reflection of the members of the organization about their relationship with each other and with the organizational system.22
2006	Refers to the organizational environment as the environment of the organization, produced and perceived by the individual according to the conditions found in their process of social interaction and in the organizational structure expressed by variables (objectives, motivation, leadership, control, decision-making, interpersonal relations and cooperation) that guide their belief, perception, degree of participation and attitude; determining their behavior, satisfaction and level of efficiency at work. 23
2007	In the follow-up and evaluation of the organizational environment, the high percentage of increase in variables considered positive in terms of work environment: job satisfaction, decrease in tension and leadership increase, causes a decrease in accidents, days not worked and an increase in the productivity. 24
2012	The organizational environment is defined as a set of measurable properties of the work environment that are perceived by people, influencing their environment, their motivation and their behavior. 13
2013	The work environment is related to the well-being of workers in their work, in their relationships with people who affect or benefit their quality of work life impacting on their performance. 14
2015	The organizational environment significantly influences job satisfaction, that is, changes in job satisfaction are influenced by changes in the organizational environment. 27

The theory of the organizational environment, or organizational systems, of Rensis Likert, allows to visualize in terms of cause and effect the nature of the environments that are studied, and also allows to analyze the paper of the variables that make up the environment that is observed. In the theory of Systems, states that the behavior of subordinates is caused, in part, by the administrative behavior and by the organizational conditions they perceive and, in part, by their information, their perceptions, their hopes, their capacities and their values. This, related to the approach of the institutional philosophy of the organization, for the case of the subjects of study of the present, is related to the religious approach of the universities. Likert, in his theory of systems, determines four major types of organizational environment, or systems. 16, 11, 28

We should avoid confusing the theory of Likert systems with theories of leadership, since leadership constitutes one of the explanatory variables of the environment and the aim pursued by systems theory is to present a frame of reference that allows us to examine the nature of the environment and its role in organizational effectiveness. And they are described in Table 2:

Table 2. Organizational environment types

<p>Authoritarian environment: System I Exploitative authoritarianism In this type of environment management does not have confidence in its employees. Most decisions and objectives are taken at the top of the organization and are distributed according to a purely descending function. Employees have to work in an environment of fear, punishments, threats, occasionally rewards, and the satisfaction of needs remains at the psychological and safety levels. This type of environment presents a stable and random environment in which management communication with its employees only exists in the form of guidelines and specific instructions. 28</p>
<p>Authoritarian environment: System II - Paternalistic authoritarianism This type of environment is one in which the management has a condescending trust in its employees, like that of a master with his servant. Most decisions are made at the top, but some are made at the lower levels. Rewards and sometimes punishments are the methods used to motivate workers. Under this type of environment, the management plays a lot with the social needs of its employees who, however, have the impression of working within a stable and structured environment. 28</p>
<p>Participatory type environment: Sistema III -Advisory The management that evolves within a participative environment has confidence in its employees. Politics and decisions are usually made at the top but subordinates are allowed to make more specific decisions at lower levels. The communication is of descending type. The rewards, the occasional punishments and any implication are used to motivate the workers; it is also about satisfying your prestige and esteem needs. This type of environment presents a quite dynamic environment in which the administration is given in the form of objectives to be achieved. 28</p>
<p>Participatory environment: System IV - Participation in group The management has full confidence in its employees. The decision-making processes are disseminated throughout the organization and very well integrated at each of the levels. Communication is not only done ascending or descending, but also laterally. Employees are motivated by participation and involvement, by setting performance objectives, by improving working methods and by evaluating performance against objectives. There is a relationship of friendship and trust between superiors and subordinates. In summary, all employees and all management personnel form a team to achieve the goals and objectives of the organization that are established in the form of strategic planning. 28</p>

Based on the above definitions, we can define the work environment as the shared perceptions that the members of an organization (employees, managers, support staff and partners) have about the organizational processes, such as policies, leadership style, interpersonal relationships, remuneration, etc., and their repercussion or influence, whether positive or negative, on job satisfaction, the work environment and therefore on the productivity of the company. It is important to remember that the perception of each member of the company is different and this determines their behavior in the organization so the organizational environment varies from one organization to another. Even more, if they were companies with a religious approach, Catholic and Protestant Christianity is

transcendent in the professional formation of the university student, and this is given through the members of the educational organization. From the principal director, the managers (substantive areas of the university or school) and from the teachers who have direct contact with the client-student. 6

The aim of this research is to analyze and compare the work environment of private universities with religious and non-religious (secular) focus, which allows determining the type of work environment that prevails. For which the following question is posed: Does the work environment in educational enterprises with a religious approach is more positive to the work environment in educational enterprises without a religious approach? Does a religious philosophy have influence on the environment or work environment of the educational enterprise ?.

Method

The present research work only contemplates the conclusive-descriptive type, through the application of a survey of executives, coordinators, full-time teachers, employees and administrators of participating higher education institutions. The objective was to analyze, evaluate and compare the organizational environment of three private universities in the City of Puebla with a national impact (with campuses in other states of the country) and with a different approach or religious philosophy. That is, a comparative analysis between the university with a Catholic focus (Jesuit), the university with an Evangelical-Protestant approach (Methodist) and the university with a secular focus (Business). The 50 item instrument was designed and applied, based on valid Model of Working Environment for Education (MoWAE), which makes a diagnosis of the work environment of the Department of Education of the University of Guanajuato in Mexico, writing the items in a descriptive way, as can be seen in Table 3 of operationalization of variables. 29, 34

The research was applied to a convenience sample of 175 subjects (survey), who perform functions as career coordinators, administrative coordinators and area managers, as well as administrative, employees and teachers. For all the cases the method was personal and virtual (Skype, Google HangOut and Google Form). Due to the type of information provided and the request of the majority of the participants, the names of the universities remain anonymous, to avoid the working conflict of the interviewees and their real feeling towards the company. In addition, not to make public the name of the educational company because the present investigation only has research purposes for profit and without harm to third parties. The MoWAE, defines the dimensions of the organizational environment, as those characteristics that

influence the behavior of individuals and that can be measured. 30, 41

Thus, as shown the operation of variables in Table 3, the ten dimensions are: 1. Remuneration, 2. Personal relationships, 3. Conflict, 4. Organizational commitment, 5. Motivation, 6. Autonomy, 7. Professional training, 8. Leadership, 9. Planning and 10. Communication:

Table 3. Dimensions of working environment MoWAE

Dimension	Description	Item / Indicator
1. Remuneration:	Degree of satisfaction in relation to the payment and benefits received by the employee in exchange for their work. 3 Satisfaction of needs	14 Fair compensation 37 Remuneration in relation to effort 50 Remuneration in relation to hours worked
2. Personal relationships:	Degree of respect, support and consideration among the colleagues of the Department. 4 Support between coworkers	13 Relationship with the boss 27 Professional relationship with co-workers 34 Informal relationship with co-workers 45 Equality of treatment
3. Conflict:	Degree to which personal differences can interfere with the good performance of employees	5 Support in solving problems 12 Difficulty working with colleagues 23 Troubleshooting 39 Interpersonal conflict 47 Work obstruction
4. Organizational commitment:	Degree to which the workers feel committed to the Department, with its goals and objectives so that they can provide a quality service. 6 Working commitment	11 Pride of the workplace 28 Commitment to work with quality 33 Work center recommendation 40 Feeling of providing quality services
5. Motivation:	Degree in which the employee feels satisfaction in the position and the activities he performs. 9 Interest in the workplace	25 Recognition 30 Interest in work activities 42 Personal realization
6. Autonomy:	Degree to which the worker is capable of making decisions and is responsible for the activities carried out. 2 Feeling of authority	26 Initiative 35 Working autonomy 46 Freedom in decision-making
7. Professional training:	Degree in the employee is satisfied with the activities that	20 Professional development

	the Department provides for the benefit of their growth and professional development. 10 Equality of opportunities	31 Participation in activities in favor of professional growth 41 Working activities and professional development 48 Professional growth
8. Leadership:	Degree to which the chiefs support, stimulate and give participation to their collaborators.	7 Leadership oriented towards achievement 17 Participatory Leadership 24 Leadership linebacker 38 Leadership leadership 43 Existence of leadership
9. Planning:	Level of effectiveness in establishing objectives, distribution of activities and responsibilities.	1 Working policies 16 Changes in organic structure 21 Distribution of activities 36 Clarity of responsibilities 44 Availability of tools / equipment / resources
10. Communication :	Level of effectiveness in the flow of information for the adequate achievement of tasks. 8 Dissemination of necessary information	18 Freedom of expression 29 Upward communication 32 Knowledge of achievements 49 Informal communication

Hypothesis

Based on the previous arguments, which describes that both the Christian-Catholic religion and the Christian-Evangelical religion, allow a global vision of life with human sensitivity to that of a community of believers or more extensible to a society in full, where values and concern for others is the basis of their philosophy or religious idealism. It can be inferred that employees who work in religiously focused universities should feel more satisfied, happy and loyal to their university, compared to those working in secular universities. And if the work environment is the shared perceptions that have the members of an organization (employees, managers, support staff and partners) and its impact or influence whether positive or negative on job satisfaction, the work environment and therefore in the productivity of the company, this work environment is formed based on those perceptions and behaviors of the members of an organization, see Table 4, the Model of hypotheses.

Table 4. Model of hypotheses MoWAE

Variables	Variables Independent	Variables Dependent
1. Remuneration 2. Autonomy 3. Training 4. Planning	Motivation	Work satisfaction
1. Conflict 2. Leader 3. Communication 4. Commitment	Relations	Work identity Organizational and working environment

Under this perspective, the following have been proposed, and the relationships of the variables in the model are described, the proposed hypotheses are:

H₁: Job satisfaction (motivation) of employees in private universities with a religious approach influences a better or a positive environment in the work environment compared to universities with a secular approach.

H₂: The working Identity (relationships) of employees in private universities with a religious approach influences a better or a positive environment in the work environment compared to universities with a secular approach.

In addition, in the research the ANOVA test was performed to compare the means of three groups classified as MU (Methodist University), JU (Jesuit University) and NRU (Non-religion University). Under a retrospective ex post facto design, which allowed analyzing the means of the factor variable to the motivation-job satisfaction, seeking the greatest representation of the population of each group. For which the following have been defined as dependent and independent variables. 31, 32

- The dependent variable for the present investigation is the organizational environment, defined as the shared perceptions of the members of an organization (employees, managers, support staff and partners) and their repercussion or influence whether positive or negative on job satisfaction. , the work environment and therefore in the productivity of the company, this work environment is formed based on those perceptions and behaviors of the members of an organization, and in this case from the religious perspective. 30

- The independent variables are work identity (relationships) and job satisfaction (motivations). Motivation is understood as an emotional state that is generated in a person as a result of the influence exercised by certain reasons in their behavior, which determines the degree to which the employee feels satisfaction in the position and the activities performed in the organization. The variable of job satisfaction is a factor that determines

the degree of well-being that a subject experience in their area of work. And it can be defined as a set of measurable properties of the work environment (salary, working conditions, stimulation, management methods, interpersonal relationships, possibilities for improvement and professional development) that are perceived by people, influencing their environment, their motivation and their behavior. 34, 35, 36

Based on the operationalization of variables, the following hypotheses have been determined:

- Null hypothesis (*H₀*): $\mu_1 = \mu_2 = \mu_3$
The means of the groups μ_1 (MU) μ_2 (JU) and μ_3 (NRU) are equal and therefore the differences found can be explained by chance. That is, there are no differences between the degree of job satisfaction or influence in this by the religion they profess.

- Alternative hypothesis (*H₁*): $\mu_1 \neq \mu_2 \neq \mu_3$.
The means of the groups μ_1 (MU) μ_2 (JU) and μ_3 (NRU) are not the same, or at least one of the groups has a different mean from the rest of the groups. That is, if there are differences between job satisfaction and the influence on this by the religion they profess.

Results

Before validating the survey, the instrument was validated (Version A Questionnaire) with six experts. Which analyzed and contributed improvements to each variable or item. The recommended changes were few and were related to the homogenization in the use of scales (linear scale of Likert, where 1 = Strongly disagree and 5 = Strongly agree), having the version of Questionnaire B. Once adjusted the instrument Version B, for the reliability of the 10 elements of the Model, a pilot test was conducted with 15 subjects, who were employees of universities under study. And as a result, there were no significant changes (only in the wording of item 10 and 39, which were adjusted), or changes in the redesign of the instrument and the Version C Questionnaire was obtained. It should be noted that the subjects that integrated the pilot test, for the stage of application of the sample, they were no longer contemplated. Once the Questionnaire Version C instrument was applied in the conclusive stage, to the 175 subjects selected for convenience, from three universities: two with a religious approach and one without religious or secular focus (Evangelical-Protestant, Catholic-Jesuit and Non-religion Universities).

The internal consistency based on Cronbach's Alpha was calculated, which allowed to estimate the reliability of the instrument. Which was of 0.970 for the 10 groups of constructs, average of the three universities. For the

instrument of the Evangelical-Protestant university, the reliability was .838; in the Catholic-Jesuit university was .950 and for the Non-religion Business university, it was .934. All in general considered adequate. The sample consisted of the following form: In the case of the Jesuit University, 55 subjects were interviewed, for the Methodist University 61 subjects and for the Non-Religion-Business University 59 subjects in the conclusive stage.

Comparative analysis MoWAE

1. Remuneration: The degree of satisfaction in relation to the payment and benefits received by the employee in exchange for their work is considered precarious and the coordinators, full-time and administrative teachers are not satisfied. With an average of 1.91, it can be seen that the employees of the Methodist university do not receive a fair remuneration and consider that the daily effort in their workplace is not related to working hours. The maximum was 3, on a scale of 5. The secular university has a grade of 3.29, its employees feel indifferent to the work-related relationship and the remuneration they receive, compared to the employees of the Jesuit university who have a degree of satisfaction more than, 3.60, although it is still in the scale of 3, where not everyone is satisfied with the remuneration received.

2. Personal relationships: The degree of respect, support and consideration among the colleagues of the Department / Work, is 2.6 (of a maximum average of 5.0), which is neither considered adequate nor efficient for the employees of the Methodist university. The employees do not consider that there is support among coworkers, showing distrust among them - to say by the interviewees, because of the religious philosophy they present or profess (Catholic, Methodist-Evangelical and even secular). They consider that equality of treatment does not exist and that professional relationships are based on the group of personal relationship that you have internally. Returning to the heads, are not always appropriate highlighting again religious differences. The same happens in the secular university, with a grade of 2.91, also the employees of this university do not consider that the relations between partners are efficient. If the opposite happens with the Jesuit university, with a degree of satisfaction of 3.51, the employees consider that the relations between them are better than in the other universities. Although it is still in a grade of 3 (neither in agreement nor in disagreement), in comments of the interviewees, they suppose that the relationship is better based on the affinity in the religion and philosophy of the institution.

3. Conflict: The degree to which personal differences can interfere in the good performance of employees is 2.81 for the Methodist university and 2.87 for the secular university.

In this construct it can be noted that the supports for the solution of problems are relatively indifferent. That is, employees believe that there is no support in senior management to solve conflicts between colleagues, since the internal environment, it can be said, does not lie in the degree of sympathy in the philosophy of the institution or approach religious of the university. Since as one observes a university it is with religious cut and the other not. The Jesuit university has a grade of 3.38, but it is not adequate either.

4. Organizational commitment: The degree to which workers feel committed to the university, with its goals and objectives so that they can provide a quality service is low, is 2.58 for the secular university, the lowest in the 3. For the Methodist university it is 2.80, it can be observed that in these universities there is no working commitment of the employees to the company. They feel little pride in the workplace, they do not recommend the institution being that some employees do not register their children in the events, or schools that are part of the educational consortium. Although they have a high commitment to offer a better service and perform their activities with quality. Although the Jesuit university employees have a degree of commitment towards their university of 3.29, it is not enough to say that the employees are totally committed.

5. Motivation: The Degree in which the employee feels satisfaction in the position and the activities carried out in the secular university is 2.91, there is no motivation in them and for the case of the Methodist university the degree is 3.1, it is indifferent and Also not suitable, employees do not feel motivated. Because they do not receive recognition or feel fulfilled at work. Although they have an interest in working, in the activities they carry out but there is no satisfaction as such. Again, the Jesuit university gets a higher grade of 3.42, but it also shows that the employees are not motivated in the university.

6. Autonomy: The Degree in which the worker is capable of making decisions and is responsible for the activities he performs, for the Jesuit university is 3.69. A relatively higher degree is already obtained compared to the previous constructs. Employees feel initiative, a sense of authority that can represent work autonomy and freedom in decision-making in the performance of their activities. With 9 tenths less, that is, with 3.60, the employees of the secular university also feel relatively autonomous in the performance of their duties. Otherwise it happens in the Methodist university, with a grade of 3.40.

7. Vocational Training: The Degree in the employee is satisfied with the activities that the Department / area / university provides for the benefit of their growth and professional development, where should be equal opportunity, professional development, participation in activities in favor of professional growth and professional

growth. For the Methodist university it is of 3.67, the employees consider that the university offers training, updating and opportunities of study but not the opportunities or equal development of career or work. The grade for the Jesuit is 3.38, contrary to the Methodist. The employees of the Jesuit consider better opportunities in the working development but not in the development of trainings. Detonate that they perceive equal opportunities for all employees. The Non-religion university with a grade of 3.11, the employees consider that there is no such thing as professional training.

8. Leadership: The Degree in which the heads support, stimulate and give participation to their collaborators. Contrary to the previous construct, the secular university presents a grade of 3.69 considering that the employees perceive a leadership of their heads oriented towards achievement, that is participative and that it is a supportive leadership. The Jesuit university also has it, or the employee perceives it, since their degree is 3.60, they consider that they have a directive leadership and that existence of leadership of their bosses. Otherwise happens in the Methodist university, do not consider the existence of a leadership in the heads, the degree is 3.00.

9. Planning: The level of effectiveness in the establishment of objectives, distribution of activities and responsibilities, consider it almost appropriate - and is the highest of the 3 universities, for the employees of the Jesuit university. The level of planning effectiveness is 3.60, employees consider that the work policies, the distribution of activities, the clarity of responsibilities, the availability of tools / equipment / resources and communication is relatively adequate. For the employees of the Methodist and secular university it is not, since the level of effectiveness is 3.13 and 2.58 respectively.

10. Communication. The level of effectiveness in the flow of information for the adequate achievement of tasks. For the case of the 3 universities, the Methodist, the Jesuit and the Non-religion, there is no level of effectiveness in the flow of information. What represents limitations in the achievement of activities and the achievement of positive results. For the Methodist university there is no freedom of expression nor recognition and knowledge of achievements. For the Jesuit university there is no upward communication and informal communication has a greater weight. And for the secular university there is no dissemination of information. The level of effectiveness in the flow of information for the Methodist university is 2.62, for the Jesuit it is 2.82 and for the Non-religion one it is 2.09.

Verification of hypotheses

Based on the results obtained in the correlation analysis based on the Pearson coefficient, as can be seen in Table 5 and Table 6, with respect to the hypothesis we have:

H₁: Working Satisfaction

- In the Correlation between the Methodist University and the Non-religion University, the Hypothesis (H₁) is refuted Job Satisfaction (motivation) of employees in private universities with a religious approach influences a better or a positive environment in the work environment in comparison with universities with a Non-religion focus. Because all the correlation corresponding to Working Satisfaction are low positive and even negative (Johnson, 2003), except Motivation-Planning with a $r = 0.785$ and $p = 0.138$ for the Methodist University, as shown in Table 5.
- With regard to the correlation between the Jesuit University and the Non-religion University, the Hypothesis (H₁) is accepted. Job satisfaction (motivation) of employees in private universities with a religious approach influences a better or a positive environment in the work environment compared to universities with a Non-religion focus. Because all the correlation corresponding to Job Satisfaction are positive high, except Motivation-Training with $r = 0.890$ and $p = 0.00$ for the Jesuit University, as shown in Table 5. 38

Table 5. H₁ Check: Job Satisfaction

Variable		Motivation		
		Methodist University	Jesuit University	Non-religion University
Remuneration	<i>r</i>	0.122	0.789**	0.554*
	<i>p</i>	0.065	0.001	0.023
Autonomy	<i>r</i>	-0.675**	0.856**	0.578*
	<i>p</i>	0.00	0.00	0.012
Training	<i>r</i>	0.455**	0.890**	0.892**
	<i>p</i>	0.001	0.00	0.00
Planning	<i>r</i>	0.785	0.764*	0.689*
	<i>p</i>	0.138	0.05	0.05

** The correlation is significant at the 0.01 level (bilateral)

* The correlation is significant at level 0.05 (bilateral)

H₂: Work Identity

- In the Correlation between the Methodist University and the Lay University, the Hypothesis (H₂) is refuted. The labor Identity (relationships) of the employees in the private universities with religious focus influences in a better or a positive environment in the labor environment in comparison with universities with a lay focus. Because all the correlation corresponding to the Labor Identity are low positive and even negative, as shown in Table 6. 38
- Regarding the correlation between the Jesuit University and the Lay University, there are no conclusive elements to accept or refute the Hypothesis (H₂) The work Identity

(relationships) of the employees in the private universities with a religious approach influences a better or a positive environment in the work environment compared to universities with a secular approach. Because 2 of 4 variables are high and positive respectively. That is to say, in the correlations Relationship-Conflict and Relationship-Leadership, the Laica University presents a better positive relationship. And in the Relationship-Communication and Relationship-Commitment correlations, the Jesuit University presents a better positive high relation, as shown in Table 6.

Table 6. H_2 verification: Labor Identity.

Variable		Relations		
		Methodist University	Jesuit University	Non-religion University
Conflict	<i>r</i>	-0.563**	0.214	0.901**
	<i>p</i>	0.00	0.234	0.00
Leader	<i>r</i>	-0.453**	0.874*	0.891**
	<i>p</i>	0.00	0.02	0.01
Communication	<i>r</i>	0.112**	0.893*	0.798**
	<i>p</i>	0.01	0.05	0.00
Commitment	<i>r</i>	0.232*	0.899**	0.801
	<i>p</i>	0.05	0.00	0.21

** The correlation is significant at the 0.01 level (bilateral)
 * The correlation is significant at level 0.05 (bilateral)

Analysis of variance (ANOVA)

Based on the data collected and analyzed with SPSS 24, for the analysis of ANOVA, the Medias (M), the standard deviation (SD), the standard error of the mean (SEM) and the confidence interval were calculated by group (CI). As can be seen in Table 7, the means compared: In the Variable-factor Labor Satisfaction (VLS), among the groups of religious focus are different. Obtaining a comparative average of 2.21 for the UM (SD: 1.722 and SEM: 0.98), which can be translated to a low job satisfaction of the employee in this type of institution. With an average of 3.89 for the JU (SD: 1.123 and SEM: 0.67), it can be said that almost all staff feel job satisfaction in this type of educational institution and with an average of 4.23 for the UL (SD: 0.893 and SEM): 0.23), it can be affirmed that without religious focus on the part of the institution, the employees feel satisfied in this type of university. Contrary to the first two universities (UM and JU), which despite having a religious approach in its statutes and corporate philosophy, its employees are not entirely satisfied. In Table 7, the result of the ANOVA can be observed through the SPSS program 24. The total variability has been decomposed into two rows: sum of inter-group squares (between the different groups) and sum of squares intra-groups (within each group), divided by their corresponding degrees of freedom to obtain their ANOVA variances. The sum of inter-group squares measures the

dispersion of the mean of each group with respect to the total average (10.255). In this case there are 3 groups, the degrees of freedom are 2 (they are calculated as the number of groups minus one). Therefore, the inter-group variance is $10.255 / 3$ which is equal to 5.125. The sum of squares intra-groups measures the dispersion of each observation with respect to the mean of its group. The degrees of freedom are therefore taken into account and are calculated as the number of cases (175) minus the number of groups (3). Therefore the intra-group variance (also called residual variance) is $104.078 / 172$ which is equal to 0.605. 39, 40

Once the inter and intra group variances were calculated, the quotient between both was calculated and checked if the observed effect (numerator) is so large that it can not be explained by the random error (denominator). The quotient of both variances is called F. Resulting in $F = 5.125 / 0.605$; $F = 8.471$. Once the value of the distribution F is known and is tabulated, the contrast statistic was performed and exceeded a certain critical value, so that the differences are statistically significant. In particular, the value of $F_{2, 172, 175}$ has an associated p of 0.004. This value of p associated with F corresponds to a distribution F of 2 degrees of freedom in the numerator and 172 in the denominator. Then, with an associated p of 0.004, the null hypothesis (H_0) is rejected: $\mu_1 = \mu_2 = \mu_3$. And it is concluded that there are differences between the degree of job satisfaction for the influence in this of the religion they profess. Because there is a difference in all the means of the groups μ_1 (UM) μ_2 (JU) and μ_3 (UL). Or at least in a group whose average is different from the average of the rest of the groups. That is to say, the religious approach in the private universities in the City of Puebla does influence the job satisfaction of the employees and therefore in the work environment of the organization. This means that the religious position of the private universities in the city of Puebla in relation to the job satisfaction of employees are statistically different: The averages of the groups μ_1 (UM), μ_2 (JU) and μ_3 (UL) are not equal, or at least one of the groups has an average different from the rest of the groups. That is, if there are differences between job satisfaction and the influence on this by the religion they profess: Alternative hypothesis (H_1): $\mu_1 \neq \mu_2 \neq \mu_3$. 39

Table 7. ANOVA

Satisfac-tion	Sum of squares	Fg	Quadratic mean	F	P Sig.
Inter-groups	10.255	2	5.125	8.471	0.004
Intra-groups	104.078	172	0.605		
Total	114.510	175			

Fg: Degrees of freedom; F: Statistic F of Fisher-Snedecor.

Conclusions

Religion linked to education has been the subject of debate throughout the world and since ancient times. From allowing religious education in public schools, through the impediment to freedom of choice, or freedom of choice and even those who defend secularism in the XXI century. Although it is not accepted by many, between education and religion there has always been a close relationship because where do the explanations about the cosmic order and the place of human beings come from in life? And many answers derive from a divine mandate. Now, although it is true that historically, religion has always tried to impose undue limits on science, the university and everything related to human beings, due to errors on the part of religious authorities. Even with everything and the negative aspects, you can not break the relationship between university, science, education and religions.

From this perspective, we can conclude that the religious approach in the universities does not improve the work situations or satisfactions of the employees. That is, religion carries implicit concepts such as values, morals and ethics, that we will not define these concepts because they are not the center of research, but we can say that an institution that boasts of having a religious approach, whether Catholic, Evangelical or even Muslim. It must have a coherence of its religious manifestos in the working life of its employees, impacting for good and as an example of the institutions that do not have a religious focus in their statutes, norms or guidelines. Even more so if it is about education, as a turn or guideline of production in the organization, public or private. The results of the present investigation make us reflect on whether universities with a religious approach actually practice their philosophical-religious idealisms and pour them into the daily work of student training and the treatment of their employees, impacting on the generation of a environment or environment of cordiality, satisfaction and loyalty towards the educational institution.

Given the current situation, commercial competitiveness and a society lacking values, it is necessary to find a competitive advantage in organizations that allows them to excel, not only economically, but socially in front of their market, their consumers and competitors. Religion is and can be that competitive advantage in a latent educational market to train exemplary professionals, sensitive leaders with human vision. But if the religious ideal is not reflected in the work environment, in the producers of those leaders and professionals, what is the use of the university having a religious approach if its staff is not satisfied?

Based on the comparison described in the previous section and in the literature also described, above all that describe in this communication, it can say that:

1. The university with a secular approach presents an authoritarian environment: System I Exploitative authoritarianism, because the management does not trust its employees. Most decisions and objectives are taken at the top of the organization and are distributed according to a purely descending function. Employees have to work in an environment of fear, punishments, threats, occasionally rewards, and the satisfaction of needs remains at the psychological and safety levels. Here we can observe that the influence of religion is not a trigger for the construction of the type of work environment that they present.

2. The university with evangelical focus, Environment is authoritarian: System II - Paternalistic authoritarianism, the management has a condescending trust in its employees, like that of a master with his servant. Most decisions are made at the top, but some are made at the lower levels. Rewards and sometimes punishments are the methods used to motivate workers. Under this type of environment, the management plays a lot with the social needs of its employees that have, however, the employees have the impression of working within a stable and structured environment. Employees perceive that promotion and career development depend on identification with the religious doctrine of the institution. The influence of the Evangelical-Protestant religion, with its denominations or ramifications, means that employees do not perceive equality, especially those who present or profess the Catholic religion, who are the majority of employees that make up the payroll.

3. The university with a catholic approach is participatory: Sistema III -consulting, the direction that evolves within a participative environment has confidence in its employees. Politics and decisions are usually made at the top but subordinates are allowed to make more specific decisions at lower levels. The communication is of descending type. The rewards, the occasional punishments and any implication are used to motivate the workers; it is also about satisfying your prestige and esteem needs. The employees of these universities present a quite dynamic environment in which the administration is given in the form of objectives to be achieved.

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