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## Subjective-wellbeing and its relationship with intellectual humility among teachers in public schools in the Kingdom of Saudi Arabia

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### Abstract

This study aimed to explore the relationship between subjective well-being and intellectual humility among teachers in public schools in the Asir region of Saudi Arabia. A sample of 166 teachers, with a mean age of 39.58 years (SD = 2.69), participated in the study. Two main scales were used: the Subjective Well-being Scale Watanabe et al. [1] and the Intellectual Humility Scale Abbady and Atta [2]. Data were analyzed using SPSS 26.0, with means, standard deviations, a one-sample t-test, and Pearson's correlation coefficient calculated. The results revealed high levels of subjective well-being and intellectual humility among teachers, with statistically significant differences at the 0.01 level. A strong and statistically significant positive correlation was found between subjective well-being and intellectual humility ( $p < 0.01$ ). Despite providing valuable insights, the study has limitations, such as reliance on self-reported data and a sample limited to the Asir region, which may restrict the generalizability of the findings. Future research is recommended to use more diverse samples and mixed-method approaches (quantitative and qualitative) to deepen the understanding of this relationship and develop intervention strategies to support teachers' well-being and professional growth.

**Keywords:** Subjective well-being, Intellectual humility, Teachers in public schools.

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## 1. Introduction

Teachers are the cornerstone of any educational system, significantly influenced by various psychological and social factors that contribute to enhancing their professional performance and the quality of education they provide. In this context, self-wellbeing emerges as one of the fundamental factors impacting teachers' ability to interact with students and cope with work-related pressures. Similarly, intellectual humility, manifested in teachers' acknowledgment of the limits of their knowledge, readiness to embrace different perspectives, and willingness to learn more, is a crucial trait that fosters their professional and personal growth [3-6].

The success of any educational institution depends on a set of crucial factors, such as strong educational leadership, clarity in assigned tasks for staff, a conducive learning environment, diverse learning opportunities, regular monitoring of students and classrooms, and positive relationships between home and school [3]. Modern psychology has shifted its focus toward emphasizing positive aspects rather than concentrating on negative issues such as problems, disorders, and psychological imbalances. In this context, the theory of psychological well-being stands out as one of the prominent theories in positive psychology [7, 8].

The concept of self-wellbeing is relatively modern, with various translations and interpretations in the Arabic language. Some consider it synonymous with happiness, while others see it as an expression of life satisfaction. For some, it is linked to quality of life or mental health. Several terms have been used to refer to it, such as personal bliss, well-being, and self-flourishing. Self-wellbeing has been defined as the individual's enjoyment of good and positive mental health, along with the ability to pursue meaningful goals and establish connections with others [5].

Well-being has been defined as a state of comprehensive satisfaction with life, manifested through a set of fundamental dimensions. These dimensions include: autonomy, which reflects an individual's ability to make decisions and resist social pressures; environmental mastery, represented by the ability to manage and flexibly utilize surrounding conditions; personal growth, associated with developing capabilities, increasing effectiveness, and optimism; positive relationships, based on affection, trust, and mutual interaction; purpose in life, evident in setting clear, meaningful goals and persistently working to achieve them; and self-acceptance, which expresses achieving satisfaction with oneself and adopting a positive outlook on life and the past [6].

The focus on the positive aspects of mental health has led to the development of multiple models to explain the concept of well-being and its indicators. The hedonic approach emphasizes happiness and pleasure, defining subjective well-being as "individuals' cognitive and affective evaluation of their lives," where life satisfaction and positive and negative emotional experiences are measured. In contrast, the eudaimonic approach focuses on the realization of human potential, defining psychological well-being as "the flourishing of individuals and the utilization of their potential to achieve self-actualization," with an emphasis on activities that contribute to personal growth and intrinsic values [8].

Research indicates that psychological well-being is influenced by variables such as emotional regulation, identity, life experiences, and age. It is associated with positive characteristics like optimism, self-esteem, and happiness. Additionally, health and subjective well-being are interrelated, as positive emotions and optimism enhance overall health [9-11].

Subjective well-being is considered a comprehensive concept that focuses on an individual's evaluation of their life through their emotional experiences and cognitive standards of a good life. This includes feelings of pleasure versus pain and the overall balance between positive and negative emotions. Subjective well-being comprises two main components: emotional balance, which refers to positive and negative feelings and moods, and life satisfaction, which represents the cognitive evaluation of life as a whole [11].

Research also shows that life satisfaction is the most stable component, while emotions reflect temporary emotional states or long-term moods. The term "happiness" is used to denote the balance between positive and negative emotions and the fulfillment of desires and goals. Additionally, concepts such as "quality of life" are studied, which represent a conceptual formulation of subjective well-being, combining subjective and objective elements across multiple life domains [12, 13].

Theories of subjective well-being focus on factors that positively or negatively influence an individual's well-being. Among these is the Set Point Theory, which suggests that an individual's level of subjective well-being depends on their genetic traits, determining a "baseline value" for well-being. According to this theory, the level of subjective well-being remains relatively stable throughout life, with minor fluctuations influenced by external events, but it typically returns to the original baseline [14].

Behavioral genetics studies support this concept, showing that positive and negative emotions can be up to 55% heritable. However, there are criticisms regarding the application of these studies in diverse cultural environments, as the results may not be generalizable [15]. On the other hand, the Dynamic Equilibrium Model suggests that personality forms the baseline for subjective well-being, and external events can influence this baseline for a limited period. However, individuals typically return to their baseline level of well-being after some time [16].

Adaptation theory explains the temporary impact of external events on subjective well-being, as individuals return to their natural level of well-being over time. Negative events tend to have a greater impact, and adaptation to events varies depending on their nature. For example, adaptation occurs quickly to stressful living conditions but more slowly to the loss of loved ones Steel et al. [17].

Paul and Elder [18] point out that the absence of an individual's awareness of the limits of their knowledge leads to self-deception or a narrow perspective. Intellectually, people often fall victim to their unjustified biases and preconceived ideas, frequently claiming to know more than they actually do. Here, intellectual humility emerges as a fundamental element in developing deep thinking, as it involves the individual's realization that they must avoid claiming knowledge they do not possess.

Intellectual humility means avoiding pretense and intellectual arrogance. It requires the ability to put oneself in others' shoes to understand them better. Intellectual humility can also be interpreted as an awareness of the limits of personal knowledge and the capacity to acquire more knowledge, making it a fundamental value in the information age [19, 20].

The study of humility began as a philosophical and religious concept, with its roots tracing back to Latin and the spiritual and religious traditions of both the East and the West, including Judaism, Christianity, and Islam. This concept, considered a virtue, has been a subject of interest for philosophers and religious scholars for many decades throughout the 20th century. In the context of positive psychology, humility first emerged as a psychological concept at the beginning of the new millennium. Key features of this concept have been identified, including openness, which refers to an individual's openness to their own experiences and subjective insights, as well as to the experiences of others; accurate self-assessment, which reflects an individual's ability to evaluate their personal traits and achievements while recognizing their flaws and mistakes; and others-orientation, which involves appreciating the strengths of others [21, 22].

Although the study of intellectual humility in psychology began relatively late, it has garnered increasing attention. It has been viewed as a form of spiritual intelligence and a leadership style, as well as a state of low self-focus. Intellectual humility is linked to the Big Six personality traits model, where it is considered a part of an individual's personality that influences their awareness of the limits of their knowledge and their understanding of egocentrism. It also falls under the category of intellectual virtues, which include courage and intellectual generosity [23, 24].

Despite its circulation within the context of epistemic values, research on intellectual humility remains limited, with scholars focusing on its dimensions in relation to other virtues such as wisdom and modesty. It is noted that intellectual humility is linked to psychological orientations like dogmatism and prejudice, while individuals who exhibit intellectual humility tend to show greater openness and flexibility in accepting persuasive arguments [25, 26].

Humility is often regarded as a virtue and has garnered the attention of scholars in psychology, theology, and philosophy, despite the difficulty in reaching a unified definition. Regarding intellectual humility, there is no fixed universal definition; however, there is consensus on some of its core characteristics, such as awareness of the limitations of human understanding and acknowledgment of the possibility of error. Intellectual humility is also associated with openness to opposing viewpoints that may challenge one's own [27].

Intellectual humility is considered a balance between arrogance and self-effacement. Some researchers emphasize the need for individuals to acknowledge the possibility of being wrong and to moderate their opinions. However, others differ from this view, suggesting that true intellectual humility requires a careful examination of opposing perspectives rather than merely adopting a conciliatory stance. Intellectual humility does not simply mean conceding positions but involves objectively evaluating evidence and others' arguments. Thus, individuals with intellectual humility are characterized by their willingness to accept criticism and engage in objective analysis of their beliefs and opinions. Intellectual humility entails less exaggeration in claiming personal knowledge [28-32].

Intellectual humility is also considered essential in conflict resolution, as it contributes to openness toward others' perspectives. Intellectual humility is associated with humility and openness to opposing views, without being linked to a low self-concept. Additionally, it has been shown that intellectual humility is also connected to stronger educational goals [27].

In addition, intellectual humility is associated with higher levels of cognitive flexibility, curiosity, and a love of learning. Individuals who possess intellectual humility tend to be oriented toward learning, tolerant of others, and comfortable outside their comfort zones. Intellectual humility also requires individuals to recognize their ongoing need for learning. Finally, intellectual humility involves self-denial and an accurate perception of one's social status and abilities [33-36].

Some studies have indicated that there are four core dimensions of intellectual humility, including open-mindedness (as opposed to arrogance), intellectual humility (as opposed to vanity), responsiveness (as opposed to fragility), and engagement (as opposed to boredom). Intellectual openness is defined as behavior that reflects the acknowledgment of the limits of one's knowledge and the desire to acquire knowledge, especially when dealing with ideas that differ from one's own [20].

Additionally, Krumrei-Mancuso and Rouse [37] noted that intellectual humility encompasses four interrelated aspects: independence of mind, openness to revising one's viewpoint, respect for others' opinions, and lack of overconfidence.

Studies have shown that individuals with intellectual humility are more capable of listening to and appreciating opposing viewpoints. They enjoy classroom discussions and perceive them as less threatening. Intellectual humility also fosters collaboration and collective problem-solving, which helps enhance social cohesion in classrooms. Additionally, intellectual humility is associated with openness in various contexts, such as appreciating humor and spontaneity. It promotes positive social thinking, such as tolerance, empathy, and altruism, thereby increasing social connectedness. Recognizing the limits of one's knowledge and being aware of what one does not know are integral aspects of intellectual humility, serving as distinctive traits that can enhance learning and intellectual growth [38].

Studies indicate that intellectual humility varies among individuals and encompasses two main dimensions: cognitive (acknowledging the limits of knowledge) and social (openness to others' opinions). Intellectual humility is reflected in behaviors such as self-assessment of knowledge and the willingness to defer to experts when answering questions. Individuals tend to overestimate their knowledge compared to their actual understanding Mills and Keil [39].

Fennell [40] proposed a model for understanding intellectual humility, consisting of three main elements: the definition of the concept, its features, and the factors influencing it. Intellectual humility was defined as a cognitive phenomenon related to how individuals think and process information about themselves and their world. Leary suggests that intellectual humility is influenced by various factors such as genetics, parental guidance, culture, education, threats, and ideological

moderation.

From the perspective of Van Doorn-Harder [41], intellectual humility is considered an important variable in positive psychology. It is defined as a trait that includes an accurate perception of an individual's strengths and weaknesses, helping to reduce egocentrism and ensure social acceptance.

Samuelson et al. [26] pointed out that intellectual humility encompasses two main dimensions: the first is the cognitive dimension, which is associated with the pursuit of truth and the acquisition of knowledge. It includes traits such as open-mindedness, being well-informed, intelligence, a love of learning, curiosity, and insight. The second is the social dimension, which consists of two aspects: an internal, personal aspect that refers to how individuals view themselves, and an external, social aspect that expresses how individuals interact with others. The social dimension includes traits such as selflessness, honesty, politeness, humility, love, fairness, and the avoidance of condescension toward others.

The studies reviewed collectively highlight the multifaceted nature of well-being, its determinants, and its implications across various contexts, including individual, educational, and community settings. Arcidiacono and Di Martino [42] provided a critical analysis of happiness and well-being, emphasizing the shift from a subjective, individual-focused perspective to a more socially and contextually grounded understanding. They introduced alternative models such as Feminist Economics, the Capability Approach, and the Four Life Qualities Model, underscoring the importance of critical community psychology in addressing contextual factors like resources, power dynamics, justice, and ethics. This broader perspective aligns with Khashaba [43] findings, which explored the relationship between mindfulness, self-compassion, psychological well-being, and test anxiety among university students. Khashaba [43] study revealed that mindfulness and self-compassion positively correlate with psychological well-being while negatively correlating with test anxiety, suggesting that individual well-being is influenced by both internal psychological processes and external academic pressures. These findings resonate with Trudel-Fitzgerald et al. [44], who demonstrated that psychological well-being dimensions, such as purpose in life, mastery, and optimism, are linked to reduced morbidity and mortality risks. Their study highlighted the potential of low-cost interventions to enhance well-being, reinforcing the importance of addressing well-being at both individual and systemic levels.

In a similar Sieverding and Hassan [45] examined the intersection of economic vulnerability, health, and well-being in Egypt, revealing that economic instability disproportionately affects the health and well-being of vulnerable populations, such as divorced women and urban poor communities. This study calls for further research to explore the complex relationships between economic factors and well-being, echoing the need for contextual and systemic approaches emphasized by Arcidiacono and Di Martino [42]. Moving into the educational context, Maricuțoiu et al. [46] conducted a systematic review linking teachers' subjective well-being (SWB) to student outcomes, such as academic engagement, well-being, and teacher-student interactions. Their findings indicated that teachers' eudaimonic well-being, characterized by psychological functioning and self-realization, moderately correlates with positive student outcomes, although the relationship with academic achievement was weaker. This underscores the importance of supporting teachers' well-being to foster positive educational environments.

Dreer [47] studied further the relationship between teachers' job-related well-being and job satisfaction, identifying positive emotions as the strongest predictor of job satisfaction. This aligns with Leung and Cheung [48]'s development of the Teacher Emotions in Teaching Scale (TETS), which highlights the significance of understanding both positive and negative emotions in teaching. These studies collectively emphasize the critical role of emotional well-being in teachers' professional satisfaction and retention, particularly in the face of global teacher shortages. Fu and Zhang [49] expanded the discussion on the role of teacher well-being in community resilience, particularly in disaster education contexts. Their systematic review revealed that community-based interventions enhancing teacher resilience and well-being positively influence the effectiveness of disaster education programs, highlighting the interconnectedness of individual well-being and community resilience.

Finally, Zhang et al. [50] provided a comprehensive review of teacher well-being research from 1968 to 2021, identifying trends and gaps in the literature. Their analysis revealed a growing focus on the antecedents, nature, and effects of teacher well-being, with quantitative methods dominating the field. However, they noted the limited use of mixed, longitudinal, and experimental designs, calling for more diverse methodologies to better understand the dynamic interactions between teacher well-being and related constructs. Together, these studies illustrate the complexity of well-being as a construct, influenced by individual, social, economic, and systemic factors. They highlight the need for holistic approaches to well-being that integrate psychological, emotional, and contextual dimensions, particularly in educational and community settings. Future research should continue to explore these interconnections, employing diverse methodologies to deepen our understanding of well-being and its implications for individuals and societies.

In recent years, there has been increased interest in studying intellectual humility among teachers as a key factor in enhancing education and classroom environments. Intellectual humility in teachers improves their interactions with students, fosters critical thinking, and promotes open communication. Studies show that teachers with intellectual humility are more open to students' opinions, accept diverse ideas, and refine their teaching based on feedback. It also helps build positive teacher-student relationships, supports a continuous learning environment, and aids teachers in adapting to educational changes, thereby improving education quality.

The studies reviewed collectively highlight the multifaceted nature of intellectual humility and its significant implications across various domains, including education, leadership, technology adoption, and social relationships. McElroy et al. [51] explored how perceptions of intellectual humility influence relationships with religious leaders, finding that intellectual humility fosters social bonds, trust, and tolerance, as well as positive attitudes toward sacred matters. This underscores the role of intellectual humility in enhancing interpersonal dynamics and fostering open-mindedness in social

and spiritual contexts. Similarly, Alfano et al. [20] developed a comprehensive scale to measure intellectual humility, identifying four key dimensions: openness (vs. arrogance), intellectual humility (vs. pride), susceptibility to correction (vs. fragility), and engagement (vs. boredom). Their work provided preliminary evidence of the cross-cultural applicability of intellectual humility, emphasizing its cognitive, emotional, behavioral, and motivational components.

Bernabé-Valero et al. [52] further expanded the understanding of intellectual humility by examining its mediating role in the adoption of information and communication technology (ICT) among older adults. Their findings revealed that intellectual humility facilitates ICT adoption, particularly in the use of computers and mobile devices, highlighting its importance in promoting adaptability and independence across age groups. This aligns with Deffler et al. [53] study, which investigated the relationship between intellectual humility and memory performance, found that individuals with higher intellectual humility demonstrated better discrimination between old and new tasks, regardless of whether the tasks aligned with their beliefs. This suggests that intellectual humility enhances cognitive flexibility and the ability to critically evaluate information.

In the educational context, Subhi et al. [54] developed a scale to measure intellectual humility among university students, defining it as a self-management process involving compassion, self-disclosure, self-improvement, self-awareness, and obedience. Their work emphasized the dynamic and relational aspects of intellectual humility, providing a tool to assess its presence in academic settings. Building on this, Abbady and Atta [2] examined the role of intellectual humility in leadership, finding significant differences based on gender, nationality, and educational level. Their study also identified intellectual humility as a predictor of harmonious leadership, highlighting its relevance in fostering collaborative and inclusive leadership practices.

So, these studies illustrate the broad applicability of intellectual humility across diverse contexts, from interpersonal relationships and cognitive performance to technology adoption and leadership. They collectively emphasize the importance of intellectual humility as a trait that promotes openness, adaptability, and critical thinking, while also fostering positive social and professional interactions. Future research should continue to explore the mechanisms through which intellectual humility operates, as well as its potential to enhance individual and collective outcomes in various domains.

The educational system is the cornerstone of societal development, and its success largely depends on the efficiency of teachers and their ability to interact positively with students and adapt to work-related pressures. In this context, psychological well-being emerges as a fundamental factor in enhancing teachers' performance and the quality of education they provide. Additionally, intellectual humility is a crucial trait that contributes to teachers' professional and personal growth, fostering their openness to learning and acceptance of the limits of their knowledge. However, the relationship between psychological well-being and intellectual humility among teachers in public schools in the Kingdom of Saudi Arabia remains underexplored, necessitating further research to understand this relationship and its impact on the educational environment.

Based on the above conceptual framework, this research established the following Questions for further empirical examination:

*H<sub>1</sub>: There are statistically significant differences between the mean scores of subjective well-being and the hypothetical mean among teachers in the Asir region.*

*H<sub>2</sub>: There are statistically significant differences between the mean scores of intellectual humility and the hypothetical mean among teachers in the Asir region.*

*H<sub>3</sub>: There is a statistically significant relationship between the level of subjective well-being and the level of intellectual humility among teachers.*

## **2. Methodology**

### **2.1. Participants**

The research sample, consisting of 233 teachers from the Asir region, was divided into two groups: the psychometric validation sample, which included 67 teachers with a mean age of 40.29 years and a standard deviation of 2.98, aimed at verifying the validity and reliability of the research tools. The final research sample consisted of 166 teachers with a mean age of 39.58 years and a standard deviation of 2.69 and was used to test the research hypotheses.

### **2.2. Measures:**

#### **2.2.1. Subjective Well-Being Scale Prepared by Watanabe et al. [1]**

The scale was developed by Watanabe et al. [1] and consists of ten items distributed across three dimensions: the emotions dimension (four items), the self-regulation dimension (three items), and the adaptation dimension (three items). Each item uses a four-point rating scale from 1 (rarely) to 4 (always). Thus, the minimum score for the scale is ten, and the maximum score is forty. The researcher translated the scale into Arabic and then presented it to three specialists in the English language. He also presented the revised version of the scale to a specialist in the Arabic language to adjust the linguistic formulation. The scale has good reliability in the current research (total:  $\alpha = 0.89$ ; Emotions:  $\alpha = 0.85$ ; Self-Regulation:  $\alpha = 0.88$ ; Adaptation:  $\alpha = 0.84$ ). The Cronbach's alpha was 0.91.

#### **2.2.2. The Intellectual Humility Scale, developed by Abbady and Atta [2]**

The scale was developed by Abbady and Atta [2] with the aim of measuring the educational leader's awareness and recognition of the logical foundations of the limits of their current knowledge and their ability to acquire more knowledge. The scale consists of 29 items distributed across four dimensions: Open-Mindedness (7 items), Intellectual Submissiveness (8 items), Susceptibility to Correction (7 items), and Intellectual Engagement (7 items). In the current research, the scale

has demonstrated good reliability (total:  $\alpha = 0.87$ ; Open-Mindedness:  $\alpha = 0.86$ ; Intellectual Submissiveness:  $\alpha = 0.79$ ; Susceptibility to Correction:  $\alpha = 0.82$ ; Intellectual Engagement:  $\alpha = 0.88$ ). The Cronbach's alpha was 0.89.

### 3. Procedures

Participants were clearly informed that their involvement in the study was entirely voluntary. Data was collected using an online survey distributed through Google Forms to ensure ease of access and maximize response rates among teachers. All participants voluntarily consented to participate without any form of compensation or incentives.

### 4. Data Analysis

The data collected from the study sample were analyzed using SPSS 26.0. Means, standard deviations, a one-sample t-test, and a Pearson correlation coefficient were calculated.

### 5. Results

*H<sub>1</sub>: There are statistically significant differences between the mean scores of subjective well-being and the hypothetical mean among teachers in the Asir region.*

To determine the subjective well-being level among teachers in the study sample, a one-sample t-test was calculated to detect the differences between the hypothetical mean and the mean scores of the teachers in subjective well-being. The results are shown in Table 1.

**Table 1.**  
Results of One-Sample t-Test for the Significance of Differences Between the Experimental Mean and the Hypothetical Mean on the Subjective Well-being.

| Dimension             | Experimental Mean | Standard Deviation (SD) | Hypothetical Mean | t-value | Degrees of Freedom (df) | Significance Level (p-value) |
|-----------------------|-------------------|-------------------------|-------------------|---------|-------------------------|------------------------------|
| Emotions              | 11.90             | 2.51                    | 10                | 9.79    | 165                     | 0.00                         |
| self-regulation       | 9.82              | 1.83                    | 7.5               | 16.35   | 165                     | 0.00                         |
| Adaptation            | 8.01              | 2.97                    | 7.5               | 2.12    | 165                     | 0.05                         |
| Subjective Well-being | 29.73             | 4.86                    | 25                | 12.56   | 165                     | 0.00                         |

The results shown in Table 1 indicate the high level of subjective well-being among teachers in the Asir region. The differences in one sample were statistically significant at the level (0.01).

*H<sub>2</sub>: There are statistically significant differences between the mean scores of intellectual humility and the hypothetical mean among teachers in the Asir region.*

To determine the level of intellectual humility among teachers in the study sample, a one-sample t-test was conducted to identify differences between the hypothetical mean and the actual mean scores of the teachers in intellectual humility. The results are shown in Table 2.

**Table 2.**  
Results of One-Sample t-Test for the Significance of Differences Between the Experimental Mean and the Hypothetical Mean on Intellectual Humility.

| Dimension                    | Experimental Mean | Standard Deviation (SD) | Hypothetical Mean | t-value | Degrees of Freedom (df) | Significance Level (p-value) |
|------------------------------|-------------------|-------------------------|-------------------|---------|-------------------------|------------------------------|
| Open-Mindedness              | 22.30             | 4.10                    | 21                | 4.07    | 165                     | 0.00                         |
| Intellectual Submissiveness  | 27.29             | 5.15                    | 24                | 8.22    | 165                     | 0.00                         |
| Susceptibility to Correction | 23.73             | 4.10                    | 21                | 8.60    | 165                     | 0.00                         |
| Intellectual Engagement      | 23.61             | 4.86                    | 21                | 6.93    | 165                     | 0.00                         |
| intellectual humility        | 96.93             | 9.86                    | 87                | 12.98   | 165                     | 0.00                         |

The results shown in Table 2 indicate the high level of intellectual humility among teachers in the Asir region. The differences in one sample were statistically significant at the 0.01 level.

*H<sub>3</sub>: There is a statistically significant relationship between the level of Subjective well-being and the level of intellectual humility among teachers.*

To test the validity of this hypothesis, Pearson's correlation coefficient was calculated between the scores of the research sample members in subjective well-being and intellectual humility among teachers in the Asir region. Table 3 illustrates the results.

**Table 3.**

Correlation coefficients between subjective well-being and intellectual humility scores among teachers in the Asir region.

| <b>Dimension</b>             | <b>Emotions</b> | <b>self-regulation</b> | <b>Adaptation</b> | <b>Subjective Well-being</b> |
|------------------------------|-----------------|------------------------|-------------------|------------------------------|
| Open-Mindedness              | 0.30**          | 0.35**                 | 0.33**            | 0.45**                       |
| Intellectual Submissiveness  | 0.43**          | 0.32**                 | 0.44**            | 0.61**                       |
| Susceptibility to Correction | 0.36**          | 0.30**                 | 0.29**            | 0.35**                       |
| Intellectual Engagement      | 0.37**          | 0.47**                 | 0.44**            | 0.64**                       |
| intellectual humility        | 0.65**          | 0.61**                 | 0.66**            | 0.75**                       |

The results presented in Table 3 indicate a statistically significant positive correlation at the 0.01 level between subjective well-being and intellectual humility scores among teachers in the Asir region.

## 6. Discussions

### 6.1. High Level of Subjective Well-being Among Teachers in the Asir Region

The findings indicate a high level of subjective well-being among teachers in the Asir region, with statistically significant differences between the experimental mean and the hypothetical mean at the 0.01 level. This suggests that teachers exhibit a strong sense of psychological well-being, characterized by their ability to make decisions, manage their environment, achieve personal growth, build positive relationships, set clear life goals, and practice self-acceptance. These results reflect a positive and supportive work environment, which contributes to enhanced professional performance and the quality of education they provide.

Supporting studies, such as Ryff and Singer [6], have identified key dimensions of psychological well-being, including autonomy, environmental mastery, personal growth, positive relationships, purpose in life, and self-acceptance. These dimensions reflect an individual's capacity to adapt to life's challenges and achieve psychological balance, aligning with the current findings of high subjective well-being among teachers. Additionally, Diener [11] emphasized that subjective well-being involves individuals' evaluation of their lives through emotional and cognitive experiences, further supporting the interpretation of high subjective well-being levels among teachers in the Asir region.

The high level of subjective well-being observed among teachers highlights their ability to effectively manage work-related pressures, foster positive relationships, and achieve both personal and professional growth. These findings are consistent with previous research, which links well-being to improved job performance and satisfaction. This underscores the importance of promoting psychological well-being as a critical factor in supporting teachers' overall effectiveness and creating a positive educational environment.

### 6.2. High Level of Intellectual Humility Among Teachers in the Asir Region

The findings revealed a high level of intellectual humility among teachers in the Asir region, with statistically significant differences at the 0.01 level. This suggests that teachers demonstrate a strong awareness of the limits of their knowledge, a willingness to accept diverse perspectives, and an openness to continuous learning. Intellectual humility plays a critical role in enhancing critical thinking and fostering collaboration between teachers and students, contributing to a more interactive and innovative educational environment.

Supporting studies, such as Alfano et al. [20], have identified key dimensions of intellectual humility, including openness, intellectual submissiveness, susceptibility to correction, and intellectual engagement. These dimensions reflect an individual's ability to acknowledge the boundaries of their knowledge and learn from others, which aligns with the current findings. Additionally, Leary et al. [25] found that intellectual humility is associated with reduced dogmatism and increased openness to new ideas, further supporting the interpretation of high intellectual humility levels among teachers.

The high level of intellectual humility observed among teachers underscores their readiness to embrace diverse perspectives, accept constructive feedback, and engage in lifelong learning. This trait not only enhances their professional growth but also fosters a collaborative and innovative educational environment, as evidenced by previous research. These findings highlight the importance of promoting intellectual humility as a key attribute for improving teaching practices and enriching the overall educational experience.

### 6.3. Statistically Significant Positive Correlation Between Subjective Well-being and Intellectual Humility

The results revealed a strong, statistically significant positive correlation at the 0.01 level between subjective well-being and intellectual humility among teachers in the Asir region. This indicates that teachers with higher levels of psychological well-being are more likely to demonstrate higher levels of intellectual humility, and vice versa. This relationship underscores the importance of fostering psychological well-being among teachers, as it enhances personal and professional traits such as openness to learning, adaptability, and acceptance of constructive criticism.

Supporting studies, such as Ryff and Singer [6], have demonstrated that individuals with high psychological well-being tend to exhibit positive behaviors, including openness to new experiences and acceptance of feedback, which aligns with the observed positive relationship between subjective well-being and intellectual humility. Additionally, Porter and Schumann [27] highlighted that intellectual humility is associated with increased learning and adaptability to challenges, traits that are further reinforced by high levels of psychological well-being.

The statistically significant positive correlation between subjective well-being and intellectual humility suggests that teachers who experience greater psychological well-being are more likely to display intellectual humility. This relationship emphasizes the critical role of promoting well-being to enhance teachers' openness, adaptability, and professional growth,

ultimately contributing to a more effective and collaborative educational environment. These findings highlight the interconnectedness of psychological well-being and intellectual humility, reinforcing the need for targeted interventions to support teachers' holistic development.

#### **6.4. Based on the Above Findings, We Provide Several Important Recommendations to Decision-Makers as Follows**

1. **Promote Teacher Well-being Programs:** Implement programs and initiatives aimed at enhancing teachers' subjective well-being, such as mindfulness training, stress management workshops, and mental health support services. These programs can help teachers cope with work-related pressures and improve their overall job satisfaction and performance.

2. **Foster intellectual humility in educational settings:** Encourage a culture of intellectual humility among teachers by organizing professional development workshops that emphasize the importance of acknowledging the limits of one's knowledge, embracing diverse perspectives, and engaging in continuous learning. This can create a more collaborative and innovative educational environment.

3. **Develop comprehensive support systems:** Establish support systems within schools that address both the psychological and professional needs of teachers. This could include access to counseling services, peer support groups, and resources for personal and professional growth.

4. **Conduct Regular Assessments of Teacher Well-being:** Regularly assess teachers' levels of subjective well-being and intellectual humility through surveys and feedback mechanisms. This will help identify areas for improvement and track the effectiveness of implemented interventions.

5. **Encourage research and collaboration:** Support further research on the relationship between subjective well-being and intellectual humility, particularly in diverse cultural and educational contexts. Encourage collaboration among researchers, educators, and policymakers to develop evidence-based strategies for improving teacher well-being and educational outcomes.

6. **Expand the Scope of Future Studies:** Future research should include larger and more diverse samples, incorporating teachers from different regions and educational levels. Mixed-method approaches, combining quantitative and qualitative data, should be employed to gain a deeper understanding of the factors influencing teacher well-being and intellectual humility.

By implementing these recommendations, decision-makers can create a more supportive and enriching environment for teachers, ultimately enhancing the quality of education and fostering a culture of continuous improvement and growth.

### **7. Limitations and Future Directions**

The study has several limitations. First, it was conducted exclusively among teachers in the Asir region, limiting the generalizability of the findings to other regions or educational contexts in Saudi Arabia or globally. The sample size, though adequate, may not fully capture the diversity of teachers' experiences across different school environments or demographic backgrounds. Additionally, reliance on self-reported data for measuring subjective well-being and intellectual humility may introduce response bias, as participants might provide socially desirable answers. The cross-sectional design also limits the ability to establish causal relationships between these variables, highlighting the need for longitudinal studies. Lastly, the study's specific cultural context (Saudi Arabia) may affect the applicability of the findings to other cultures with different educational systems and societal norms.

Future research should address these limitations by expanding the sample to include teachers from diverse regions in Saudi Arabia and other countries, as well as across different educational levels (e.g., primary, secondary, higher education). A mixed-methods approach, combining quantitative data with qualitative methods like interviews or focus groups, could provide a more comprehensive understanding of teachers' experiences. Longitudinal studies are needed to explore how subjective well-being and intellectual humility influence each other over time. Intervention studies could also be valuable, such as testing mindfulness-based programs or professional development workshops to enhance teachers' well-being and intellectual humility. Furthermore, future research could investigate the role of additional variables, such as leadership styles, school climate, and workload, in shaping these constructs. Comparative studies across different cultural contexts would also help clarify how cultural factors influence the relationship between subjective well-being and intellectual humility.

In conclusion, while this study offers valuable insights into the relationship between subjective well-being and intellectual humility among teachers in the Asir region, addressing its limitations in future research will contribute to a deeper understanding of these constructs. Expanding the scope and methodology of future studies can lead to evidence-based strategies that support teachers' well-being and professional growth, ultimately enhancing the quality of education.

### **8. Conclusions**

The results, supported by previous studies, highlight the interconnectedness of subjective well-being and intellectual humility among teachers. High levels of both traits contribute to a positive work environment, improved teaching performance, and better educational outcomes. These findings emphasize the need for interventions that promote psychological well-being and intellectual humility to support teachers' professional and personal development.

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