

Impact of Workplace Spirituality on Higher Education Institution's Performance: A Perceptual Analysis of Women Academicians of Bangalore

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KEYWORDS	ABSTRACT
Workplace Spirituality, Emotional Intelligence, Cognitive Capabilities, Higher Education Institutions Performance, Bangalore.	The high-pace upsurging global competitiveness has forced organizations inculcating diverse practices to achieve competitive growth including resource specific intrinsic growth and overall performance. Human resource being center to the organizations needs optimally inclusive culture and environment that could improve their intrinsic (cognitive) capabilities like meaningful work yields, healthy inner-life, sense of community, constructive work attitude, alignment with the organizational values, job-satisfaction and commitment. It can improve overall productivities of individual as well as organizations. To achieve it, workplace spirituality has been identified decisive in numerous literatures; yet, its generalizability across industries has remained debatable. With this motive, in this study the key emphasis was made on assessing the impact of workplace spirituality on higher-education institution's performance. Specifically, this study quantifies the female academician's perception towards the impact of workplace spirituality on institutional performance. This study makes use of the mixed research paradigm including qualitative and quantitative methods, where both primary as well as secondary data were applied to understand the impact of workplace spirituality on higher-education institutional performance. The semi-structured interviews conducted over 450 female academicians working in higher-education institutions of Bangalore, and allied statistical quantification revealed that workplace spirituality can improve teacher's intrinsic and cognitive capabilities as well as emotional intelligence that improves teacher's efficiency as well as institutional productivity. The study revealed that the workplace spirituality at the higher education institutions inculcates holistic teaching practices, accommodating, harmonious, revitalizing and innovative teaching environment that eventually improves student's performance and overall growth. The research outcomes can be of paramount significance for educational institutions as well as academicians to inculcate workplace-spirituality to improve corresponding yields and well-being..

I. INTRODUCTION

In the current era of globalization, organizations operate in highly dynamic and rapidly changing environments (Sani, 2020). Global competition forces companies to become more efficient, innovative, and responsive to market needs (Akbar 2018; Rameshkumar 2020). Organizational performance determines whether a company will succeed in facing these challenges (Beltramino et al., 2020). Organizations that can achieve and maintain high performance have a significant competitive advantage, whereas those that are unable to maintain performance are marginalized and threatened (Purnami, 2020). Therefore, it is important for every organization to understand the factors that affect its performance and develop effective strategies to improve it. As per Purnami (2020), organizational culture is a system believed by individuals in a group or company that shows an organization can adapt, be responsive, be innovative according to the challenges and competition it faces, will simultaneously improve the organization's performance in achieving goals and have an advantage over the competition of other organizations. Organizational culture encompasses the values, beliefs, norms, and behaviors that are shared and practiced by members of an organization (Kalargyrou & Costen, 2017; Asfitri (2021)). It not only reflects the unique identity of the organization, but also has a significant impact on shaping employee behavior and guiding their actions in achieving organizational goals (Buse et al., 2016). A strong and positive organizational culture has the potential to be a valuable resource for an organization (Ali & Konrad, 2017). A positive culture creates work environment conducive to creativity, innovation, collaboration, and high performance (Ahammad, 2017; Ahmed and Tamar, 2023). Yet, an unhealthy organizational culture can negatively affect organizational performance and growth (Ranasinghe and Samarasinghe, 2019). A mismatch between organizational values and employee behavior can result in dissatisfaction, conflict, and even high employee turnover (Fry & Matherly, 2016). The importance of understanding and managing organizational culture cannot be overstated (Manoharan & Singal, 2017). Organizational leaders, managers and even the staffs responsible for the on-ground task's executions must have a deep understanding of their organization's culture, and be able to manage and strengthen it in line with their strategic objectives (Mousa et al. 2020a, 2020b). A positive organizational culture can separate an organization from its competitors (Vomberg et al. 2020). Organizations with a solid culture can attract and retain the best talent in their industry, because employees tend to want to work in an environment that supports their personal and professional growth (Trust et al., 2016). Kirklikçi (2022) states that there is a significant and positive influence of organizational culture on employee performance.

In the fast-changing global business context, organizations must remain relevant and adaptive to the changing environment (Strengers et al., 2022). By understanding and managing organizational culture well, organizations can create a dynamic, inclusive, and result-oriented work environment, which in turn leads to superior and sustainable organizational performance (Yang et al., 2019). Therefore, organizational culture is not only about organizational identity but also the key to achieving long-term success. Organization survival depends upon its ability to maintain competitive advantage (Gupta and Singh, 2013). One of the internal sources for competitive advantage lies in the level of employee performance whereby efficient and effective work can lead to various cost savings. Hence, organizations will be able to focus more on research, development and innovations activities (Van Der Walt, 2018). Yet, the dynamics at global landscape exposes organizations to new external and internal challenges (Sindhu, 2020). It can be stressful and overwhelming, thereby tipping the work-life balance. Employees feel more of the need to integrate both work demands and personal needs. It calls attention to the need for workplace spirituality, because spirituality enables employees to synchronize their inner selves within a positive community setting to find meaning when performing their work (Daniel, 2019) and shapes employee behavior and influences their performance (Bharadwaj and Jamal, 2020).

Amongst the different organizational culture and activities, workplace spirituality has emerged as a vital practice (Kazemipour, et al., 2012; Meezenbroek, et al., 2012). When employees can define their expectations for caring and possessing compassion to others, it enables transcendence that eventually inculcates a positive experience at workplace. It makes employees work with pleasure and even do other positive things that exceed their obligations (job description) in the workplace (Kazemipour, et al., 2012). The literatures reveal the

relationship of workplace spirituality and organizational performance, for instance it indicates that the workplace spirituality negatively effects organizational citizenship behavior (Kazemipour, et al., 2012; Nasurdin, et al., 2013). Specifically, the workplace spirituality has been found to have impact on the sense of community (Milliman, et al., 2003). A few studies indicate that it doesn't have decisive impact on organizational citizenship behavior (Kazemipour, et al., 2012). In organizations, employees are a source of competitive advantage, so that organizations seek to strengthen the performance of their human resources to gain competitive advantage (Ekanayaka et al., 2020). Organizations must look for alternative strategies to improve employee performance because organizations understand that employees are satisfied not only with materialistic things (money), but also want things that give a feel of spirituality (Dandona, 2017). Workplace spirituality is a concept that emerges as a spiritual form or positive employee mood that can improve employee performance (Dandona, 2017). Besides that, employees also have meaning in their work which can improve their performance (Osman Gani; Junaidah Hasim; Yusuf Ismail, 2012). In response to this, many organizations began to focus on creating a work environment that carries greater meaning and purpose.

Workplace spirituality that is implemented properly by the organization has an impact on positive psychosocial behavior by increasing employee performance (Rahman et al., 2019; Jena, 2021; Osman et al., 2012; Ekanayaka and Sajeewanie, 2020). However, on the other hand, previous research provides a statement of concern, that "spirituality can be used as a persuasive tool in many organizations to manipulate the psychosocial needs of employees for their benefit" (Pradhan and Jena, 2016). Therefore, increasing productivity through the integration of spirituality as a strategy remains a contentious issue and requires a systematic review of the inconsistencies of workplace spirituality and employee performance (Koopmans al., 2014). So as to provide an opportunity for researchers to analyze in the workplace spirituality domain to empirically validate the effect of workplace spirituality on employee performance. Despite aforesaid significance, there is the lack of generalizability due to the differing perception of workplace spirituality and allied practices. Moreover, there are not much efforts done towards the impact of workplace spirituality on academician's own performance as well as (academic) institutions performance.

Considering above discussed inferences, in this study the focus is made on assessing the impact of workplace spirituality on higher-education institution's performance. Specifically, this study quantifies the female academician's perception towards the impact of workplace spirituality on institutional performance. It makes use of the mixed research paradigm including qualitative and quantitative methods, where both primary and secondary data were applied to understand the impact of workplace spirituality on higher education institution performance. The semi-structured interviews conducted over 450 female academicians working in higher-education institutions of Bangalore, and allied statistical quantification revealed that workplace spirituality can improve teacher's intrinsic and cognitive capabilities and emotional intelligence that improves teacher's efficiency as well as institutional productivity. The study revealed that the workplace spirituality at the higher education institutions inculcates holistic teaching practices, accommodating, harmonious, revitalizing and innovative teaching environment that eventually improves student's performance and overall growth. The research outcomes can be of paramount significance for educational institutions as well as academicians to inculcate workplace-spirituality to improve corresponding yields and well-being.

The other sections of this manuscript are divided as follows. Section II presents the related work, which is followed by problem statement in Section III. The Section IV presents problem formulation followed by research hypothesis in Section V. The research methods, data analysis are discussed in section VI and VII, respectively. The overall research conclusion and inferences are given in Section VII. The references used are given at the end of the manuscript.

II. LITERATURE SURVEY

This section mainly discusses the key literatures pertaining to the workplace spirituality and its impact on employee's satisfaction, commitment and organizational performance.

Spirituality in the workplace is very useful for creating harmonious, productive working conditions, and being able to apply spiritual values synergistically with the company's organizational goals so that it can generate employee innovation and optimal company profitability. Workplace spirituality has gained importance recently among researchers, where increasing interests in spirituality has been playing decisive role in improving people personal lives, well-being and productivity (Khrisna Kumar & Neck, 2002). In fact, spirituality should not be considered as religion and must be perceived as a fundamental component of being human (Twigg & Milliman, Czaplewski, & Ferguson, 2003; Bandsuch & Cavanagh, 2005; Gotsis & Kortezi, 2008; Khrisna Kumar & Neck, 2002). Banuari et al., (2023) stated workplace spirituality as an individual's effort to live up to the values of spirituality in the workplace, or an organizational effort to foster enthusiasm for work based on spiritual values, build harmonious work relationships, integrity, focus on organizational goals, have a transcendental relationship with higher levels, have a sense of justice and compassion. Hafni et al (2022) inferred that workplace spirituality influences employee performance. Research (Mousa, 2020) infers that the workplace spirituality does have decisive impact on employee performance. They stated that the importance of spirituality in the workplace has a positive impact on the company's organizational environment for the better, especially at the organizational level and work groups in the company. The authors defined workplace spirituality in terms of certain dimensions. These dimensions are given in Fig. 1.

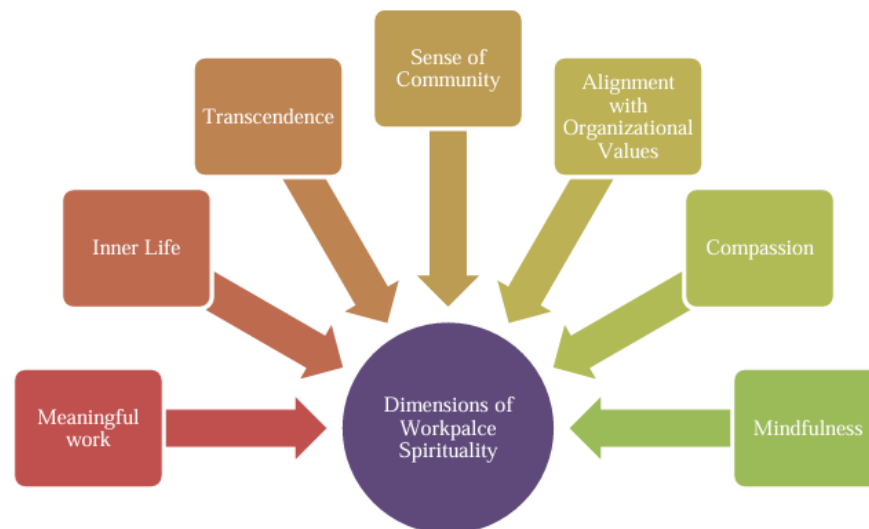


Fig. 1 Dimensions of Workplace Spirituality

As a concept and phenomenon, workplace spirituality is gaining tremendous interest among academics (ur Rashid et al., 2019; Božek et al., 2020; Hvidt et al., 2020; Rathee & Rajain, 2020). Many corporations are now explicitly using the word "spirituality" in their internal and external literature and initiate and encourage spiritual activities (Indradevi, 2020). Smith and Rayment (2007) defined workplace spirituality as a state or experience of employees who can provide them the direction or meaning or give feelings on understanding, support, inner wholeness, or connectedness. Workplace spirituality is employees' inner lives, nourished by significant work experiences in the community context (Ashmos & Duchon, 2000; Robbins & Judge, 2019). Workplace spirituality refers to an employee's desire and attempts to live their values more fully in the workplace and organizational effort to support their spiritual growth (Bella et al., 2018). Preudhikulpradab (2011) stated that workplace spirituality "could be intuitively felt, seen, heard, observed, and sensed as individuals engage in social interactions while accomplishing tasks and goals". Workplace spirituality can improve the way of believing and behaving while working in relation to an ultimate value or purpose, where employees experience transcendence through their work process (Bandsuch & Cavanagh, 2005; Jurkiewicz & Giacalone, 2004). The recent literatures

have found positive relationship between workplace spirituality with the different work-related outcomes, including stress (Cook and Babyak, 2019; Wadhera and Bano, 2020), career purpose, coherence as well as sense-making (Lips-Wiersma, 2002), wellbeing (Pawar, 2016; Arnetz et al., 2013), earnings management motivations (Chen and Sheng, 2013), employee commitment (Jena and Pradhan, 2018), organizational commitment (Sewwandi and Dhammika, 2020), and workplace incivility from supervisors and colleagues (Lata and Chaudhary, 2020). Chawla (2016) stated that the firm managing their salespeople's emotion and spiritual aspects would be more effective. Spiritual leadership encourages sense of belongingness and uniqueness among the employees in work settings with high societal relevance (Gotsis and Grimani, 2017). Recently, workplace spirituality has been found to be positively related to ethical climate, prosocial motivation, and moral judgement (Otake-Ebede et al., 2020). Ayoun et al. (2015) stated that spirituality is not related to ethics or moral intensity. These studies, nevertheless, have not adequately link workplace spirituality to employees' performance. Applying spirituality into the workplace positively impacts employees' physical, psychological, mental, and spiritual well-being, and therefore contributes towards sustainability (Mohammad et al, 2023). Religiosity is positively related to work engagement, while work engagement is negatively related to turnover intention (Ahmed & Tamar, 2023). It has been found to have impact on job environment and job satisfaction.

The assessment of the organizational performance led to the corresponding goal's achievement (Rahnavard and Nikzad, 2009; Chen et al., 2005). Olabisi et al. (2013) inferred that the organization's performance is complex, and is characterized by the organization's ability to create acceptable outcomes and actions. Adeleke et al. (2008) stated that an organization can achieve better performance if it ensures its resources to attain high level of performance. In reference to the work by O'Regan and Ghobadian (2007) organization performance refers the ability of an object to produce results in a dimension determined a priori, with respect to certain goal". Adeoye and Elegunde (2012) assessed performance as the measure of how managers utilize resources of the organization in an effective and efficient manner to achieve goals and meet stakeholders while Richard et al. (2009) defines performance as real output against the targeted output which are classified as financial performance, product market performance and shareholders return. Organizational performance signifies the efficient and effective use of human resources to achieve the objectives of an organization (Adubasim & Odunayo, 2019). Employee performance is employees' ability to achieve set objectives (Arifin et al., 2020). Pawirosumarto et al. (2017) stated that employee performance embodies the level of employee expectations and efforts to accomplish his/her work. It can be vital towards competitive advantage and organizational success (Daniel, 2019; Anitha, 2013). Work environment is found to have decisive impact on employee performance (Amin and Majid, 2017). It constitutes the work environment within which employees operate. Specifically, Jurkiewicz and Giacalone (2004) inferred that spiritual work environment stimulates specific work environment that positively impacts employee performance. Bharadwaj and Jamal (2020) stated that the employees look for an environment that resonates with their spirituality. A spiritual work environment permits employees to connect their inner lives and well-being in achieving a sense of responsibility while they are working to achieve company goals (Singh, 2019). It drives employee performance in return for relatively more than materialistic outcomes (Sardana, 2018). In this reference, numerous efforts have been made in recent years to understand workplace spirituality and its impact on firm's performance (Philip, 2016; Loehr and Schwartz, 2001). Ashmos and Duchon (2000) defined spiritual work environment as a virtuous environment characterized by three main elements, namely inner life, as well as community and meaningful work. This implies that a spiritual work environment is present when employees have the opportunity to express themselves, establish positive community relationship and perform work that relates to their life purpose (Daniel, 2019). The predominant challenge identified was that the organizations must consider employees spiritual well-being in order to improve cumulative (including organizational) performance (Golparvar and Hassan, 2014; Gotsis and Kortezi, 2017).

Shukla and Singh (2018) stated that the spiritual culture arrangement motivation is observing that people are having double spirit and mind they are trying to get the work presence and willing to connect with other people for becoming a part of the community. Singh and Chopra (2018) studied the relationship between the workplace

spirituality and work-engagement. Quantifying the primary data from the employees working at the different public, private and government organizations, they inferred a positive relation between the factors of spirituality of workplace (inside life, useful work and community) and factors of work engagement in factors of the grit (interest consisting and perseverance) and factors of work engagement (absorption and attention). Manju (2018) assessed the association between the workplace spirituality and employee's engagement. They also assessed engagement of the employee mediator impact on the relations of the workspace and job's involvement. Naval Garg (2017) in his study assessed the mediator effect of commitment of employee, motivation of work and employee engagement in the relations of workplace spirituality and organizational performance. They inferred that the workplace spirituality can be considered as a vital factor of commitment of the employee, satisfaction in job and balance of work and life. Singh and Malhotra (2017) too stated that there is an association between philanthropy in the workplace and subjective success, which is in second place (job satisfaction, work commitment, physical and psychological well-being and happiness at work). Mousa and Alas (2016) examined workplaces spirituality in work and academic environment. Sing and Chopra (2016) revealed that there is a positive psychology towards workplace spirituality in educational ecosystem. It also revealed positive impact of workplace spirituality on grit, and job engagement. Similar inferences were found by Chitra (2017) as well who stated that the workplaces spirituality improves both individual performance as well as the collective efficacy due to the improved knowledge sharing intention (KSI). The authors also inferred that the workplace spirituality can improve internal spirit, positive work, throughout the context of interconnection and integrity with both the ideals each company including their knowledge of sharing attitude that eventually strengthens in mission create a positive vibe and strength and the criteria and perceived behavioral control (Kumar et al., 2016). Similarly, Madhan Kumar (2016) inferred that there exists spirituality driven success key factor that catalyzes organizations to find a way to succeed while using those who seem to be effective to achieve maximum employee job satisfaction and work behavior that eventually can improve person specific outcomes (Job satisfaction and Innovative work behavior). Hassan et al. (2016) assessed the relations of the workplace spirituality and job satisfaction and found it to have strong association. Pradhan (2016) on the other hand stated that the workplace spirituality has direct impact on the job outcomes, thus demanding more holistic approach towards organizational culture setup. Usha (2015) studied the idea of spiritual leadership and its relationship with the quality of life of an individual at work and cumulative organizational performance. They inferred that the work quality can be impacted due to the different dimensions including work-life balance, health aspects of employee, job satisfaction, management support, support from the colleagues and schemes for the welfare. Dayal Sandhu (2015) stated that teacher as charitable experience makes a connectedness and knowledge of personal pureness and meaning in their personal lives s also connected with their professional work lives. Anu Dandona (2013) stated that the workplace spirituality has the decisive impact in research of management field, considering that in such institutions the employees are engaged not merely for money but something else as well, including their mental well-being, sense of connectedness etc. Malikeh & Zare (2013) stated that the charitable motivate workers for their well-being and their best performance in their lives. Saxena et. al. (2020) assessed the role of workplace spirituality on job stress amongst the employees. They concluded that when an organization's top management embraces spiritual interventions like gratitude, they spread rapidly. Sharma and Kumra (2020) assessed the relationship between workplace spirituality, organizational justice and mental health and its significance towards employee engagement. They inferred that employee engagement is thought to be a prerequisite for mental health at the workspace, and it is linked to organizational justice, workplace spirituality, and mental health. Iqbal et al. (2019) found that the workplace spirituality can achieve sustainable performance by inculcating the different workplace spirituality practices in small and medium scale enterprises. Devendhiran and Wesley (2017) found that the workplace spirituality can enhance employee's engagement that eventually improves financial performance, profitability, individual productivity, competitive advantages and organizational representation. Similarly, Jaiswal and Singh (2017) agreed that the workplace spirituality can have the affirmative role in improving job-satisfaction amongst employees. Pawar (2017) revealed that organizational spirituality has

affirmation relationship on performance than the employees' individual spirituality and firm performance. Interestingly, Promsri (2016) found that the workplace spirituality has direct relationship with job-satisfaction and probability of leaving organization. Afsar and Rehman (2015) found strong relationship between workplace spirituality and innovative work behavior.

III. PROBLEM STATEMENT

The last few years have witnessed exponential rise in global competitiveness having horizon across social as well as industrial peripheries. Quantifying in depth, the root of such competitiveness can be found imbibed in human resources, their skills, productivity and innovations. On the other hand, educational institutions being the central to the aforesaid resources requires optimal teaching and learning facilities, where teachers have irreplaceable significance. In sync with the above stated competitiveness, even the productivity of the institutions can have the relationship with the teacher's efficacy, teaching practices and undeniably inclusive efforts. The similar philosophies can be found with the students as well, who require an accommodating, harmonious, revitalizing and innovative approach for learning and growth. Interestingly, it can be achieved only with the optimal local environment, holistic learning and teaching practices, intrinsic social-educational transitions etc. Summarily, a growth-oriented organization requires optimal process and practices, for which spirituality has been identified as the predominant one. Keeping teachers as the central entity, an effective teaching and learning paradigm can be accomplished only when the teachers do have the effective cognitive abilities, intrinsic capabilities, emotional intelligence etc. It can better be achieved by inculcating spirituality at the work place. Factually, the spirituality in the workplace combines the philosophy of the partnership of an individual worker, acting for and upholding values at work. Non-secularity at work is an attempt to explore denotation in the working lifestyle, direct interactive relationships, and the friendliness of company values. Three basic promotions of non-secularity at work are the private lives of individuals, essential occupations, and community. Internal growth or intrinsic growth is like the human self-concept; essential work is identified with the material of the job and the working conditions in India are identified with the community.

Academics and management professionals are becoming increasingly interested in workplace spirituality. This leads to a quest for a gradual, balanced, and reasonable assessment of workplace spirituality, its creation, and its impact on employees and companies. Longitudinal workplace spirituality research has faced significant difficulties in its underlying years to explain spirituality constructs." When the facets of work-life quality are understood, the concept can be viewed by each of its main components, including the effect of employee engagement on employee productivity. Also at a late stage, both internal and external colleges witnessed critical changes in the organizational atmosphere and culture. Spiritual organizational culture reported with corporate profitability, all the more specifically. In addition, employees who consider their companies as sacred agree that their firms are benefiting more than other competitors.

Bangalore, often called as the Silicon Valley of India has gained global recognition for its educational excellence and, productive and innovative human resources. However, maintaining such resource excellence requires effective teaching and learning practices for which workplace spirituality can have the decisive significance. The workplace spirituality, often considered as a holistic working ambience which develops cognitive capabilities, intrinsic abilities and improved emotional intelligence can be of paramount significance to improve educational institution's productivity. Interestingly, being a secular nation with socio-religious diversities and perceptions, generalizing efficiency or significance of spirituality at the educational institutions remains a debatable aspect, which can be more severe over the higher education institutions. It can be even more debatable in metropolitans like Bangalore that houses significant socio-economic and religious diversities. Ironically, there exists no empirical evidence that the workplace spirituality does have the impact on the performance of the higher educational institutions. Considering it as motivation, in this study the key emphasis is made on assessing the impact of workplace spirituality on the productivity of the higher educational institutions. In this research, the mixed research paradigm with qualitative and quantitative methods were used to study the

impact of workplace spirituality on higher education institution's performance. As qualitative method, this work exploits a large set of literatures discussing organizational culture, organizational culture and its impact on firm's performance, workplace spirituality and its impact on employee's as well as firm's performance, the different dimensions of workplace spirituality and its impact on organizational performance etc. The depth analysis puts foundation for the quantitative analysis in which close ended questionnaires were prepared to assess the perception of the female academicians towards workplace spirituality, significance of the workplace spirituality, workplace spirituality and its impact on employee's commitment, job satisfaction, emotional intelligence, cognitive capabilities. Additionally, the research questions also intend to assess female academicians' perception towards the impact of workplace spirituality on institutional performance. The questionnaires are designed in such manner that it assesses interrelationship between the workplace spirituality as independent variables, while keeping emotional intelligence and institutional performance as the dependent variable. The questionnaires were prepared to understand the female academician's perception towards the factors driving spirituality at the workplace (FDSW), teachers (self) performance indicators (TSPI), organizational performance indicator (OPI), spirituality at the workplace and personal well-being (SWPW), spirituality at workplace and emotional intelligence (DWEI), and spirituality at workplace and organizational values (and performance) (SWOVP). In sync with the standard sampling method, a total of 450 responses were collected by performing semi-structured interviews with the women academicians working in the higher education institutions of Bangalore. The collected primary responses (say, data) were statistically analyzed to understand the key factors driving workplace spirituality, significance of workplace spirituality, the impact of workplace spirituality on teacher's performance, organizational performance and personal well-being of female academicians in Bangalore. The statistical outcomes and allied inferences are discussed in details characterizing the impact of workplace spirituality on emotional intelligence, cognitive abilities and productivity. The research outcomes can be of paramount significance for the academic institutions as well as academicians to inculcate the different workplace spirituality practices to improve overall performance.

The detailed discussion of the overall research methods is given in the subsequent section.

IV. RESEARCH HYPOTHESIS

In sync with the overall research goals and allied scopes, this study defined certain hypotheses. These hypotheses are:

H01: There is No relationship between Workplace Spirituality and Emotional Intelligence.

H02: There is no relationship between Workplace Spirituality and individual/institutional performance.

H03: There is No relationship between Workplace Spirituality and personal performance of an individual.

H04: There is no relationship between Workplace Spirituality and institutional (organizational) performance.

The overall research intends to assess these hypotheses that eventually generalizes the research outcomes.

V. RESEARCH METHODOLOGY

The overall proposed methodology applied in this dissertation is given as follows:

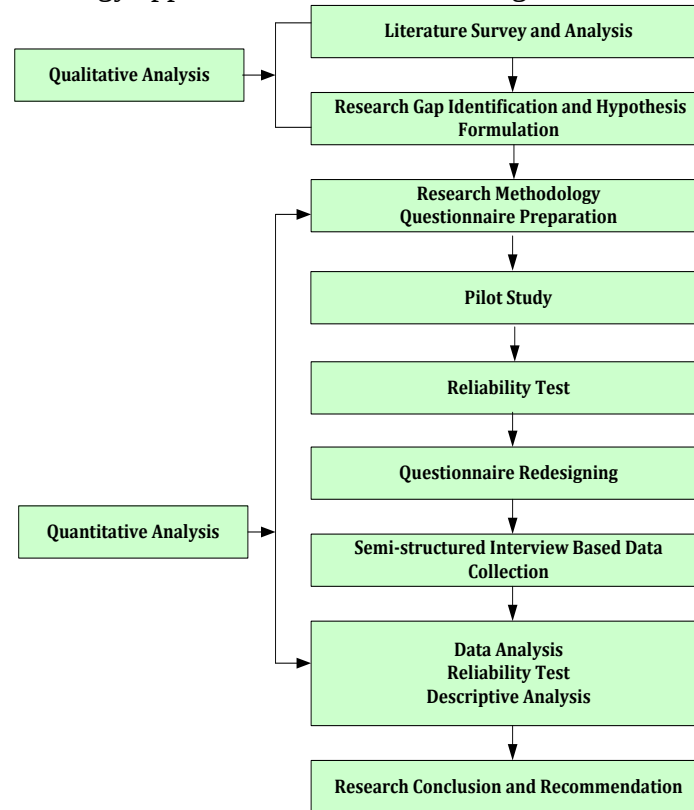


Fig. 2 Research methodology

As depicted in above figure, the overall method involves both qualitative and quantitative methods, a brief of which is given in the subsequent sections.

A. Qualitative Method

For any empirical study qualitative method is vital to achieve (research) specific information including behavioral facts, values, perceptions, opinions, and the different social contexts of the targeted populations. Unlike quantitative method, qualitative research embodies secondary resources-based assessment which is based on seeking answers to questions, systematic use of predefined set of procedures to answer the questions, collect evidence, produce findings etc. from the respondents, which are defined as the female academicians working at the higher education institutions in Bangalore. In this work, qualitative method is applied to assess the different literatures pertaining to the research artefacts including the organizational culture, workplace spirituality, workplace spirituality and its dimensions, significance of workplace spirituality, relationship between the workplace spirituality and job satisfaction, organizational citizenship behavior, commitment and performance etc. To achieve it, the data was collected by using low structured research instruments. Here, the eventual or the ultimate findings used to be more in-depth as they often employ open-ended questions. Thus, the results enable numerous and no doubt significant details reflecting behavior, attitudes and motivation. It makes the overall research approach more intensive and flexible, thus enabling researcher to explore and assess since he or she possesses greater latitude. Then while, the results are usually based on smaller sample sizes and typically do not represent the population. It makes the research least probable to replicate existing study. In other words, it avoids the repetition or the replication of the research and often promotes certain new contributions towards future utilization.

1. Secondary Data Collection

Unlike primary questionnaire driven responses, the secondary data were obtained by performing extensive review of the literature depicting organizational culture, workplace spirituality, workplace spirituality and its dimensions, significance of workplace spirituality, relationship between the workplace spirituality and job satisfaction, organizational citizenship behavior, commitment and performance etc. The literatures under consideration encompasses the related data from the different related articles, magazines, catalogues, journals, newspapers etc. The secondary data sources included research papers, published newspaper, articles, online news video, government white papers, articles from different organizations, magazines, daily newspapers, blogs or articles etc.

B. Quantitative Method

Quantitative research is defined as the process of data gathering (especially the numerical data) to characterize, predict and/or control region of interest (ROI) or the process of interest. The quantitative research depends on the numerical data and associated statistical evaluation and analysis. The quantitative research data is normally collected by means of structured research instruments and thus the eventual results facilitate less information on individual character, personal attitudes and allied reflecting motivation. The first-hand responses from the respondents enable generalizing the research or data analysis outcome, which makes or even confirms the belief towards the outcome. It makes quantitative methods more effective in critical studies where outcomes do have impact on audience further decision making and resulting behave. In this reference, this study made use of the quantitative study that performs primary data-based research by using (research) questionnaire encompassing both demographic variables as well as descriptive questions. These questions were asked to the female academicians working in higher education institutions of Bangalore. The demographic variables contained respondent's age, qualification, marital status, job experience, size of the family, nature of family, and gross monthly income. For descriptive study, their questionnaires were prepared to collect the perception towards Factors driving Spirituality at the Workplace (FDSW), Teachers (Self) Performance Indicators (TSPI), Organizational Performance Indicator (OPI), Spirituality at the Workplace and Personal Well-being (SWPW), Spirituality at workplace and Emotional Intelligence (DWEI), and Spirituality at workplace and Organizational Values (and Performance) (SWOVP). A snippet of the primary data collection method is given as follows:

1.Primary Data Collection

To collect primary data structured interviews were conducted with the women academicians working at the higher education institutions of the Bangalore. The respondents were considered from the different engineering colleges, management institutions, PUCs and universities spanning across the Bangalore city. To collect the responses semi-structured interviews were conducted at the different institutions. Only those female academicians who are actively working with the higher education institutions were interviewed and corresponding responses were collected for further statistical characterization.

The detail of the research questionnaire developed is given in the subsequent section.

a. Questionnaire Preparation

Questionnaire is a term used for almost any kind of instrument that has questions or items to which individuals respond. In this study a structured or fixed response questionnaire was used to collect the responses from the respondents. The demographic variables pertaining to a respondent signify its personal constructs depicting age, education, family type, size of the family, gross monthly income, marital status, year of experiences. To gather sufficient information both demographic as well as descriptive questions were prepared signifying their respective perception, real-condition and allied suggestions. A questionnaire was designed to collect the respondent's perception towards the factors driving spirituality at the workplace (FDSW), teachers (self) performance indicators (TSPI), organizational performance indicator (OPI), spirituality at the workplace and personal well-being (SWPW), spirituality at workplace and emotional intelligence (DWEI), and spirituality at workplace and organizational values (and performance) (SWOVP). The questionnaires were prepared as close-ended questions where demographic questions were framed as Yes, No and multiple-choice type questions. On the contrary,

descriptive questionnaires addressing female academician's perception towards workplace spirituality at the higher education institutions and its impact on the institutional performance were prepared with 5-points Likert's scale. A suitable design was structured along a five-point linker-type scales (summated) of strongly agree (5), agree (4), neutral (3) disagree (2) and strongly disagree (1). Considering suitability of the aforesaid approach in this study 5-point Likert's scale has been applied to collect descriptive information, while to collect demographic constructs belonging to the respondent's multiple choice type questionnaires were prepared. A snippet of the questionnaire prepared and their distributions is given in Table 1

Table 1 Questionnaire Distributions

Types of Questionnaires		Number of Questionnaires
Demographic	Personal (demographic) constructs	11
	Factors driving Spirituality at the Workplace (FDSW)	11
Descriptive	Teachers (Self) Performance Indicators (TSPI)	20
	Organizational Performance Indicator (OPI)	15
	Spirituality at the Workplace and Personal Well-being (SWPW)	23
	Spirituality at workplace and Emotional Intelligence (DWEI)	30
	Spirituality at workplace and Organizational Values (and Performance) (SWOVP)	19
Total Number of Questionnaires		129

b. Region of Interest (Population Frame)

Bangalore, often called as the Silicon Valley of India has gained global recognition for its educational excellence and, productive and innovative human resources. However, maintaining such resource excellence requires effective teaching and learning practices for which workplace spirituality can have the decisive significance. The workplace spirituality, often considered as a holistic working ambience which develops cognitive capabilities, intrinsic abilities and improved emotional intelligence can be of paramount significance to improve educational institution's productivity. Interestingly, being an over-acclaimed secular nation with socio-religious diversities and perceptions, generalizing efficiency or significance of spirituality at the educational institutions remains a debatable aspect, which can be more severe over the higher education institutions. It can be even more debatable in metropolitans like Bangalore that houses significant socio-economic and religious diversities. Ironically, there exists no empirical evidence that the workplace spirituality does have the impact on the performance of the higher educational institutions. This study emphasizes on assessing the impact of workplace spirituality on the productivity of the higher educational institutions. In this reference, female academicians working in the higher education institutions of Bangalore are considered as population frame.

c. Sampling Technique

Considering the fact that the number of higher education institutions in Bangalore are more than 100, where each of the institution possesses the different number of academic staffs or related management faculties. Considering an average number of 100 faculties in each college, there can be more than 50000 number of female academicians working in higher education institutions. With such indefinite numbers of samples, the following method is used to select the number of samples.

$$n = \frac{z^2 \cdot p \cdot (1 - p)}{c^2}$$

In above equation, the variable's definition is as follow:

n = Sample Size

p = Sample proportion

z = the value of the standard variate at a given confidence level and to be worked out from table showing area under normal curve

c = Confidence interval, expressed as decimal (here, 0.5)

Now, applying these values, the samples are defined as:

$$n = \frac{(1.96)^2 \cdot (0.5) \cdot (0.5)}{(0.5)^2} = 384 \text{ (Approximate)}$$

In sync with the above formula, in this work a total of 450 samples were taken into consideration.

d. Ethical Conditions

The present study considered women as the respondents who were working in higher education institutions of Bangalore. The questionnaires, though intended to achieve generic information which an individual can share to any trustworthy relevant sources; however, to preserve person anonymity their related information was not shared to anyone including the institutions itself. To retain their momentum and undisrupted working culture with respective factory or enterprise, the collected data was preserved by removing personal identify of the respondents including their name, address, location etc. Here, the key motive was to gain their perception towards targeted subject-matter without revealing their identity that as a result might impact their well-being with the institution. Moreover, while collecting responses personal (say, self) meetings were conducted without any firm's additional representative(s). This as a result helped in retaining anonymity of the respondents. Other measures like avoiding personal details like contact address, contact numbers, name etc. was taken into consideration.

e. Data Analysis

Before performing depth data analysis, at first the collected data is processed for reliability test using Cronbach Alpha value. Later the overall collected responses for allied stakeholders have been assessed in the form of demographic as well as descriptive analysis. Here, the statistical tools like comparative Mean, medium, standard deviation, Pearson correlation coefficient are considered for statistical analysis.

f. Tools for Data Analysis

Taking into consideration of the significant requirements of highly accurate and efficient data analysis, in this research proposal the highly efficient tools such as SPSS and MS Excel have been proposed. These tools or software platforms can be significant for performing data analysis and results visualization. In the proposed work the two tools would be employed for data processing and analysis. These are:

1. Microsoft Excel

2. Statistical Package for the Social Sciences (SPSS).

VI. DATA ANALYSIS

The collected responses are statistically analyzed for its inference(s). Before discussing the demographic, descriptive and hypotheses assessment, the collected data was processed for the reliability test so as to assess data relevance and suitability. To assess reliability of the collected data, Cronbach alpha was measured for each set of research questionnaires. The measured Cronbach alpha values for the responses towards the different set of questions are given in Table II.

Table II: Cronback Alpha

SN.	Constructs	Cronbach Alpha
1.	Factors driving Spirituality at the Workplace (FDSW)	$\alpha = 0.72$
2.	Teachers (Self) Performance Indicators (TSPI)	$\alpha = 0.77$

3.	Organizational Performance Indicator (OPI)	$\alpha = 0.80$
4.	Spirituality at the Workplace and Personal Well-being (SWPW)	$\alpha = 0.72$
5.	Spirituality at workplace and Emotional Intelligence (DWEI)	$\alpha = 0.75$
6.	Spirituality at workplace and Organizational Values (and Performance) (SWOVP)	$\alpha = 0.73$

The measures Cronbach alpha values clearly indicate that the reliability score for each construct is higher than a reference score of 0.6. It confirms affirmative acceptance of the responses. With this reference, the further quantification including the demographic assessment, descriptive analysis and hypothesis testing is done. The responses towards the demographic variables are discussed in the subsequent section.

A. Demographic Analysis

In this work, the responses towards demographic variables including gender, age, income, experience, nature of family, marital status etc. are discussed in details.

1. Gender Distribution

In educational setups gender has distinct ways of handling the educational deliveries and allied paradigms, where male academicians are often hypothesized to have strict and straightforward thoughts towards learning and teaching practices. On the contrary, women have relatively softer and accommodating nature. In addition, their socio-behavioral aspects make them more engaging than the males, which help them to improve academic performances of the students. Females are relatively more inclined towards spiritual acts and activities and therefore to generalize this belief in this work female respondents were considered as the population frame. In this work, only female academicians are considered as the population frame and therefore 100% of the respondents were female only.

2. Age Distribution

Typically, age is considered to have direct relationship with the experiences and socio-personal behavioral aspects and maturity. In higher education institutions, the different academician or faculties can have the different age and experiences that can have the direct impact on their abilities like emotional intelligence, cognitive capability etc. Amongst the total number of respondents, almost 3.8% of the respondents were in the age range lower than 25 years. A total of 193 respondents counting almost 42.9% of the respondents were in the age range of 35-45 years, while 164 respondents counting 36.4% of the population size belonged to the age range of 25-35 years. Almost 79.3% respondents were in the age range of 25-45 years old. It depicts the young age academician's dominance (in interview participation the higher educational institutions in Bangalore. Almost 17% of the female academicians participating the interview were from the age range of 45-55 years (Fig. 3). The major respondents were from young age bracket, where the enthrust towards spirituality while accommodating next generation demands can be found severe.

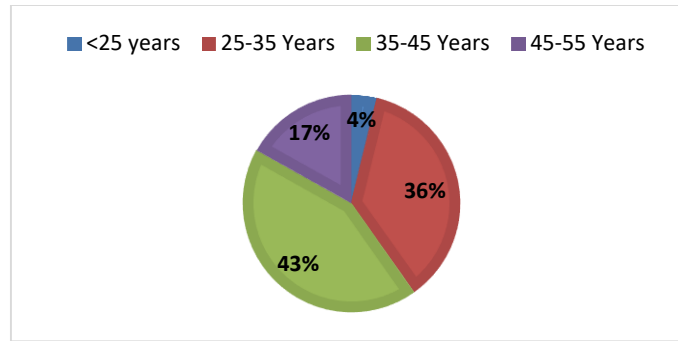


Fig. 3 Age of the respondents

3. Qualification of the Respondents

Qualification refers the capability to understand subject matter and respond sensibly. Though, the population frame embodies the (female) individual actively involved in the teaching activities or educational services, the likelihood of response's genuineness can be higher. Amongst the collected responses, almost 15.1% of the respondents counting 68 in numbers were graduate, while 124 responses, counting almost 27.6% of the sample population were post-graduate and has done post-graduation (Fig. 4). A total of 24.7% of the respondents had done PhD in their respective area of expertise, while 20% and 12.7% of the respondents had qualified expertise such as the PG, NET/ Slet and PG, Post Doc, respectively. The statistical inferences indicate that the majority of the respondents were well-educated and therefore their responses towards the targeted study can be unbiased and accurate to generalize the reliability.

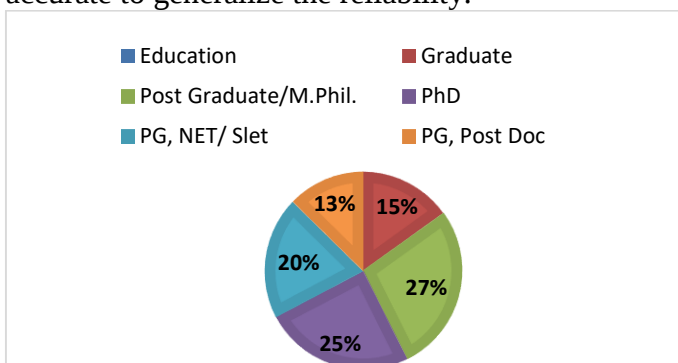


Fig. 4 Qualification of the respondents

4. Marital Status of the Respondents

Undeniably, marital status defines one's socio-perceptual ability to adapt, accommodate and behave. Moreover, spirituality as socio-religious behave is broadly known to exists amongst the married people. In this reference, the study inferred that almost 23.6% responds counting 106 were unmarried. On the other hand, almost 68.7% of the respondents were married. Though, 5.3% respondents were divorced, while 2.4% of the respondents were widowed (Fig. 5). The overall statistical inference indicates indicate that the majority of the respondents were married and therefore the expectation towards spiritual activity can have the decisive impact on their engagement, satisfaction and even productivity.

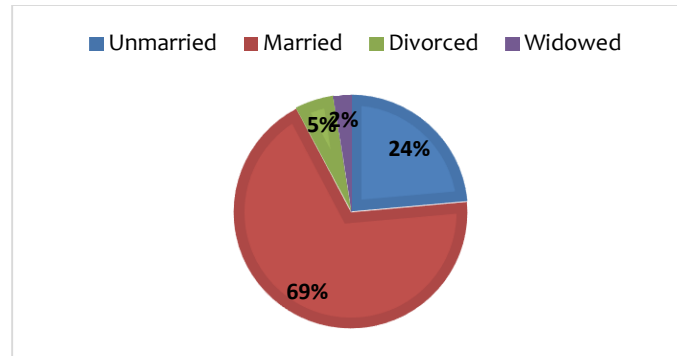


Fig. 5 Marital status of the respondents

5. Nature of the Family

Almost 59.8% of the respondents were living in a joint family, while 59.8% were living in the joint family. A total of 40.2% respondents agreed that they were living in the nuclear family structure (Fig. 6). A joint family which is often believed to have higher co-existence nature, emotional bonds and adaptability can be the positive sign towards teaching profession. However, the likelihood of superior dedication and passion towards teaching being in a nuclear family can't be ruled out. Being socially confined, the decisions too can vary in the nuclear family. The distribution of 60:40 joint and nuclear family indicates a balanced representation amongst the respondents.

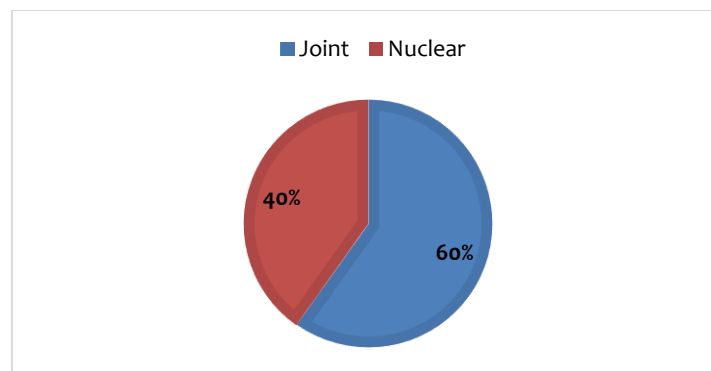


Fig. 6 Nature of the family

6. Size of the Family

Amongst the respondents almost 12% of sample counting 54 were living in nuclear family structure with only two members. A decisively larger number counting almost 59% agreed to have the family size of 2-4 person, while 20.4% of the respondents were having family size of 4-6 person. 8.7% of the sample population had the family size of 6-8 person (Fig. 7).

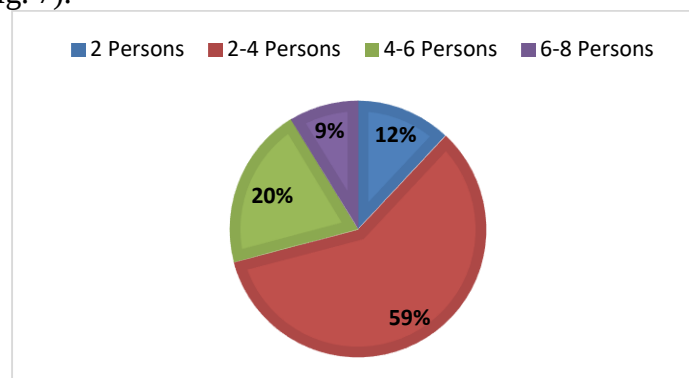


Fig. 7 Family size of the respondents

7. Experience of the Respondents

Amongst the total of 450 respondents, a total of 58 respondents (12.9%) had the experience of 1-5 years, while 46.2% had the experience of 5-10 years as academicians (Fig. 8). A total of 27.8% respondents agreed that they had the experience of 10-15 years, while 9.6% stated to have the academic experience of 15-20 years. A small fraction counting 3.6% stated to have the academic experience of more than 20 years. The data signified that the respondents were fairly experienced, where almost 87% of the female academicians were having the experience of more than 5 years, depicting sufficiency and suitability of the responses collected towards present study.

8. Monthly Income

The economic capabilities of an individual can have the decisive impact on its decision, whether personal or the (personal) professional expectations. Though, relating spiritual behavior at the workplace and one's income profile can be subjective in nature. With this fact, this study revealed that almost 4.4% of the respondents were having monthly income more than 25,000 INR. Almost 17.6% of the respondents were earning almost 25000-40000 INR per month, while 26.4% of the respondents agreed to have their monthly income in the range of 40000 INR to 65000 INR (Fig. 9). 42.4% of the respondents agreed to have their monthly income in the range of 65000 INR to 80,000 INR, while 9.1% of the female academicians were having the salary more than 80,000 INR.

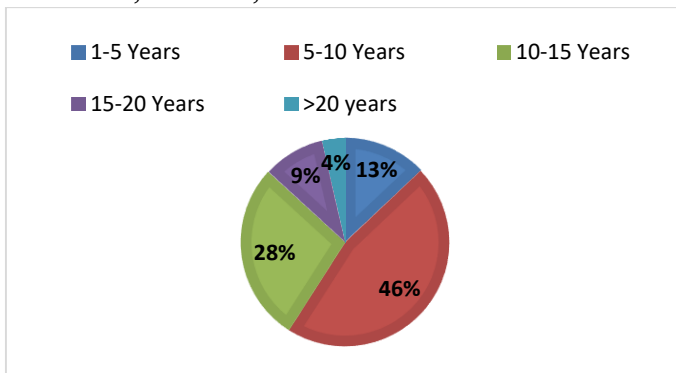


Fig. 8 Years of Experience

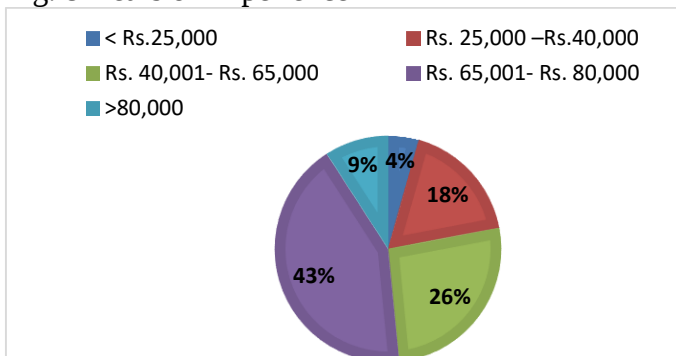


Fig. 9 Monthly income of the respondents

B. Descriptive Analysis

In this work, the perception of the female academicians was obtained towards the different descriptive components including the factors driving spirituality at the workplace (FDSW), teachers (self) performance indicators (TSPI), organizational performance indicator (OPI), spirituality at the workplace and personal well-being (SWPW), spirituality at workplace and emotional intelligence (SWEI), and spirituality at workplace and organizational values (and performance) (SWOVP). The responses were collected on 5-point Likert scale, which were analyzed in terms of the mean and standard deviation (SD) values. The statistical inferences obtained towards the different descriptive questions are given in the subsequent sections.

1. Factors driving spirituality at the workplace (FDSW)

The responses indicate that amongst the respondents (i.e., female academicians working in higher education institution of Bangalore), a decisively higher number of respondents agree that spirituality in the workplace

positively influences emotional intelligence, supporting sustained productivity ($M=4.20$, $SD=0.87$). Minute but significant fraction still believes differing views, suggesting some variability in perspectives on this relationship. The female academicians believe that exercising spiritual rights in the workplace can enhance well-being and foster an inclusive environment ($M=4.15$, $SD=0.89$). Yet, almost 17.8% respondents have differing views, indicating some differences in attitudes toward spirituality at the workplaces and its impact on individual's personal-professional well-beings. This study inferred that the female academicians still feel a strong institutional belief in the concept of workplace spirituality, with a notable endorsement level ($M=3.87$, $SD=1.08$). Though, significantly higher SD value (1.08) infers that many within the institution view spirituality as integral to a supportive work culture, while some perspectives may still vary. The statistical outcomes also show a high sense of enjoyment by participants in the workplace, reflecting a generally positive work atmosphere that may contribute to greater motivation and engagement among team members ($M=4.24$, $SD=0.69$). The 86% respondents perceive their work as aligned with organizational values, fostering a sense of coherence and shared purpose that enhances engagement and job satisfaction ($M=4.30$, $SD=0.75$). Yet, 15% respondents state a differing view, highlighting some variance in perceptions of alignment with these values. This study confirms a sense of meaningfulness in their work, suggesting that their tasks and responsibilities resonate with their values and contribute to their overall sense of purpose ($M=3.97$, $SD=0.86$). The female academicians confessed to have the feel a sense of contribution to the community through their work, indicating that their efforts not only fulfill personal and organizational objectives but also positively impact the broader society ($M=4.12$, $SD=0.75$). The female academicians report having opportunities for inner life and personal fulfillment at their workplace, suggesting that the environment fosters personal growth and self-reflection that cumulatively can improve job satisfaction ($M=4.50$, $SD=0.68$). The respondents express a sense of community and collaboration within their workplace, highlighting an environment that promotes teamwork and collective effort, ultimately enhancing workplace cohesion ($M=4.06$, $SD=0.78$). Nonetheless, 15.6% of individuals report a different sentiment, suggesting areas for improvement in fostering a communal atmosphere. The female academicians report a strong connection between their individual values and those of the organization, fostering a sense of unity and shared vision that enhances both engagement and overall job satisfaction ($M=4.35$, $SD=0.71$). Conversely, 14.2% express a different viewpoint, indicating potential areas for alignment improvement. The female academicians report a profound sense of purpose in their work, indicating that their roles are meaningful and contribute to their overall fulfillment. The sense of purpose can enhance motivation, productivity, and engagement at the workplace ($M=4.30$, $SD=0.83$).

2. Teachers (self) performance indicators (TSPI)

The outcomes indicate that knowledge and professional competence are perceived favorably, with approximately 56.4% of surveyed academic individuals expressing a positive view ($M=2.82$, $SD=1.11$). Conversely, about 22% indicate differing opinions, highlighting some variability in perceptions regarding the significance of knowledge and professional competence in their respective roles. This work infers that 84.4% female academicians view the student-teacher relationship positively, recognizing its importance in fostering a conducive learning environment ($M=4.22$, $SD=0.85$). Yet, 17% responses expressed differing opinions, suggesting some variability in perspectives regarding the quality and impact of these relationships on educational outcomes. Approximately 84.6% of the respondents recognize the role of organizational skills in enhancing overall efficiency and effectiveness within the educational environment ($M=4.23$, $SD=0.68$). Conversely, the 13.6% respondents express differing opinions, indicating a degree of variability in their perceptions of how these skills contribute to academic success. Interestingly, almost 67.6% female academicians perceive the relevance of subject matter to their academic experience as significant, which underscores its importance in facilitating effective learning outcomes ($M=3.38$, $SD=0.96$). In contrast, 19.2% female academician express differing views, suggesting some variability in how the subject's relevance is regarded within the educational context. A total of 81.4% female academicians acknowledges that the spirituality at the workplace improves the utility of

assignments in enhancing learner assessment, reflecting a strong consensus on their effectiveness in promoting academic performance and understanding ($M=4.07$, $SD=0.81$).

A total of 64% respondents views the testing methods used as effective in evaluating student knowledge and skills, suggesting a moderate level of satisfaction with these approaches (i.e., workplace spirituality and allied practice) ($M=3.22$, $SD=1.22$). Yet, 24.4% of respondents express varying opinions, highlighting concerns about the adequacy of current testing practices in accurately assessing learner capabilities. The high value of the standard deviation (i.e., $SD=1.22$) indicates disparity of perception amongst the respondents. In other words, there exists difference of opinion amongst the respondents who consider workplace spirituality not that great significant towards academic excellence. This study indicates that a major fraction of female academicians counting 84% consider cognitive decision-making as a vital component of effective problem-solving and critical thinking in educational setup. This perspective underscores the importance of mental processes in enhancing academic performance ($M=4.20$, $SD=0.84$). Yet, 16.8% sample indicate reservations, indicating a need for further exploration into the factors influencing cognitive decision-making effectiveness. The 83.4% of respondents perceive a strong sense of belongingness and connectivity within the educational environment, suggesting that these factors significantly enhance engagement and collaboration among learners and educators ($M=4.17$, $SD=0.63$). 87.2% female academicians believe that upgraded knowledge, along with enhanced reasoning and convincing abilities, plays a crucial role in improving overall academic performance ($M=4.36$, $SD=0.62$). The 68.4% respondents perceive communication as an essential component of effective educational engagement [$M=3.42$, $SD=1.11$]; yet, 22.2% respondents express differing opinions, highlighting some variability in perspectives regarding the impact of communication on the overall learning experience. Almost 72% of the female academicians acknowledge the importance of interpersonal skills in fostering effective relationships and collaboration within educational settings that can be achieved by inculcating workplace spirituality practices ($M=3.60$, $SD=0.81$). Though, 16.22% don't backup aforesaid statement and exhibit differing views, indicating variability in opinions regarding the role of these skills in enhancing educational experiences. 73.2% respondents recognize the significance of leadership in driving initiatives and fostering collaboration within educational setup ($M=3.66$, $SD=0.73$).

The female academicians acknowledge the significance of change management in facilitating adaptation and resilience within educational settings ($M=3.94$, $SD=0.74$). A total of 76% female academicians express a strong commitment to quality within educational environments ($M=3.80$, $SD=0.70$). Yet, 14% reflect divergent views, suggesting a range of opinions regarding the significance of maintaining high standards in academic contexts. The study reveals that the female academicians in Bangalore higher education setups acknowledge the importance of research and innovation in educational settings, emphasizing its role in enhancing academic and practical outcomes ($M=4.00$, $SD=0.74$). 74.4% of respondents recognize the significance of professional relationships in fostering collaboration and enhancing workplace dynamics ($M=3.72$, $SD=0.84$). Yet, about 16.8% express contrasting views, suggesting a range of opinions regarding the effectiveness and importance of these relationships in professional settings. 58.8% respondents acknowledge the importance of listening skills in facilitating effective communication and collaboration in professional environments ($M=2.94$, $SD=1.07$). Moreover, 63.4% of respondents recognize the significance of critical analytical and problem-solving skills in enhancing decision-making and operational efficiency ($M=3.17$, $SD=1.18$). Yet, a large fraction of the respondents (23.6%) shows divergent views, highlighting a notable variance in opinions regarding the role of these competencies in professional contexts. The female academicians value the ability to challenge conventional views as an important skill for fostering innovation and critical thinking ($M=3.26$, $SD=1.06$). This study also reveals that approximately 86% of female academicians working in the higher education institutions regard originality as a crucial attribute, essential for creativity and innovation in their respective fields ($M=4.30$, $SD=0.71$).

3. Organizational Performance Indicator (OPI)

This study revealed that the female academicians express affirmative views about their experiences ($M=4.13$, $SD=0.63$). It also shows that acceptance within the academic environment can also be a decisive performance parameter (for institutional capabilities), though 87.6% respondents showed favorable sentiments ($M=4.38$, $SD=0.61$). The data inference reveals that an aluminous horizon is regarded positively, with 89.2% of respondents expressing favorable views ($M=4.46$, $SD=0.55$). It also indicates that the confidence and satisfaction among stakeholders can be taken as performance indicator ($M=3.89$, $SD=0.64$). It also indicates positive views toward evolving future plans within the organization, indicating a general openness to strategic growth and adaptation ($M=3.39$, $SD=0.92$). The respondents perceive recurrent achievements positively, reflecting a strong sense of ongoing success and accomplishment within the organization ($M=4.16$, $SD=0.73$). The findings indicate a favorable view of awareness and interest as external factors influencing organizational outcomes, indicating a strong recognition of their importance ($M=3.81$, $SD=0.99$). However, a degree of variability exists, with 19.8% reflecting differing levels of appreciation or perceived impact regarding these external influences. The higher SD value (0.99) shows the difference of opinion amongst the respondents. 83.6% respondents recognize value addition as a significant factor contributing to organizational and personal growth, reflecting a strong consensus on its positive impact ($M=4.18$, $SD=0.75$). It also infers that 76% of the female academicians show positive or affirmative perception, indicating a general agreement on the favorable impact of this aspect ($M=3.80$, $SD=1.07$). Nonetheless, a notable degree of variation highlights differing views on its influence, suggesting diverse interpretations and experiences among the participants. The female academicians acknowledge economic growth favorably, suggesting widespread agreement on its positive impact ($M=4.00$, $SD=0.96$). Similarly, the respondents believe that social engagement can be a decisive factor, depicting a strong consensus on its positive influence within the organization ($M=4.17$, $SD=0.90$). It also indicates that the 86.4% respondents acknowledge the role of enterprise engagement, indicating a favorable alignment with organizational goals and initiatives ($M=4.32$, $SD=0.62$). Similarly, the respondents view participation favorably, highlighting a strong sense of involvement within the organization ($M=4.29$, $SD=.70$). About 7% express varying opinions, suggesting some differences in how participation is perceived among members. The 67.9% female academicians perceive students as confident and willing to take responsibility for their own personal and professional development, indicating a proactive attitude toward growth ($M=3.38$, $SD=1.21$).

4. Spirituality at the workplace and personal well-being (SWPW)

This study inferred that almost the major female academicians believe that the workplace spirituality in the educational setup enhances a sense of self-connectedness, fostering inner growth and increasing confidence, ultimately contributing to higher individual performance ($M=3.99$, $SD=0.97$). It also revealed that approximately 85.4% respondents agree that promoting a free, transparent, and unbiased approach to spirituality at the workplace strengthens a sense of belonging and responsibility toward value-driven educational outcomes ($M=4.27$, $SD=0.76$). The responses indicate that the women respondents suggest that incorporating spirituality into the workplace supports improves mental health and strengthens perseverance among employees, promoting a healthier work atmosphere ($M=4.07$, $SD=0.72$). The outcomes reveals that the female academicians recognize that spirituality in the workplace positively influences both physical and mental well-being. This sense of wellness motivates individuals to engage openly, communicate effectively, and achieve greater efficiency across intra-group, inter-group, and collaborative efforts ($M=3.93$, $SD=0.73$). The statistical inferences reveal 81.8% respondents perceive that spirituality in the workplace fosters enjoyment in work, leading to heightened satisfaction and enhanced emotional intelligence. This positive outlook likely promotes a more fulfilling and resilient work environment ($M=4.09$, $SD=0.61$). Almost 85.2% of female academicians agree that the divine connection in the workplace enhances cognitive abilities, supporting improved performance and sharper decision-making. Moreover, its role in improving mindfulness too was acknowledged by the masses which helped to improve their mental clarity and focus ($M=4.26$, $SD=0.86$). The community members in the workplace strengthen their inner self, fostering a heightened sense of determination, belonging, and connection to both work and the

surrounding environment. This sense of alignment may lead to deeper engagement and sustained motivation ($M=3.98$, $SD=0.86$). The female academicians also believe that the workplace spirituality improves work-life balance, thereby boosting personal productivity in key areas such as leadership, reasoning, and innovation ($M=4.34$, $SD=0.59$). A substantial fraction of the respondents shows a strong belief in the positive impact of spirituality on collaborative efforts and overall effectiveness ($M=4.52$, $SD=0.55$). This study also inferred that the female academicians believe that the workplace spirituality improves the delivery of meaningful work, particularly in terms of knowledge and professional competence. It suggests that a spiritually enriched environment fosters a deeper commitment to work tasks, ultimately leading to higher quality outputs ($M=4.45$, $SD=0.50$). Almost 88.2% respondents assert that the workplace spirituality improves the continuous evolution of quality deliverables, encompassing reasoning, skills, research, innovation, and co-creation. It infers that a spiritually enriched environment promotes ongoing improvement and value addition in professional outputs ($M=4.41$, $SD=0.52$). Notably, the respondents believe that spirituality in the workplace fosters a strong sense of connectivity among peers and students, which is crucial for effective change management and value creation. This sense of connectedness not only enhances collaboration but also supports a cohesive environment conducive to achieving shared goals ($M=4.38$, $SD=0.50$). The respondents suggest that workplace spirituality can serve opportunities to engage in various social causes and practices, which enhances their sense of satisfaction and community, contributing to intrinsic fulfillment and improved quality of life ($M=4.38$, $SD=0.55$). It also infers that spirituality in the workplace enhances a sense of "community at work," promoting a healthy work environment that enhances cognitive abilities and contributes to a harmonious work culture ($M=4.33$, $SD=0.77$). Interestingly, 88.6% respondents agree that workplace spirituality enables female academicians address the personal concerns and grievances that improves engagement, connectivity, and belongingness ($M=4.33$, $SD=0.55$). It revealed that the female academicians working in higher educational institutions of Bangalore believe that spirituality in the workplace boosts community-based inclusive thoughts, communication, and decision-making, thereby enhancing professional relationships and overall decision quality ($M=3.94$, $SD=0.85$). Additionally, 82.2% respondents affirm that spirituality in the workplace fosters holistic thoughts and social awareness, motivating individuals to engage in various social activities and humanitarian tasks ($M=4.11$, $SD=0.85$). The respondents confirm their affirmation towards the believe that spirituality at the workplace fosters understanding and empathy, enhancing their sense of humanity ($M=4.11$, $SD=0.72$). An impressive 84.8% of responses affirm that spirituality in the workplace sustains a positive relationship between emotions and cognitions, promoting emotional well-being and mental clarity ($M=4.24$, $SD=0.73$). It also suggests that the workplace spirituality can improve cognitive intelligence, broadening the overall perspective on human belief systems, perceptions, acceptance, and contributions ($M=4.49$, $SD=0.58$). It also indicates that spirituality in the workplace enhances personal abilities, contributing to intra-group, inter-group, and workgroup effectiveness in coping with various situations ($M=4.36$, $SD=0.59$). Moreover, it infers that spirituality at the workplace fosters interpersonal understanding and improves coping abilities, leading to the creation of healthy communities that drive constructive outcomes ($M=4.54$, $SD=0.54$). The workplace spirituality improves adaptability, facilitating better responses to changing circumstances and challenges ($M=4.36$, $SD=0.59$). Though, a fairly large fraction counting 11.8% respondents reflect differing opinions, indicating variability in how spirituality influences adaptability in professional settings.

5. Spirituality at Workplace and Emotional Intelligence (SWEI)

The responses show that a large fraction of the respondents perceive spirituality at the workplace as a catalyst for improving social engagement that fosters stronger inter-relationships by promoting trust, empathy, and collaboration. As individuals feel more connected and supported, cognitive emotions such as motivation, satisfaction, and emotional resilience are enhanced ($M=4.39$, $SD=0.64$). Though, 12.2% of the female academicians disagreed stating that perceptions of spirituality's effectiveness can vary, emphasizing the need for a nuanced understanding of mindfulness in professional settings. The respondents believe that workplace spirituality helps to balance the feelings and emotional intelligence, enabling individuals to navigate demands

more effectively and enhancing overall performance. By improving self-awareness and mindfulness, spirituality encourages employees to manage stress and emotional responses constructively. It improves resilience, allowing individuals to adapt to challenges and maintain focus on their tasks ($M=4.46$, $SD=0.53$). The female academicians believe that the workplace spirituality balances feelings and emotional intelligence, enabling individuals to manage their emotions, reduce stress, and enhance resilience ($M=3.81$, $SD=0.71$). By improving a supportive environment, spirituality encourages open expression of feelings and deeper connections among colleagues, leading to improved overall performance. The workplace spirituality enhances social intelligence, enabling teachers to engage students effectively and accommodate diverse audiences ($M=4.40$, $SD=0.53$). The improvement in social intelligence improves a deeper understanding of students' unique backgrounds and needs, promoting inclusivity in educational setups. The positive perceptions highlight spirituality's crucial role in inculcating meaningful interactions and promoting a supportive atmosphere in the classroom. The respondents agree that spirituality enhances teachers' ability to monitor their thinking, actions, feelings, and emotions, facilitating greater self-awareness and reflection. The awareness allows educators to distinguish emotional responses and cognitive processes, effectively guiding their thinking and actions ($M=3.50$, $SD=0.93$). The workplace spirituality improves emotional perception, assimilation, understanding, and management. It improves positive mindset, allowing individuals to engage more effectively in their activities and thoughts, ultimately driving success in their roles ($M=4.28$, $SD=0.49$). The respondents believe that emotional intelligence improves relationship management in the workplace, like student and peer development, influence, communication, conflict management, leadership, teamwork, and collaboration ($M=4.25$, $SD=0.61$). The respondents believe that workplace spirituality enhances self-actualization—improving self-regard, emotional awareness, assertiveness, and independence. The personal growth positively impacts individual and organizational performance, fostering a more motivated and effective workforce ($M=4.28$, $SD=0.48$). The workplace spirituality enhances interpersonal relationships, contributing to a higher happiness quotient at work and creating a more positive cohesive work environment, ultimately supporting both personal satisfaction and retention ($M=4.28$, $SD=0.48$). The female academicians believe that workplace spirituality enhances critical analytical problem-solving skills, reinforcing a commitment to quality. By fostering a supportive environment, spirituality encourages employees to approach challenges with greater clarity and creativity, boosting individual performance and contributing to organizational excellence ($M=3.81$, $SD=0.71$). The respondents believe that workplace spirituality improves stress tolerance, improving leadership qualities, listening skills, and professional relationships. This spiritually enriched environment helps employees develop resilience, enabling them to navigate challenges more effectively while fostering better communication and collaboration ($M=3.50$, $SD=0.94$). The female academicians agreed that the workplace spirituality stimulates innovation, originality, and a willingness to challenge conventional views, fostering open-mindedness and creativity that drive personal and organizational growth ($M=4.25$, $SD=0.61$). The outcomes suggests that the workplace spirituality enhances problem-solving abilities that in turn supports cumulative organizational performance. By promoting a focused mindset, spirituality helps individuals approach challenges more creatively and effectively, ultimately contributing to improved productivity and team success ($M=4.38$, $SD=0.62$). It improves conflict management and leadership, thereby boosting productivity and enhancing organizational performance, creating a more cohesive work environment ($M=4.25$, $SD=0.61$). It improves emotional understanding, helping teachers accommodate students from diverse backgrounds to complete the education cycle and deliveries ($M=4.43$, $SD=0.57$). The workplace spirituality enables individuals to think, analyze, and behave rationally under any conditions. It empowers teachers to accommodate students with diverse backgrounds, thoughts, and feelings, enhancing the overall educational experience ($M=4.31$, $SD=0.68$). The respondents agreed that spirituality improves emotional intelligence, aiding individuals in planning actions, thinking creatively, redirecting focus, and motivating themselves to achieve their best in any situation ($M=4.45$, $SD=0.62$). The respondents believe that spirituality-driven emotional intelligence can help individuals accurately perceive, appraise, and express emotions, as well as understand and regulate them. It improves intellectual growth in the workplace and positively influences organizational performance ($M=4.40$,

SD=0.54). The disturbed emotional intelligence influences mental well-being and, consequently, productivity (M=4.31, SD=0.59). The respondents believe that disturbed emotional intelligence impacts social engagement and a sense of belongingness, ultimately affecting productivity (M=3.94, SD=1.07). Nonetheless, 21.4% of respondents hold a different view, suggesting some variability in perspectives on this issue.

This study indicates that disturbed emotional intelligence impacts values and goals, thereby impacts organizational value, ethics and performance (M=4.23, SD=0.79). 87.6% respondents believe that emotional intelligence enables individuals to make optimal decisions that enhance performance (M=4.38, SD=0.52). The statistical outcomes reveal that the disturbed emotional intelligence negatively impacts socialization abilities and engagement, which in turn suppresses performance in areas such as communication and value creation (M=4.16, SD=0.64). The spirituality in the workplace improves determination and fosters positive decision-making, ultimately enhancing personal yields (M=4.20, SD=0.68). The emotional intelligence enables individuals to make informed decisions, ultimately improving change management and enhancing performance (M=4.20, SD=0.96). The spirituality-driven emotional intelligence enables individuals to accommodate changes effectively, enhancing engagement and leading to better performance in areas such as professional relationships and group-based value creation (M=4.33, SD=0.80). The empirical evidence suggests that 85.2% of quantitative scholars believe that spirituality-driven emotional intelligence enables individuals to adapt to organizational dynamics, thereby enhancing their intrinsic abilities and skills to meet the different demands (M=4.26, SD=0.64). Emotional intelligence enables individuals to collaborate effectively with others from diverse backgrounds (M=4.41, SD=0.57). Moreover, 81.2% empirical participants believe that emotional intelligence enhances communication, reasoning, and persuasive abilities, thereby facilitating the completion of educational deliveries (M=4.06, SD=0.67).

6. Spirituality at Workplace and Organizational Values (Performance) (SWOVP)

This study reveals that spirituality in the workplace enhances institutional ethics and promotes a sense of value-oriented responsibilities among teachers (M=4.55, SD=0.50). Almost 85% respondents believe that spirituality in the workplace serves as a motivating factor for teachers to provide value-based education (M=4.25, SD=0.61). The spiritual practices in the workplace enhances moral obligation among both teachers and students, fostering a stronger ethical framework within educational settings (M=4.47, SD=0.55). Almost 79% respondents believe that the workplace spirituality improves a synchronization of personal ethics and organizational demands, thereby enhancing the overall quality of work (M=3.96, SD=0.88). A decisively large fraction counting 80.2% responses indicates that the spiritual connection in workplace enhances personal values and, consequently, organizational representation, thereby improving both delivery and growth (M=4.01, SD=0.60). The workplace spirituality improves a shared sense of goals with the organization that subsequently enhances intra-group, inter-group and overall group productivity (M=3.35, SD=1.09). Almost 76% respondent's back-up stating that the devotional practice inculcates a positive work spirit that improves individual productivity (M=3.80, SD=0.86). It infers that 80.6% responses sync with the believe that workplace spirituality aligns the mission and vision between teachers and the organization that improves educational delivery, instills core values, fosters growth, and promotes acceptance (M=4.03, SD=0.84). The study affirms that holistic belief improves connectivity to organizational needs, thereby improving engagement with the different practices and delivery methods (M=3.77, SD=0.96). It backs up that devotional practice in the workplace fosters a greater sense of connectivity, which in turn enhances participation among employees (M=4.06, SD=0.72). The spiritual engagement in the workplace instills a sense of "community at work," which significantly enhances engagement and participation in institutional tasks (M=4.11, SD=0.59). The ritualistic practices in the workplace promote skill enhancement, knowledge acquisition, and capacity building among teachers, ultimately contributing to both individual potential and organizational outcomes (M = 3.48, SD = 0.97). While, a major fraction counting almost 84% respondents agree that spiritual practice in the workplace fosters a sense of community, which significantly boosts collective efforts to achieve organizational values that improves overall performance (M=4.20, SD=0.60). The respondents agree that the spiritual resilience in the workplace enhances professional competence, thereby contributing to improved

organizational performance ($M = 4.21$, $SD = 0.67$). A total of 78% respondents infer that the workplace spirituality can be a robust predictor of human performance, underscoring its vital role in fostering productivity and effectiveness ($M = 3.66$, $SD = 0.98$). The respondents believe that spirituality in the workplace promotes equitable practices, which in turn facilitates co-evolution and results in enhanced cumulative performance ($M = 3.96$, $SD = 0.92$), while a major fraction of the respondents counting 84.4% backup that spiritual development in the workplace fosters confidence among teachers, which subsequently enhances their emotional intelligence and overall performance ($M = 4.22$, $SD = 0.52$). The quantification also reveals that almost 86.2% responses align with the believe that spirituality in the workplace enhances satisfaction and trust, fostering a productive environment within the organization ($M=4.31$, $SD=0.64$). The female academicians confirm that spirituality in the workplace enhances institutional ethics and promotes a sense of value-oriented responsibilities among teachers ($M=4.31$, $SD=0.64$).

C. Hypothesis Verification

To verify hypotheses, in this work Pearson correlation test was performed, where the level of significance (p) was defined as 0.01 ($p = 0.01$). In this case, the artefacts having Pearson correlation coefficient value more than 0.01 ($r > 0.01$) were considered to have higher association, thus confirming rejection of the null-hypothesis. In other words, with in case the Pearson correlation coefficient (r) value is more than the level of significance ($r > p$), the null-hypothesis is rejected, while the alternate hypothesis is confirmed. Thus, with the measured r values (Fig. 10), the different hypotheses as defined in Section IV were examined. Due to the space constraints and humongous data volume over multi-variate correlation estimation, the correlation map values for the different questions are not presented in this manuscript.

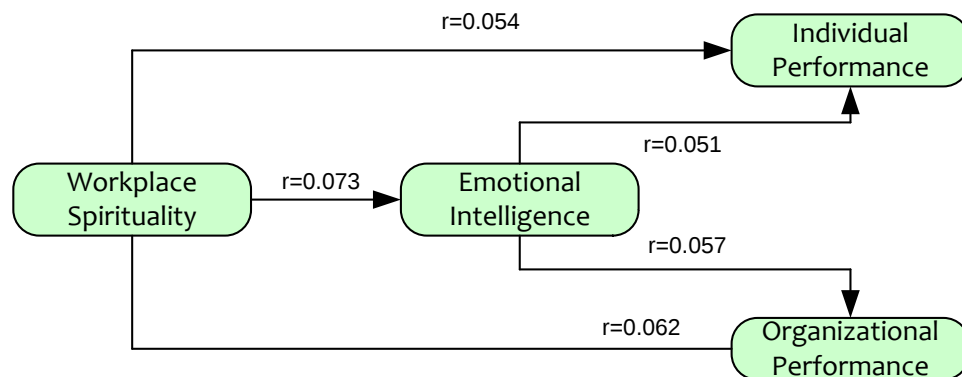


Fig. 10 Pearson correlation values

Observing the values of r and the level of significance value (i.e., $p = 0.01$), this study confirms rejection of the null-hypothesis and hence accepts the following hypotheses.

H11: There is relationship between Workplace Spirituality and Emotional Intelligence.

H12: There is relationship between Workplace Spirituality and individual/institutional performance.

H13: There is relationship between Workplace Spirituality and personal performance of an individual.

H14: There is relationship between Workplace Spirituality and institutional (organizational) performance.

The overall research inferences and conclusions are discussed in the subsequent section

VII. CONCLUSION

In this study, the mixed research paradigm including qualitative as well as quantitative methods to study the impact of workplace spirituality on emotional intelligence and higher educational institution's performance. This study quantifies the female academician's perception towards the impact of workplace spirituality on institutional performance. This study makes use of the mixed research paradigm including qualitative and quantitative methods, where both primary as well as secondary data were applied to understand the impact of workplace spirituality on higher-education institutional performance. The semi-structured interviews were conducted over 450 female academicians working in higher-education institutions of Bangalore. In sync with the overall research

intends, two different set of questionnaires embodying demographic and descriptive questions were prepared, which were distributed to the target respondents for data collection. Noticeably, the proposed method applied semi-structured interview method to collect the responses, which were later processed for the statistical quantification in terms of the different statistical parameters such as the mean, frequency, standard deviation, percentile, correlation coefficient etc. The depth quantification was done to assess female academician's responses towards the factors driving spirituality at the workplace (FDSW), teachers (self) performance indicators (TSPI), organizational performance indicator (OPI), spirituality at the workplace and personal well-being (SWPW), spirituality at workplace and emotional intelligence (SWEI), and spirituality at workplace and organizational values (and performance) (SWOVP).

The statistical quantification revealed that the female academicians working in the higher education institutions believe that workplace spirituality acts as a catalyst that significantly reinforces social engagement as emotional intelligence and cognitive capabilities that eventually can improve organizational as well as individual performances. Almost 87% female academicians affirmed that workplace spirituality fosters reasoning, cognitive abilities, and persuasive abilities, which cumulatively can improve their corresponding educational delivery. It can make overall educational delivery and allied practices more productive due to the improved engagement, informative paradigms, innovative and co-learning, improved interpersonal dynamics and team performances. Moreover, the statistical characterization also indicated that workplace spirituality helps educators accommodate diverse student backgrounds, enhancing the ability to think, act, feel, and emotions and teaching effectiveness. Almost 89% female respondents stated that the workplace spirituality balance emotional intelligence, particularly during stressful situations. The workplace spirituality enhances self-awareness, motivation, and emotional resilience. It also enhances interpersonal relationships, influencing decision-making and professional engagement. In terms of problem-solving, 80% of the samples agreed that the workplace spirituality nurtures creativity, critical thinking, and organizational excellence. In addition, the study inferred that the workplace spirituality fosters one's commitment, retention and satisfaction that enhances overall institutional performance or productivity. The workplace spirituality fosters cognitive clarity and an innovative mindset. Though, almost 21% of the female academicians held differing views, highlighting that perceptions towards workplace spirituality vary depending on individual beliefs and organizational contexts. Almost 83% female academicians stated that the disturbed emotional intelligence adversely impacts socialization abilities that impacts ethics, and goals. A decisive fraction counting 84% sample believe that spirituality reflects a positive atmosphere with a more inclusive environment, helping employees manage their emotions effectively, increasing motivation at the workplace, and thereby improving productivity and interpersonal relationships. They acknowledge that spiritual practices have an inclusive sense of contribution to the organization through work that promotes personal growth and self-reflection, which overall stimulates job satisfaction. 86% of academician back-up the need of coherence in fostering a sense of unity and shared vision, which leads to workplace satisfaction. Ironically, a minor but significant 14% female academicians felt otherwise, indicating that organizational culture and spirituality's impact are subjective. The statistical quantification of spirituality in the workplace also promotes a sense of organizational objective and resonates with values and contributions to the organization. It requires tailored approaches to integrating spirituality across diverse organizational contexts.

Almost 86% respondents view student behavioral transition as the outcome from the workplace spirituality. The respondents also express their satisfaction with the ability to convey favorable sentiments within the academic environment, indicating a positive interpersonal and institutional culture. The responses acknowledge the need of enterprise engagement, an indication of organizational goals and initiatives as a value addition to professional development. The study concludes that organizational performance is generally perceived positively. However, the variability across responses suggests the need for a more personalized approach to maximize satisfaction and engagement. The statistical inferences reveal that the workplace spirituality impacts organizational values positively. Almost 91% respondents believe that spirituality promotes ethical behavior and accountability, contributing to institutional ethics. Spirituality motivates educators to focus on value-based

education. Moreover, it can impact moral obligation within the educational environment that fosters mutual respect and responsibility to strengthen the ethical framework that governs both the imparting and acquisition of knowledge. The respondents agree that spiritual connection enhances personal values and organizational representation, thereby improves delivery and growth. The workplace spirituality has decisive impact on the personal and organizational alignment, sharing a sense of goals with organization productivity. The responses revealed that the workplace spirituality synchronizes personal ethics with organizational demands, improving work quality. The spiritual practices improve personal values and inner well-being that improves both individual as well as organizational growth. Additionally, it fosters a sense of community and enhances workplace collaboration, though a smaller fraction still asserts denials, indicating that the connection between spirituality and performance may vary. The improved well-being enhances self-connectedness, confidence, and performance. Similarly, it is also found that the value-driven spirituality strengthens belonging, supporting educational outcomes. A substantial large fraction of the female academicians believe that the workplace spirituality helps maintain work-life balance, leading to greater productivity and leadership. It inferred positive relationship between the workplace spirituality and interpersonal relationships that enhances teacher-student dynamics and team collaboration. The statistical outcomes inferred that almost 56.4% female academicians viewed their professional abilities positively. Almost 84.4% female academicians acknowledged the importance of the student-teacher relationship in fostering effective learning, and 81.4% recognized the value of assignments in student assessments. Moreover, 84% of respondents emphasized the importance of cognitive decision-making for critical thinking, and 83.4% felt a strong sense of belonging within their academic environment. 87.2% of participants noted the importance of knowledge enhancement for academic performance. The study also found that 69.6% of respondents believed that ritualistic practices promote professional development, though 19.4% disagreed. The results suggest that continuous professional development and fostering strong interpersonal relationships are critical for improving performance and academic outcomes. The research outcomes strengthen the believe that the strategic and inclusive realization of workplace spirituality can improve higher educational institution's performance to gain competitive as well as intrinsic growths. Since, this work considered female respondent's responses; to generalize the research outcomes on broader horizon, male academicians' responses too can be considered. It can be considered as the gaps and scope for further study.

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