A R T I C L E

Perceived Workplace Spirituality and Contextual Performance: With Mediating Role of Constructive Deviance in Select Higher Educational Institutions

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Abstract

Academicians and practitioners are paying much more attention to workplace spirituality. Despite this attention, its relationship with several constructs like constructive deviance and contextual performance in the workplace is mostly overlooked and needs to be investigated. The present research, however, has empirically looked at the relationship of perceived workplace spirituality (PWS) with constructive deviance (CD) and contextual performance (CP). Moreover, the current study tests the mediating role of CD in the connection between WS and CP. The data was gathered from 206 Assistant Professors of higher educational institutions in Haryana, Punjab, and Chandigarh. The predicted relationships were tested using SPSS and AMOS software. The outcomes showed that PWS is positively related to both CD and CP. Further, the results depicted no mediating impact of CD on the linkage between perceived WS and CP. Additionally, managerial and societal ramifications are discussed, as well as potential study directions. Higher educational administrators should encourage disagreements, reporting of wrongdoings and two-way communication to improve overall performance. The practical implication advocates daily gratitude and visualization practice and personalized meditation treatment by HR managers to transmit spirituality at the workplace. Moreover, the societal implications of the study suggest vitalizing spirituality in individuals and rewarding whistle-blowers to encourage constructive deviance.

Keywords: Perceived Workplace Spirituality, Constructive Deviance, Contextual Performance, Higher Educational Institutions

1 Introduction

At the outset, the Indian government is taking several initiatives to improve the country's education system. The New Education Policy, 2020 is one of the fundamental steps taken to upgrade the Indian education system. These plans seek teachers to actively incorporate the required and initiated change by understanding the spiritual components of a learning environment to improve their performance (Saeed et al., 2022). A study (Wright, 2007) revealed that teachers are the main contributors to workplace spirituality in higher education. The teachers can act as change agents by diverging from traditional work procedures by taking on extra-role responsibilities and upgrading their KSAs (knowledge, skills,

and abilities). Teachers must learn many unique capabilities to function well in a society that is evolving extremely quickly (Waqar M Parray et al., 2016). They need to develop their analytical reasoning, creativity, and innovative skills. To understand knowledge acquisition, academic establishments urgently need to incorporate spiritual components. The employees' spiritual needs and desire for meaning in their jobs have increased since the COVID-19 outbreak.

Workplace spirituality is still a trendy catchphrase in an organisational context. A sophisticated approach to this notion has been the subject of discussion among experts in the field. In order to analyze workplace spirituality in India, (Garg, 2017; Pandey et al., 2009) highlighted the different notions of spirituality. It encompasses devotion towards one's job, integrity, inclusion, and the welfare of all (Kumar et al., 2022). Workplace spirituality among employees has become a crucial corporate tactic for managing organisational deviance. An environment that is spiritual multiplies one's capacity to generate beautiful ideas and encourages constructive deviance. Individuals, as a result, don't bother trying to depart from established rules to preserve their co-workers or the organisation and feel moral engagement. Besides, when an employee is morally disengaged from the organisation, it can lead to numerous forms of wrongdoing in the workplace if not controlled effectively (Jain & Sharma, 2020). Yet previous research indicated that the positive facet of deviance, i.e., constructive deviance, has been largely ignored (Garg et al., 2022; Vadera et al., 2013) and needs appropriate attention by future researchers.

Furthermore, the idea of "workplace spirituality" has been developed significantly lately. Hence, substantial study is still required to identify and comprehend its relationship with other constructs, like contextual performance. The previous studies comprehended that spiritual workplaces improve ingenuity and boost engagement in service-oriented performance (Alqhaiwi & Luu, 2023), but there is space for investigating the interaction of workplace spirituality with behavioural conditions and inventive behaviour of employees (Mhatre & Mehta, 2023). Building on this gap, the current study seeks to comprehend teachers' behavioural responses (i.e., constructive deviance and contextual performance) to spirituality at the workplace. Moreover, the purpose of this study is to investigate the mediating role of constructive deviance in the relationship between WS and CP.

The present study makes some interesting breakthroughs. Firstly, the notion of workplace spirituality has barely been formed and is still being unfolded (Markow & Klenke, 2005; Roof, 2015). Hence, this research will contribute to the body of knowledge by providing empirical evidence on the behavioural outcomes of WS. Secondly, taking insights from (Garg et al., 2022), this study undertakes CD, which itself is largely ignored, as one of the constructs in hopes of addressing the study vacuum on it. Furthermore, the current study addresses the identified research gap by embracing the recommendation to test positive deviance as a mediator (Sharma & Chillakuri, 2023). To the utmost of our comprehension, this is the first investigation to look at the role of CD in mediating the link between WS and CP. Therefore, the current study fills the potential gaps and will help administrators and practitioners to have a more detailed understanding of how spirituality at the workplace translates into employee behaviours by investigating the underlying link among WS, CD, and CP. As a result, the study at hand poses the following research inquiries:

RQ1. Does perceived WS have any impact on CP and CD?
RQ2. Is there a mediating role of CD in the association between WS and CP?

2 Literature and Hypotheses Development

According to the self-determination theory, a person is continually involved in a robust interaction with society while also trying to satiate a sense of belongingness. These fundamental requirements are significantly linked with several aspects of behaviour in the workplace, especially meaningful work and communal feeling (Bantha & Nayak, 2020; Gatling et al., 2016). Moreover, (Ryan et al., 2017) revealed that SDT theory, as a key philosophical pillar of workplace spirituality, states that an individual's attitude is driven by themselves. Parallel to it, responding to environmental stimuli that support fundamental psychological needs can make people highly inventive (Bantha & Nayak, 2020; Zhang, 2010), on top of being more flexible and devoted (Legault, 2017). Spiritual organisations will permit staff to break established norms and working practices and to develop original ideas to address issues. The investigation's conceptual framework is depicted in Figure 1.

2.1 Perceived Workplace Spirituality & Contextual Performance

Determining workplace spirituality has experienced a huge increase in attention. A meta-analysis done by (Karakas, 2010) revealed over seventy different understandings of spirituality in the workplace. Presently, since this idea is nevertheless being explored, it can indeed be properly considered (Markow & Klenke, 2005; Roof, 2015). Yet, many academics have sought and failed to characterise it from various angles. A recent bibliometric analysis (Rathee and Rajain, 2020) tried to remove the confusion by presenting different models of PWS. A study by (Ashmos & Duchon, 2000) recognised an individual's individuality, meaningful employment, and a feeling of belonging as its facets. (Pandey et al., 2009) described it as a multifaceted construct comprised of four aspects. (Garg, 2017) added two aspects to it karma capital and gratitude, to give it novel insights. According to (Kumar, 2018), it is a way of approaching job duties in a manner that balances the physical, intellectual, and soul along with energy. Organizations with a profound spiritual environment perform better than those that lack or have little spirituality by 86 %, as shown by (Lloyd, 1990).

Employee performance is the term used to describe the parameters associated with a particular job and the level to which they have been accomplished by individuals. A report by (Motowidlo & Van Scotter, 1994) distinguished between two extents

of performance, i.e., task and contextual performance. Any organisational tasks completed autonomously, beyond the purview of the job description, are considered contextual performance. Task performance merely cannot become a catalyst for improved performance (Akanpaadgi et al., 2024). Walking the extra mile to complete work-related obligations successfully, engaging to accomplish projects that aren't usually indicative, helping fellow workers and collaborating, adhering to the rules and regulations of an organization, and enshrining set objectives are all examples of contextual performance (Ling et al., 2020; Ullah & Ahmad, 2020; Dennis W.Organ, 2009). According to (Ling et al., 2020), utilising spirituality to manage change and create eternal connections fosters a happy workplace that can enhance employee performance. Additionally, (Mousa, 2020) reported that employing spiritual practices in the workplace boosts employee performance. Furthermore, several studies have indicated a substantial correlation between perceived workplace spirituality & performance (Barik & Nayak, 2023; Gurugamage et al., 2022; Jena et al., 2020; Karakas, 2010). Accordingly, we can hypothesise that:

H1: Perceived workplace spirituality is positively related to contextual performance.

2.2 Perceived Workplace Spirituality & Constructive Deviance

Workplace deviance is described as willful activities that violates important company rules and endangers the organizations', employees', or even both parties' well-being (Bennett & Robinson, 2000; Peterson, 2002). By synthesising the findings from analyses on the prevalence and financial impact of workplace misconduct, (Baharom et al., 2017) conducted a thorough investigation and determined the billion-dollar cost of workplace deviation. However, the benefits of this approach are largely ignored (Garg et al., 2022). Constructive deviance is described as positive actions that support the accomplishment of organisational goals (Galperin & Burke, 2006). These unusual behaviours display a willful disregard for efficient institutional norms. Nonetheless, they aid in the development of the business and ultimately prove advantageous (Spreitzer & Sonenshein, 2004). It is generally a word that's operating in a counter-role, making a stand, expressing views boldly, going farther than the line of responsibility, behaving altruistically, and grabbing a hold (Vadera et al., 2013).

Spirituality raises workers' consciousness levels, which improves their instinctual capacity to generate highly enticing & useful ideas and stimulates uniqueness (Afsar & Badir, 2017). Workplace spirituality boosts employees' personal and interpersonal resources, which can be applied in constructively deviant ways to achieve organisational goals (Garg et al., 2022; Zou et al., 2020). Moreover, a spiritual employee exhibits broader viewpoints that extend their specific interests and is thus greater likelihood to engage in inventive problem-solving and produce distinctive ideas (Garg & Sharma, 2023; Sode & Chenji, 2024). So, it may be inferred that spiritual employees are more inclined to speak up for the benefit of the company as they have a sense of connectivity and are cognizant of their aim in every aspect of their lives. Hence, we formulated that:

H2: Perceived Workplace spirituality positively related to constructive deviance.

2.3 Constructive Deviance & Contextual Performance

Constructive deviance is the knowledge and dispositions that deviate from recognised standards for the advantage of associates or an organisation. It involves organisational citizenship, resistance, inventiveness, and transparency (Malik & Lenka, 2019). Once a person starts to take leadership, operate dynamically, and exhibit inventive problem-solving approaches to challenges in the business, he or she is likely to acquire further responsibilities and continuously seek to enhance his understanding and skills at work. Constructive deviance has been termed as creative performance (Amabile, 2001) and extra-role behaviour (Van Dyne et. al., 1995; Garg et al., 2022) in the literature.

Constructive deviance has a strong positive correlation with innovation (Li & Wang, 2021). This behaviour assists individuals in locating sufficient expertise and assets, facilitates alternative thinking, and promotes the acceptance of promising new theories and strategies, which together enhance the effectiveness of innovation. Those who act unconventionally deviate from the norm to perform their tasks better (Pascale & Monique, 2010). According to a study by (Cohen & Ehrlich, 2019), individuals who are involved in positive deviation serve as implementers. These individuals increase contextual performance by being forced to collaborate and engage socially, undertake additional duties, find innovative solutions to emerging issues, and continually seek out intriguing obstacles (Koopmans et al., 2014). Hence, we hypothesized that:

H3: Constructive deviance is positively related to contextual performance.

## 2.4 Workplace spirituality, constructive deviance and contextual performance

Researchers and practitioners disagree on a lot of points, along with what constitutes a suitable definition of the term "workplace spirituality" (Kinjerski & Skrypnek, 2004; Garg, 2017). While it's been noted that many individuals are more inclined to seek fulfilment, tranquility, and a conducive environment than just receiving a massive wage package from their employers (Pradhan & Jena, 2016). In the post-globalization period, personnel's sentiments of interconnection and chronic unemployment have prompted a desire to understand their cognition and ways of behaving to enhance results (Giacalone & Jurkiewicz, 2003).

Personnel at a spiritual organization are free to deviate from established norms and practices to address issues by shaping strategic reforms. Spiritual organisations may provide interpersonal and private assets that strengthen individuals'

desire to diverge positively (Zou et al., 2020). Several studies concluded that creative deviation promotes creativity (Pascale & Monique, 2010; Li & Wang, 2021). Therefore, a spiritual individual showing unusual behaviours to bring about positive change will end up being creative, up-to-date and going beyond the purview of the job description. Hence, our research will empirically explore the mediation role of CD in this link.

H4: The relationship between PWS and CP is mediated by CD.

Figure 1: Conceptual Framework
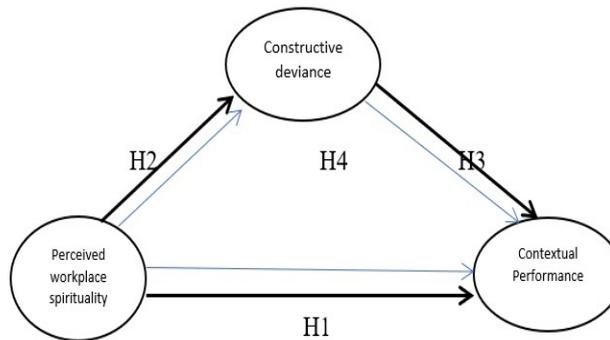
Note: $\longrightarrow$ H4 shows the mediating effect of CD on the relationship between PWS & CP.

3 Research Methodology

3.1 Sample and Procedure

For the validation of our hypotheses, we used standardized survey methods to collect information from firsthand sources. The higher educational institutions were selected for this study because one of the key sectors influencing the growth of any nation's economy is the education industry. The Indian government has launched the New Education Policy, 2020, which is one of the fundamental steps taken to upgrade our education system. These plans seek teachers to take a proactive part in adopting the needed and prompted changes by understanding the spiritual components in a learning environment to improve their performance (Saeed et al., 2022). The two most prosperous and powerful states in North India are Punjab and Haryana (Verma, 2017).

The multistage sampling technique has been used to select samples from the population. In the first stage, six public and private universities have been selected from Haryana, Punjab, and Chandigarh on the basis of NAAC accreditation above 'A' with the highest number of departments under various faculties. In the second stage, the Faculty of Commerce & Management and the Faculty of Arts were approached for the collection of data. The subjects chosen were Commerce, Management, Economics, Psychology, Sociology and Computer Applications. Lastly, in the final stage, data was collected from Assistant Professors of the selected universities using convenience sampling. Assistant Professors from selected six universities each from the faculties of Commerce & Management and the faculty of Arts were approached.

A pre-test involving 20 faculty members of higher educational institutions has been undertaken to indicate that the questionnaires are relevant and suitable. To prevent common method bias, data was gathered in two portions. Firstly, data was collected for workplace spirituality and constructive deviance. After 45 days, further data was collected regarding contextual performance and socio-demographics of the respondents. As stated by (Kline, 2015), a common size for sampling in SEM research is around 200 instances. In all, a total of 270 questionnaires have been distributed to gather data, and 206 of those ended up being returned with the necessary information, giving a response rate of 76.29%. The majority of the respondents i.e., 59.7% were male. Moreover, 38.3% of the respondents fall under the age group of 30-less than 40 years followed by 27.2% of respondents in the age group of 40-less than 50 years. 58.3% of respondents had an M.Phil. /Ph.D. degree, while 32.5% were post-graduates and 9.2% were graduates. The majority of respondents (35.4%) had experience between 2 and 3 years in the current institute, while 23.3% had an experience between 3 and 4 years.

3.2 Measures

A set of standardized tools will be utilised in this investigation. A 5-point Likert scale was employed for all items that varied from 'strongly disagree' as 1 to 'strongly agree' as 5.

Workplace Spirituality

A scale by (Garg, 2017) has been used for measuring spirituality in the workplace. It contains information including "my

job helps me to understand my life's purpose", "when stuck with a problem, people here feel free to ask for" and so on.

Constructive Deviance
The measure of constructive deviance was adopted from (Galperin, 2012). It was a 10-item scale, including items like "Sought to bend or break the rules in order to perform your job", "Violated organisations' procedures in order to solve a problem" and so on.

Contextual Performance
Contextual performance was gauged using an 8-item scale of (Koopmans et al., 2014), including items "I took on extra responsibilities", "I started new tasks myself when my old ones were finished," and so on.

3.3 Data analysis

To assess the hypotheses, the path coefficients of the constructs were evaluated. CFA has been utilised to assess the reliability and validity of variables. A notable study by (Kline, 2015) offered cut-off parameters for determining the normality of the data. Each of the variables in the research had skewness scores greater than 3 and kurtosis indices greater than 10. The average, standard deviation, and correlation coefficients for latent variables have been revealed in Table 1. We categorised the mean values into three categories, where a score below 2.5 was considered as low, a score between 2.6 and 3.5 as moderate, or a score above 3.5 as high on a Likert scale of 1 to 5. The aggregate average value ranged between 1.40 and 3.72 for all the parameters undertaken. The mean values of perceived workplace spirituality, constructive deviance, and contextual performance were 3.72, 3.71, and 3.61, respectively. This shows that participants exhibit a substantial degree of workplace spirituality as well as an elevated degree of constructive deviance. Further, high contextual performance has been shown by employees in the organisation.

Table 1: Mean, Standard deviation & Correlation

Variable	Mean	SD	1	2	3	4	5	6	7
1.Age	2.36	.96	1						
2.Gender	1.40	.49	-.64	1					
3.Education	2.49	.66	-.037	.065	1				
4.Experience	2.60	1.25	.924**	-.068	-.063	1			
5.PWS	3.72	1.05	.091	-.119	-.102	.100	1		
6.CD	3.71	1.00	.102	-.147*	.004	.106	.819**	1	
7.CP	3.62	1.11	.057	-.156*	-.035	.071	.800**	.633**	1

Note: ** p>0.01, *p>0.05

4 Results

4.1 Measurement Model

CFA has been utilised to assess the convergent validity, discriminant validity, and internal consistency and reliability of the constructs. A good fit was yielded by the measurement model (CMIN = 1237.708; DF = 772; CMIN/DF =1.603; TLI = .950; CFI = .952; SRMR =.034; and RMSEA = .054) at p > 0.05, as exposed in Table 2. Furthermore, evidence for factor loading was examined. The variable perceived workplace spirituality factor loadings varied from .767 to .606. Constructive Deviance varied from .807 to .669, while contextual performance fluctuated between .825 and .755. Both of these were significant at p = 0.01, meeting the criterion of 0.6. Convergent validity was confirmed by analysing AVE values with a cut-off of .05 and construct reliability (CR) values that were above the .70 threshold (Hair et al., 2019). We utilized the Fornell-Larcker parameters to test discriminant validity (Refer to Table 3).

Table 2: Model Fit Measures

Model Fit Indices	Measure	Actual Value	Cutoff Criteria for Fit Indexes (Source)
Absolute fit Indices (Badness-of-Fit)	CMIN/DF	1.603	> 1 (Hu and Bentler, 1999)
	SRMR	.034	<0.08 (Hu and Bentler, 1999)
	RMSEA	.054	<0.06 (Hu and Bentler, 1999)
Absolute fit Indices (Goodness-of-Fit)	GFI	.879	>0.80 (Hair et.al., 2010)
	AGFI	.854	>0.80 (Hair et al., 2010)
Incremental fit Indices	CFI	.952	>0.95 (Hu and Bentler, 1999)
	TLI	.950	>0.90 (Bentler and Bonnett, 1980)
Parsimony-Adjusted Indices	PNFI	.830	>0.50 (Hu and Bentler, 1999)
	PCFI	.896	>0.50 (Hu and Bentler, 1999)

Source: Author's compilation

Note(s): CMIN/DF = discrepancy divided by degree of freedom, SRMR = standardized root mean square, RMSEA = root-mean-square error of approximation, GFI = Goodness of fit,
AGFI= adjusted goodness of fit, CFI = comparative fit index, TLI= Tucker Lewis index,
PNFI= parsimony normed fit index, PCFI= parsimony comparative fit index.

Table 3: Assessment of Reliability and Validity

Construct	α	CR	AVE	MSV	PWS	CD	CP
PWS	.982	.982	.709	.697	**.842**		
CD	.959	.960	.704	.697	.835***	**.839**	
CP	.965	.965	.775	.671	.819***	.651***	**.880**

Source: Authors' compilation

Note(s): CR = Composite Reliability, AVE = Average Variance Extracted, MSV = Maximum Shared Variance, ASV = Average Squared Shared Variance, PWS= Perceived Workplace Spirituality, CD= Constructive Deviance, and CP= Contextual Performance.

4.2 Structural equation modeling

The proposed path in the study's framework is reflected in the structural model. Four hypotheses were formulated for conducting this study. To ascertain the significance of relationships, bootstrap analysis was executed with 5000 bootstrap samples at a confidence level of 95%. The resulting association of the variables in the SEM path model is displayed in Table 4. It also examines the study hypotheses to determine their significance. The first association is that of PWS and CP, which is significant at.001 and has an estimate of.847, demonstrating that when PWS increases by one, CP increases by 0.847. Hence, **H1 was accepted.** Moreover, the results displayed a statistically significant (p<.001) connection between PWS and CD. Therefore, **H2 was accepted.** This link is estimated to be .746, which reveals that when PWS rises by one, CD improves by .15. Furthermore, the connection between CD and CP is not statistically significant at.001, with an estimate of -.113. This

suggests that if CD increases by one, CP reduces by 0.113. Therefore, **H3 was rejected.** Table 4 presents an overview of the outcomes, as given below.

Table 4: Hypotheses Results

Hypothised Path	Estimate	S.E.	C.R.	P-value	Results
CP <--- PWS	.847	.089	9.474	***	Significant
CD <--- PWS	.746	.055	13.634	***	Significant
CP <--- CD	-.113	.088	-1.293	.196	Not Significant

Source: Authors' compilation

Note: ***p <0.001, N=206; SE= Standard Error, CR= Critical Ratio, PWS= Perceived Workplace Spirituality; CD= Constructive Deviance; CP= Contextual Performance


Figure 2: SEM Analysis
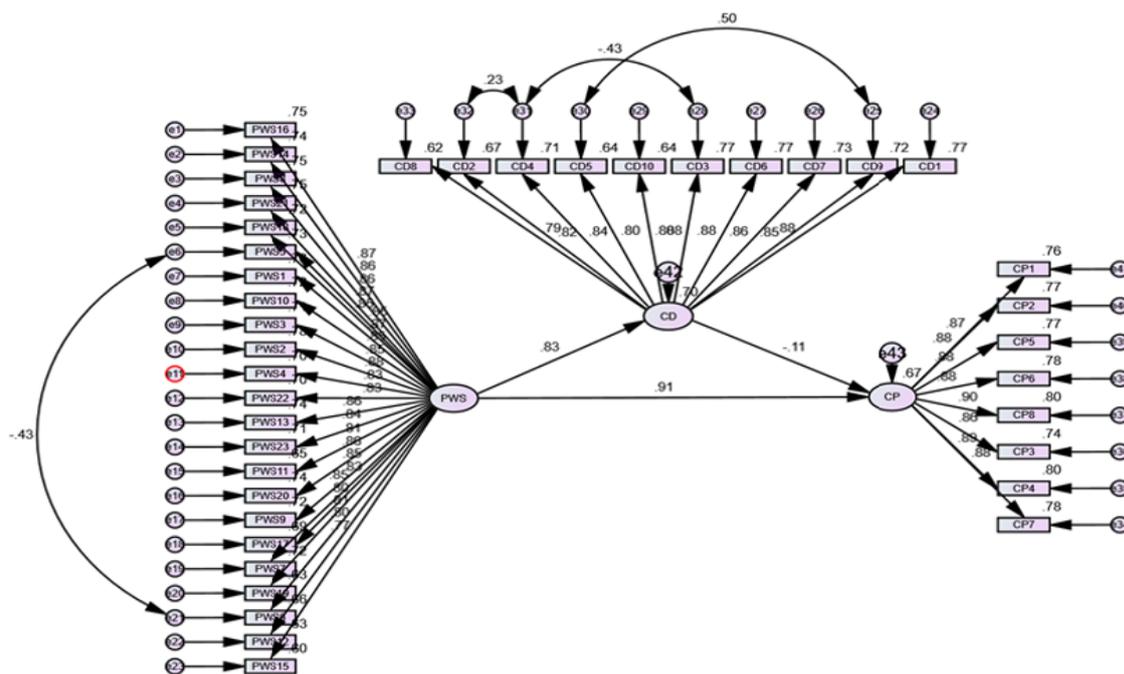
Note(s): PWS= Perceived Workplace Spirituality; CD= Constructive Deviance; CP= Contextual Performance.

4.3   Mediation Analysis

As demonstrated in Table 5 and Figure 3, the mediation outcome of the present investigation reveals that CD has a mediating impact on the association between PWS and CP. The indirect test of perceived workplace spirituality to contextual performance through constructive deviance demonstrated a lower and upper BCI of -0.292 and 0.097, respectively. We comprehend that the indirect impact is not substantial because this confidence interval exceeds zero. The indirect effect was computed using the path coefficients of PWS and CD, as well as CD and CP (.746 X -.113= -.095). The direct impact between PWS and CP, on the contrary, has a statistically significant estimate of .847. As a result, we can state that CD contributes no mediation function in the link between PWS and CP; hence, **H4 was rejected.**

Note(s): ***p <0.001, BCI= Bootstrap Confidence Interval, PWS= Perceived Workplace Spirituality; CD= Constructive

Figure 3: Mediation Analysis
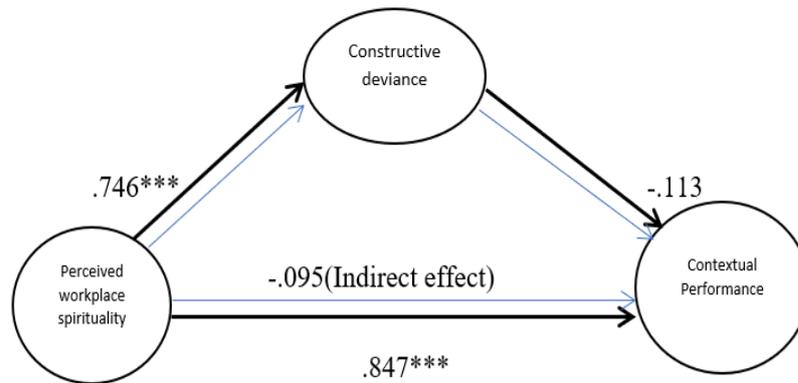
Note: ***p <0.001

Table 5: Mediation Analysis Summary

Relationship	Direct effect	Indirect effect	95% BCI		P-value	Result
			Lower	Upper		
PWS→CD→CP	.847*** (.000)	-.095	-0.292	.097	0.477	No Mediation

Deviance; CP= Contextual Performance.

5 Discussion & Conclusion

According to the notion of self-determination, people could end up being self-determined if their requirements for competence, freedom, and relationships are met. Workplace spirituality is defined as a worker's interior life, a meaningful job, and an overwhelming feeling of belonging (Ashmos & Duchon, 2000). The self-motivated individual improves present working practices, embraces difficult job assignments, and discovers unique solutions to new problems. The core findings of the study are summarised below.

The outcomes indicated that PWS had a direct positive influence on CP. SDT is predicated on the fundamental tenet that people diligently and organically direct their energies towards autonomous thinking and progress. Spiritual teachers carry out organisational duties independently and outside the scope of the description of their job. They realise their real selves and meaning at the workplace. They exhibit pleasure towards their organization and participate in more 'out-of-job profile activities' as a result of taking pride in managing their jobs. Moreover, they work not solely for monetary gain or professional progress, but also for the personal satisfaction of "executing something worthwhile". Spiritual teachers always assist and collaborate with other people (co-teachers and students), adhere to university policies, and recommend, protect, and uphold goals as examples of exemplary contextual performance.

Furthermore, the empirical evidence demonstrated that spiritual individuals will show an increased level of constructive deviance. In essence of SDT, through assimilating novel encounters, nurturing their requirements, preferences, and desires, and interacting with fellow humans and outside stimuli, individuals work to develop and comprehend society. Spiritual teachers sometimes move away from organisational procedures to address other people's issues. They put more effort into enhancing the approach by which activities are carried out, bringing positive changes via reporting the wrongdoings of others, and trying to fix troublesome circumstances. As a result, we suggest that spiritual workplaces tend to be more

constructively deviant, which is consistent with earlier investigations (Garg et al., 2022; Somech & Ron, 2007).

Another substantial revelation was that constructive deviance and contextual performance are not positively associated. As per SDT, one of the notions of fundamental psychological wants is relatedness. When a teacher rises the spotlight on wrongdoings among co-teachers or students, departs from organisational procedures, and differs with others (in order to have beneficial shifts in organisations), his interpersonal relationships weaken. Due to this continuous negative engagement with his peers and society as a whole, they become discouraged, ineffectual, and alienated. Therefore, his performance at his place of employment is affected. The more a teacher deviates from supervisors' directions or organisational policies, the lower his contextual performance.

Finally, we found that a spiritual person will not relatively exhibit uncommon behaviours to implement good change by being innovative, modern, and transcending the scope of the position's requirements. A spiritual teacher who violates the mandates of an organisation to resolve a glitch in the organisation would not necessarily be perceived as taking extra responsibility or being a contextual performer. The absence of the mediating role of CD in this link broadens our understanding of workplace deviation. The overwhelming majority of earlier research has emphasised workplace deviation in an adverse context.

6   Managerial & Social Implications

The results of the present investigation could have several managerial ramifications. It is advised that educational administrators foster a work climate where teaching is captivating and enjoyable. Teachers must be able to find purpose in their profession. Working itself ought to be fulfilling and induce gratitude for being a part of the associated organisation. To help educators understand the value of workplace spirituality, higher-education administrators at different institutions may apply particular spiritual assistance.

To provide a standpoint to HR managers, everyday gratitude and visualization practice, alignment of passion with dharma, value-driven decisions, upholding promises and trust, and customized meditation therapy can be helpful in inheriting spirituality. Furthermore, in order to modify the present working practices, if an educator disagrees with members of his or her work group, it should be taken healthily and optimally. Brainstorming sessions, meetings, and conferences should be arranged to understand obstacles like demotivators, poor policies, and dysfunctional procedures. Educational administrators should encourage disagreements, reporting of wrongdoings, and two-way communication.

On a social scale, the social conditioning of people must be enhanced by the communication of gratitude, and meditation centres should expand. Teachers, being role models and change catalysts, should attempt to bring about positive organisational change. To encourage reporting of wrongdoing or whistleblowing in society, people should be encouraged to find the ultimate purpose of their lives and pursue the same by showing gratitude towards their workplace. Humility, compassion, empathy, discipline, and integrity should become pillars of an individual's life.

7   Limitations & Future Research

The study's imperfections should be carefully considered after being acknowledged. The present study's use of cross-sectional data primarily limits our capacity to infer relationships between the dependent and independent variables. A longitudinal approach may facilitate the formulation of causal assertions. Additionally, the study's focus is only on higher education institutions in a limited area. To validate the results, they can be extrapolated to other product- or service-oriented enterprises. Additionally, all of the scales used for constructs are one-dimensional. Future studies can examine these relationships across multiple dimensions. Investigators may look for a variety of mediators and moderators or attempt to investigate OCB, pro-social behaviour, and issue-selling as constructive deviant behaviours. Lastly, the impact of individual spirituality can be further explored in organisations.

8   Disclosure Statement

This is to recognize that no monetary benefit or interest has resulted from the immediate execution of this study.

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