

**Unpacking Organisational Culture through Psychological and Social Lenses: Exploring  
the moderating roles of Spirituality and Social Support**

*Project submitted for partial fulfilment of the degree of*

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**IN**

**PSYCHOLOGY**



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OF ENGINEERING & TECHNOLOGY  
(Deemed to be University)

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UNDER THE SUPERVISION OF

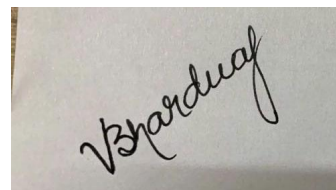
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**CERTIFICATE**

This is to certify that the thesis entitled, “**Unpacking Organisational Culture through Psychological and Social Lenses: Exploring the moderating roles of Spirituality and Social Support**” being submitted in partial fulfilment of requirements for the award of degree of **Master of Arts in Psychology**, submitted to **Thapar School of Liberal Arts and Sciences, Thapar Institute of Engineering and Technology, Patiala** is a bonafide work carried out under the supervision of Dr. Santha Kumari, Professor, School of Liberal Arts, Thapar Institute of Engineering and Technology, Patiala and that no part of this project has been submitted for the award of any other degree.



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This is to certify that the above statement made by the student concerned is correct and true to the best of my knowledge.



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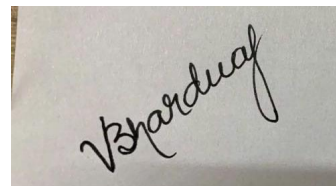
**CANDIDATE'S DECLARATION**

I hereby declare that the work presented in this thesis entitled, “**Unpacking Organisational Culture through Psychological and Social Lenses: Exploring the moderating roles of Spirituality and Social Support**” in partial fulfilment of the requirement for the award of the degree of **Master of Arts in Psychology**, submitted to **Thapar School of Liberal Arts and Sciences, Thapar Institute of Engineering and Technology, Patiala**, is an authentic record of my own work carried out under the supervision and guidance of Dr. Santha Kumari, Professor, Thapar School of Liberal Arts and Sciences, Thapar Institute of Engineering and Technology, Patiala and refers other researcher's work which are duly listed in the reference section.

The matter embodied in this thesis has not formed the basis for the award of any other degree of this or any other university.

Date: May 2025

Place: Patiala



**(VAISHNAVI BHARDWAJ)**

This is to certify that the above statement made by the student concerned is correct and true to the best of my knowledge.



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### **Abstract**

In the framework of modern education, especially in the Indian educational system, teachers' psychological health and adaptability are becoming more widely acknowledged as essential elements of a successful learning environment. These circumstances call for a more thorough comprehension of the character attributes and outside resources that support educators in remaining resilient and adaptive when confronted with challenges in their line of work. Thus, the present study aims to investigate the influence of cognitive flexibility and hardiness on organizational culture among Indian school teachers, further examining the moderating roles of spirituality and perceived social support. A cross-sectional design was employed with a sample of 122 teachers from various schools in parts of Delhi-NCR, Uttar Pradesh and Haryana, India. The analysis was done using SPSS and AMOS for descriptives, correlation and moderation analysis respectively. The findings underscore the complex dynamics between individual psychological resources and organizational culture in educational contexts. It lays directions for future scope of work, implications for teacher development, organizational practices, and any possible policy changes that may aid the institutions at large.

***Keywords:*** cognitive flexibility, trait hardiness, perceived social support, spirituality, organisational culture

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## CHAPTER 1

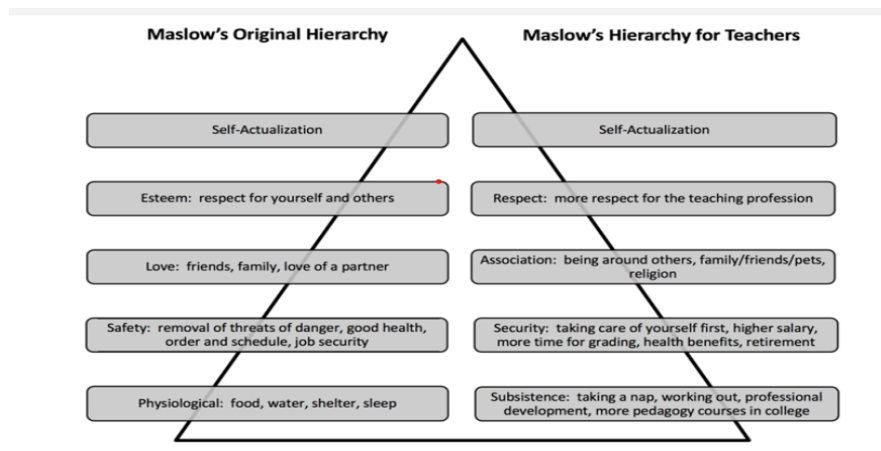
### INTRODUCTION

At the centre of the educational ecosystem are teachers, who influence students' intellectual growth while also influencing the emotional and social atmosphere of classrooms. The job of educators has grown beyond conventional teaching techniques in an age of globalisation, digital revolution, and sociocultural diversity. In order to meet the various cognitive, emotional, and social requirements of their pupils while navigating the complexity of the educational system, teachers are now required to serve as facilitators, mentors, and counsellors. Teachers must exhibit flexibility, resilience, and emotional intelligence in light of the new aspects of instructional delivery brought about by blended learning settings and individualised education plans (IEPs) (OECD, 2019). A UNESCO report from 2022 stated that- over **60% of teachers worldwide** reported heightened stress levels due to increasing administrative workloads and changing curricula. **45% of educators** expressed challenges in maintaining a work-life balance, leading to emotional exhaustion and reduced job satisfaction. While teacher turnover rates have surged globally, with **32% of new teachers leaving the profession** within the first five years (Ingersoll & Strong, 2011). These issues have a detrimental effect on both the well-being of teachers and the culture of their schools.

Therefore, to succeed in such a changing environment, educators need to use a variety of social and psychological tools that enable them to effectively handle stress, settle disputes, and enhance the organisational culture of their schools. Teachers' roles have changed significantly because of the changing educational landscape, moving from being primarily knowledge producers to becoming multifunctional learning facilitators, and conflict mediators. Academic education is no longer the only focus of modern schools; they also prioritise inclusive practices, foster holistic student development, and negotiate more intricate organisational cultures. This change requires teachers to develop psychological characteristics that enable them to flourish in dynamic work contexts in addition to having excellent pedagogical skills. In this situation, qualities like spirituality, hardiness, and cognitive flexibility—as well as perceived social support—emerge as vital tools that help teachers manage organisational culture and creates a peaceful and successful learning environment.

In this regard it is imperative to identify the needs of 21<sup>st</sup> century educators that would consequently add to our understanding of the profession as well as what other characteristics

are essential to navigate through these novel challenges. Following is a pictorial representation of the needs in accordance with Maslow's hierarchy of needs (Fisher and Royster, 2016).



(Figure 1: Maslow's original hierarchy and the hierarchy for teachers; Fisher & Royster, 2016)

### 1.1: Cognitive Flexibility

One of the learning objectives is to practice skills and acquire knowledge that will be beneficial in life later. During the learning process, knowledge acquisition and skill practice are typically done concurrently. These abilities cover every skill that can be taught, including speaking, writing, thinking, calculating, and so forth. Although this talent will always be useful, there are situations when a new environment presents challenges that call for the usage of adaption skills. This skill is frequently referred to as cognitive flexibility (Oktaviani et al., 2021). According to Cañ et al. (2005), cognitive flexibility is the capacity to modify one's thought processes in response to novel environmental circumstances. Additionally, according to Yu and Tatia M. C. Lee (2016), it can be seen as the capacity to react in an adaptable manner across ideas. Cognitive flexibility is the capacity to choose, generalise, and apply different approaches to a problem that are suitable and innovative for challenging learning tasks and entail the ability to offer unexpected answers (Human - Vogel, 2004). Cognitive flexibility has an impact on memory and cognitive behaviour adaptation (Taconnat et al., 2009). Challenges are frequently presented during the learning process to help students develop their problem-solving skills. To solve a problem, a lot of information must undoubtedly be digested before it can be applied as a solution. Therefore, cognitive flexibility is necessary to aid in knowledge construction and information adaptation to challenges encountered. Given the numerous advantages of cognitive flexibility in learning, it is essential that educators acquire these skills.

Cognitive flexibility helps to adjust thinking and problem-solving strategies based on changing circumstances and new methods. It involves using general knowledge in specialized ways (Moore & Malinowski, 2009) and adapting cognitive processes to handle unfamiliar or unexpected situations (Cañas et al., 2003). Another perspective defines it as the capacity to modify thoughts in response to environmental changes (Dennis & Vander Wal, 2010). Essentially, it is the ability to employ information effectively during problem-solving, adapting to different perspectives and anticipating future challenges (Spiro et al., 1991).

Examples of cognitive flexibility in action include:

**Task Switching:** A person with good cognitive flexibility can transition smoothly from one task to another, like moving from a work-related task to addressing a personal issue.

**Strategy Adjustment:** When faced with difficulties in completing a task, a flexible individual can alter their approach to reach the desired outcome. For instance, in problem-solving, they might try a different method if the first one fails.

**Adaptability to Change:** Cognitive flexibility involves adjusting to changes, such as shifting rules or policies in the workplace, allowing someone to remain effective.

**Creative Thinking:** Flexible thinkers are often able to approach problems from various angles, not sticking to a single method or understanding but exploring different possibilities.

**Revised Planning:** When initial plans are no longer suitable, cognitively flexible individuals can redesign their plans to achieve their goals.

**Overall Value:** Cognitive flexibility is an important mental skill that benefits various aspects of life, including education, work, and social relationships. It helps individuals navigate challenges more effectively and reach their objectives.

For teachers working in today's dynamic educational contexts, cognitive flexibility—defined as the capacity to modify one's thoughts and behaviour in response to shifting expectations and unforeseen challenges—has become essential (Martin & Rubin, 1995). Teachers must switch between teaching modalities, adjust to new technology, and cater to the individual requirements of a varied student body as educational institutions embrace blended learning models, technology integration, and differentiated instruction. Teachers who can reframe issues, consider other approaches, and transition between different ways of thinking are better equipped to accept change and confidently handle complexity. Some studies (e.g., Çetin et al.

2023; Esen-Aygun 2018) have confirmed that cognitive flexibility and effective problem solving complement each other well, and that people with higher cognitive flexibility skills are more productive and effective at solving problems. This suggests that one of the main roles of cognitive flexibility in education can be to support instructors' ability to solve problems effectively. Cognitive flexibility appears to be a highly successful tool for teacher preparation (Li 2023).

According to Martin and Anderson (1998), cognitive flexibility is based on three concepts. These include a) being aware of one's options in various circumstances; b) being willing to adjust to new circumstances and be adaptable; and c) having confidence in one's ability to be adaptable. A number of psychological theories shed light on the processes that underlie cognitive flexibility. According to the Dual-Process Theory, human cognition is divided into two separate systems: System 1, which is quick, intuitive, and automatic, and System 2, which is slower, more methodical, and analytical. It is believed that cognitive flexibility includes the capacity to efficiently transition between these two systems. For example, in order to solve a complex situation, a person may first rely on their intuition but then need to use more analytical reasoning. Cognitive flexibility is characterised by the capacity to switch between distinct cognitive types. We may also learn more about cognitive flexibility from the Adaptive Control of Thought-Rational (ACT-R) theory. This theory places a strong emphasis on how experience and knowledge influence cognitive processes. The capacity to retrieve pertinent knowledge from memory and apply it to novel circumstances improves cognitive flexibility, according to ACT-R. A person who has acquired a variety of problem-solving techniques, for instance, can use this information to modify their strategy when confronted with a new obstacle.

Since it enables them to better manage the complex dynamics of the classroom, accommodate a diverse student body, and adapt their teaching strategies to effectively achieve learning objectives, problem solving is a crucial skill for educators. By using critical and creative thinking, which includes information analysis, evidence evaluation, and reasoned judgement, teachers assess the reliability of instructional materials, examine student data, and develop logical teaching strategies (e.g., Buku et al. 2016; Fisher 2005; Paul and Elder 2001; Sadeghi et al. 2014). Critical and innovative thinking are also required during the problem-solving process. Furthermore, teachers who solve problems are more likely to be innovative, develop innovative lesson plans, and engage students in novel ways (e.g., Bacangallo et al. 2022; Hermita et al. 2021; Topno 2020). Therefore, in order to be effective in a variety of settings regarding the necessary learning methodologies and different cultures, educational research

must take into account people's cognitive flexibility (Esen Aygün 2018; Zheng et al. 2024). It is evident that cognitive flexibility is a highly effective tool for teacher preparation (Li 2023). By enhancing cognitive skills such as creativity, critical thinking, flexibility, and decision-making, teacher education programs can better prepare future educators to handle the demands of today's intricate classrooms.

## **1.2: Hardiness**

Stress is an inevitable component of life, and it requires a lot of time and effort on the side of the individual to manage. The nature and expectations of an employee's job create ongoing problems in their life, which eventually result in occupational stress. Job stressors are the causative scenario conditions, and job-related stress is the cause of the disturbed homeostasis. This definition implies that a condition of imbalance at work known as occupational stress might increase both physiological and psychological signs and symptoms in a worker. A reasonable amount of stress is thought to be required for any endeavour, while excessive stress results in discontent and subpar work. According to Miles (2000), unwelcome physical and psychological symptoms are the primary manifestation of occupational stress and lead to poor performance, dissatisfaction, and malingering on the part of the employee. Some people don't seem to let stress wear them down; rather, they seem to thrive on it. Kobasa (1979) initially used the phrase "hardy personality" to describe such people. A personality style known as "hardiness" is defined by a sense of control (as opposed to helplessness), dedication (as opposed to alienation), and viewing difficulties as challenges (as opposed to threats). In actuality, psychological hardiness is made up of these three crucial traits:

- (a) The first is a feeling of dedication and the propensity to immerse oneself in whatever one comes across. Hardy individuals are deeply devoted to their career, family life, principles, and sense of self.
- (b) The second is the belief in control, which is the conviction that one can affect one's surroundings and that one is responsible for the occurrences in one's life. As a result, hardy people believe they have control over their lives and the outcomes.
- (c) The third element is challenge, which is the willingness to adapt and take charge of new endeavours that offer chances for development. As a result, those who are hardy and those who are not have distinct interpretations of the events in primary appraisal. They see a challenge to be addressed and resolved rather than a terrifying issue to be avoided when things go wrong and events become unpredictable.

Because of its moral and respectful connotations, this idea holds special significance in the teaching profession. Teaching has long been seen as a noble profession that forms the cornerstone of a nation's social, political, and economic advancement in India and around the world. A person's personality is one of the main elements that influences this distinction. In the field of psychology, the totality of a person's characteristics or their feelings, thoughts, and behaviours is referred to as their personality. Kobasa (1979) proposed personality hardiness as a distinct personality trait or dimension. Kobasa, Maddi, and Pucetti (1982) went on to define hardiness as an individual's long-lasting pattern that aids in stress management. The three main components of the hardiness personality are challenge, control, and commitment. A teacher's resilience is also influenced by his credentials, the students' drive, and his level of discipline (Angel, 1997). Individuals with a hardiness personality are more dedicated to their work and have a strong sense of self-control over their lives, they evaluate the stressors and turn them into opportunities after making their decisions (Eid, Jonsen, Bartone & Nissestad, 2008). Furthermore, teachers that possess a hardiness personality also typically manage stress well (Galla, Hyman, Stewart, & Fehr, 1994).

In addition to their personal and family obligations, teachers must expend a lot of energy in the classroom. Numerous elements, such as an excessive workload, regular interactions with students and coworkers, and the responsibilities of teaching, frequently result in a variety of pressures and difficulties, which ultimately cause stress. This leads to a number of detrimental behavioural, psychological, and physiological issues. Therefore, the stress that a teacher experiences at work has an impact on his wellbeing. Therefore, in addition to having better knowledge and teaching skills, teachers must also possess a positive and resilient mentality. Using a sample of 300 university teachers, Syed and Azeem (2013) investigated the relationship between organisational stress and hardiness and burnout. Employing the Maslach Burnout Inventory (MBI), the Organisational Role Stress Scale (ORS), and the Personality Hardiness Scale, it was discovered that there was a highly significant positive link between job burnout and organisational stress. Based on participant group categories—lecturers, readers, and professors—a difference in burnout level was discovered, with lecturers experiencing the highest amount of stress in comparison to the other two groups.

Hardiness is a set of behaviours and mindsets that provide people the guts and tactics to transform difficult situations—from possible catastrophes to opportunities for personal development. Even in demanding environments like teaching, hardiness is important. Healthy and inspiring teachers benefit society as a whole because their approaches to handling difficult

situations surely affect students' academic performance and overall school achievement. Chan (2003) found no evidence that either positive or negative hardiness had stress-buffering effects on teacher burnout, but rather that stress, positive hardiness, and negative hardiness all had a key, independent, and significant impact on the emotional exhaustion and depersonalisation dimensions of burnout. Therefore, in order to strengthen their internal resources—such as their hardiness—and to serve as a buffer when they meet stressful situations in life, aspiring teachers must learn coping mechanisms to lessen stress at work.

To Kobasa's three Cs—control, challenge, and commitment—a fourth "C" has been added by Salvatore R. Maddi (2005), who proposed "connection" as "a crucial factor" in those who recover and withstand stress. According to him, the strength of connection and belonging that comes from being a part of a community is partly responsible for the success of mutual-aid or self-help organisations. According to this hypothesis, persons who are stress-hardy can rely on others for assistance during difficult times, and social support is essential in protecting them from the negative consequences of stress. In light of the evolving nature of workplaces worldwide, we must investigate the potential existence of additional traits that may also be considered elements of hardiness. Regretfully, very little research has been done on Kobasa's idea and her three Cs in relation to the Indian corporate sector after globalisation. In terms of how Indian business professionals cope with stress, the study would be quite valuable from this angle.

### **1.3: Spirituality**

There is frequently a huge discrepancy between classroom teachers' idealised objectives and their real inadequacies. Programs and strategies have been developed to help teachers succeed, yet they frequently lack the authority to support educators through the demanding work and responsibilities of teaching. The curriculum, professional development, and teacher education programs are frequently not created to prepare teachers to succeed in the teaching profession, much less overcome hardship and despair. Therefore, the issue is, "Why do some teachers overcome hardship and even go above and beyond to achieve professional excellence?" The majority of research on teacher effectiveness has focused on the methods and approaches that prepare teachers to be effective; however, relatively little study has looked into how teachers' spirituality affects their perceptions of their own effectiveness, or teacher self-efficacy. Evidence comes from 333 teachers representing elementary, middle, and high schools from two school districts in the San Gabriel Valley, California (Barsh 2015).

In order to attain great success in life, it was believed that a sound mind must exist in a sound body. However, the third ingredient was always disregarded and portrayed as the subject of religious faith and the allure of sages and sanyasis who distance themselves from the outside world. Yet, current studies indicate that spirituality is necessary in the present period, since people are losing their morals and values and experiencing anxiety and sadness as a result of the rapidly evolving globalisation era. Being spiritual means having a positive outlook on both oneself and other people. Many organisations have chosen spirituality as a strategy in the modern day. It is now recognised as an organisational problem. People who practise spirituality are better able to handle stress, perform better, balance their personal and professional lives, and resolve conflicts.

Many people claim to be spiritual but not religious in the conventional sense when asked if they are religious. For each person, spirituality means something different. For some, it involves engaging in organised religion, such as attending a mosque, synagogue, or church. Others find it more intimate: Some people use yoga, meditation, private prayer, introspection, or even lengthy walks to connect with their spiritual side. The majority of people still believe in spiritual reality, whether it is in a Supreme Being or order, in life after death, in ultimate reality, or in supernatural beings like angels and devils. Regardless of what behavioural scientists and medical professionals may think, many or the majority of people still value people's spirituality.

All Port and Ross (1967) made one of the first and most well-known attempts to define spirituality. They put forth a form of spirituality that was distinguished by a differentiation between extrinsic and internal religiosity. This distinction extended beyond simple non-secular actions in public to include the individual's perception of religiousness. According to Park, Meyers, and Czar (1998), intrinsic religiousness is the degree to which an individual internalised and lived out their commitment to their non-secular beliefs. According to Zohar (2000), spiritual quotient "is our access to and application of meaning, vision, and value in the way that we think and the choices that we make."

These days, research experts, academics, and businesses are paying close attention to workplace spirituality. Ashmos and Duchon (2000) cite a number of explanations for this. Human resources want to hold on to something deeper since no one feels comfortable in the current work environments; instead, there is anxiety, concern, uneasiness, and pessimism. It has been observed that interest in eastern spiritual philosophies is growing. It is possible to

notice far less established forms of society, which has caused workers to seek out a sense of community at work. The recognition that employees have an inner life that nourishes and is nourished by meaningful work that takes place in the context of community is the generally accepted definition of workplace spirituality. Similarly, workplace spirituality is described by Giacalone and Jurkiewicz (2004) as "a framework of organisational values evidenced in the culture that promotes employees' experience of transcendence through the work process, facilitating their sense of being connected to others in a way that provides feelings of completeness and joy."

Three criteria are used to quantify workplace spirituality.

**Meaning in the work:** "This is nothing more than a profound understanding of the purpose and significance of one's work." It enters the picture on a personal level. Every employee believes that their work should be something that provides their lives value and purpose. (Duchon and Ashmos, 2000). Employees then experience joy and contentment at work. Work creates opportunities and fosters creativity. (Ploughman and Duchon, 2005). A **sense of community** is the feeling of belonging to coworkers and sharing harmony and solidarity with one another at work. (Ploughman and Duchon, 2005). "It is a crucial aspect of workplace spirituality and takes into account interactions between coworkers and employees at the group level of human behaviours." (Duchon and Ashmos, 2000).

**Organisational values:** "A person acknowledges a strong sense of alignment of beliefs with organisational values, which is the third aspect of workplace spirituality." Every employee abides by the organization's ideals, and their own values coincide with those of the company. (Milliman and others, 2003) This element covers how people engage with a larger organisational goal. (Denton and Mitroff, 1999).

Workplace spirituality is a relatively new term. Milliman et al. (2003) concentrated on how employees felt about the significance of their work, their sense of belonging to their peers and coworkers, and how their own values aligned with those of the company. Investigating the effects of workplace spirituality (WS) in various professional situations, generally and in schools specifically, has garnered more attention recently (Kaya 2015). WS often suggests that there is a set of organisational principles ingrained in the culture that gives workers a sense of belonging to the company and their coworkers, which leads to feelings of contentment and happiness (Giacalone and Jurkiewicz 2010). Prior research demonstrated that WS positively affects the organization's results as well as the attitudes and behaviours of its members,

including engagement, tenure, job satisfaction, organisational commitment, organisational citizenship behaviour (OCB), and performance (Pawar 2009; Lips-Wiersma and Mills 2014). To date, educational environments have paid little attention to WS. Studies on WS in schools are few, according to research (Gibson 2014; Mahipalan and Sheena 2019). Furthermore, the majority of WS research was carried out in Western nations.

Teachers' spirituality is essential to the educational system because it guides the teaching-learning process in the classroom, where students can cultivate positive interpersonal relationships. It makes you feel cherished and loved in return. It can enhance both positive personality traits and self-esteem. It provides a foundation for a better individual, particularly in terms of enhancing his own qualities and abilities. Thomason & Thames, 2010). In order to create a classroom environment that is more favourable to learning through an open exchange of ideas, improved listening to others, and time for reflection, a more holistic approach to education would incorporate a spiritual—not religious—element. However, like many other occupations, teaching may be incredibly rewarding and life-changing, particularly if it is pursued as a part of a vocation or spiritual calling. In particular, intentional spirituality can assist educators in determining if they have discovered a position in teaching where the talent and delight of their innermost selves align with the pressing global need for education. Even after many years of practice, teachers can maintain their enthusiasm and freshness by drawing on the spiritual foundation of teaching. The teacher in the classroom must be our starting point once we acknowledge that teaching is a spiritual endeavour.

#### **1.4: Perceived Social Support**

There are several aspects of the organisational setting that can be described in terms of real, tangible, or intangible dimensions. It is already widely acknowledged that fostering intangible elements like social and human capital will benefit more tangible results like financial capital and performance (Luthans et al., 2004). The network of contacts and relationships is one example of social capital, but it can also include "processes of empathy, trust, commitment, satisfaction, and happiness that articulates negative and positive emotions towards supervisors, colleagues, or organisational processes" (Lirios et al., 2018) (p. 11). A more thorough examination of intangible aspects may involve a slightly different interpretation of those assets. According to Kenny et al. (2014) and Kenny and Hage (2009), social support can lower overall stress and has a significant protective and preventative role. Social support, as it is framed in the workplace, is described as perceived organisational support and is regarded as the

organization's dedication to its people. It has two complimentary dimensions: the perceived support of the supervisor and coworkers. In addition to socio-emotional support and empathy, the colleagues' perceived help also includes information about tasks and practical support (Rousseau et al., 2009).

Teachers find it challenging to maintain a high standard of living because of the stress that comes with their jobs. The emotional needs, labour, and work required for a teacher are significantly higher than those of other professions (Chang, 2009), and teachers with less than five years of experience were reported to be facing psychological and physiological challenges in their chosen career as educators (Korte & Simonsen, 2018). Because of this, instructors may be tempted to choose a career outside of teaching due to the difficulties they encounter as well as the psychological and physical symptoms they encounter. Insufficient attention has been devoted to the potential elements that may affect teachers' quality of life, despite the fact that numerous studies have demonstrated that teachers' quality of life is a good indicator for instructors to decide whether or not to remain in the teaching profession. Further investigation was warranted into the implications of Manju & Basavarajappa's (2016) work on emotion regulation and social support (Yuh & Choi, 2017). It is widely believed that social support and emotion control have a favourable relationship with life quality. Nonetheless, this study proposes that social support and emotion control may be utilised to predict teachers' quality of life.

It has been demonstrated that social support improves mental health and serves as a protective barrier against stressful life events (Alsubaie et al., 2019). Over the past ten years, a number of research have examined the effects of social support on emotion regulation (Tamminen & Gaudreau, 2018) and quality of life (Alsubaie et al., 2019). Five studies were conducted to investigate potential predictors, such as emotion control and social support. The researcher has noticed that there are differences in the number of teachers leaving the teaching profession according to factors like gender, age, and years of experience. The biggest migration rate is found among teachers with 1–5 years of experience. Additionally, these factors were linked to quality of life, emotion regulation, and perceived social support. According to the American Psychological Association, social support is "assistance or comfort to others, primarily to help an individual cope with biological, psychological, and social stressors." Interpersonal relationships within a person's social network, such as those with family, friends, neighbours, coworkers, religious organisations, carers, or support groups, can provide social support. One of the fundamental social constructs in the study of interpersonal relationships has long been

social support. Researchers' conceptualisations of social support are very diverse, covering a broad spectrum of perspectives and situations (Yuh & Choi, 2017). "The social resources that persons perceive to be available or that are provided to them by non-professionals in the context of both formal support groups and informal helping associations" (p. 512) is one example of a global definition offered by Gottlieb & Bergen (2010). A teacher's professional development depends on having a supportive atmosphere (Kelly & Antonio, 2016). Teachers, like many other professionals, require support in their endeavours, according to Korte & Simonsen (2018). High levels of perceived support, regardless of a person's occupation, lead to more effective emotions and a higher chance that the person will stick with their work. The corporate world's ideas about onboarding new or early-career employees and allocating resources for the development of human capital have regrettably not been incorporated into schooling. This situation is most noticeable in the provinces' small to medium-sized private schools.

The range of challenges and pressures varies depending on the type of work. According to European Agency for Safety and Health survey (2009), work-related stressors are most prevalent in the health and education sectors (Khan et al., 2013; Rosta, 2007; Aziz, 2004). (Johnson et al., 2005; Newberry & Allsop, 2017). Milczarek et al. In order to lessen the impact of stressors and the problems they cause, interpersonal or social support is essential (Thompson et al., 2006), especially for women. The acknowledgment of individuals within systems who are able to provide and receive assistance as well as engage in contact is the fundamental idea of social support (Patel et al., 2005). Since teachers interact with students, families, and coworkers on a regular basis, teaching is a relationship-based profession (Fiorilli et al., 2017). Overcoming the sense of tiredness is difficult because of the many obligations of being an educator. Having a supportive environment has a big impact on teachers getting over their fatigue. According to Betoret (2006), having a social support network of coworkers, superiors, and family members significantly reduces feelings of exhaustion or oppression from work demands. On the other hand, teachers who exhibit a high degree of depersonalisation, as this trait has traditionally been measured in the major studies on the subject, tend to avoid their work environment without seeking assistance. The findings of the Temam et al. (2019) study indicated that the type or source of social support taken into consideration affected the potential impact of social support on burnout and quality of life (Yang et al., 2009). Furthermore, when it came to managing the symptoms of burnout, social support from supervisors seemed to be more important than social support from coworkers. Additionally, Alshraifeen et al. (2020) discovered a direct link between respondents' improved quality of life and social support.

Zhang and colleagues (2012) assert that social support positively impacts life quality. They went on to explain that social support from friends and family was a significant positive correlation with quality of life and that it was a strong predictor of the psychological domain of quality of life.

Research has shown that women who have fewer household duties to complete and have aid available to them tend to have an elevated sense of perceived social support, which may be attributed to social support's ability to mitigate the negative impacts of work stress (Beigh & Shafi, 2018). By reducing stress, this support has a positive impact on working women's mental health (Abbas et al., 2019; Sackey & Sanda, 2011). According to the theoretical underpinnings, a lack of social support subsequently impacts an individual's capacity to buffer pressures, which in turn has an adverse effect on an individual's physical and mental well-being as well as their overall quality of life (Cohen and Wills, 1985; Wilcox, 1981). According to reports, loneliness is also a poor indicator of life satisfaction (Lardone et al., 2020). According to the World Health Organisation Quality of Life Group (1998), "individuals' perceptions of their position in life, in the context of the culture and value systems where they live and concerning their goals, standards, and concerns" constitute quality of life. The Buffering Hypothesis (Cohen & Wills, 1985) posits that social support mitigates the adverse effects of stress by enhancing coping abilities. Applied to educational settings, this hypothesis suggests that teachers who perceive higher social support are better equipped to regulate emotions, maintain composure, and engage in constructive conflict resolution. Support from colleagues and administrators helps buffer the emotional strain associated with conflicts, allowing teachers to approach disagreements with a problem-solving mindset. Social Exchange Theory (Blau, 1964) highlights the reciprocal nature of social relationships. Teachers who perceive strong support from their environment are more likely to invest in maintaining positive relationships, which fosters mutual respect and cooperative conflict resolution. This reciprocity strengthens the trust and collaboration necessary for a cohesive school environment. Teachers who perceive high levels of emotional support demonstrate greater emotional regulation during conflicts. Emotional stability allows them to adopt collaborative and compromising approaches rather than resorting to avoidance or aggression. A study by Yoon and Kim (2018) found that teachers with higher emotional support reported lower emotional exhaustion and demonstrated more empathetic responses during interpersonal conflicts.

In today's dynamic educational landscape, the role of teachers has expanded beyond traditional knowledge dissemination. Teachers now function as facilitators, mentors, and mediators,

tasked with managing diverse interpersonal relationships in their classrooms and with colleagues, parents, and administrators. Consequently, the ability to manage and resolve conflicts effectively has become an essential skill in promoting a harmonious school environment. However, a teacher's effectiveness in resolving conflicts is not merely a reflection of their individual capabilities but is also influenced by external factors, particularly perceived social support. Perceived social support (PSS) refers to an individual's belief that emotional, informational, and instrumental assistance is available from their social networks (Zimet et al., 1988). For teachers, this support may come from colleagues, administrators, family members, or the broader school community. A robust support system can reduce stress, foster emotional resilience, and empower teachers to handle conflicts constructively

Social support is acknowledged by this theory as a critical component that affects how people view and handle stress, which in turn affects mental health. Research indicates that social support has a beneficial effect on mental health outcomes and that social support can lower perceived stress levels. One example of a relationship that explains 11% of the variance in stress is the stronger support from family members. Research has demonstrated that perceived stress acts as a mediator. "The correlation of social support with mental health: A meta-analysis", is a research study conducted by Harandi et al. (2017) that investigates the relationship between social support and mental health through a meta-analysis of 64 studies involving over 20,000 participants. The study aimed to investigate the effect size of the relationship between social support and mental health by combining data from studies conducted from 1996 through 2015. The study found that social support has a moderate positive effect on mental health, with an average effect size of 0.356 on a scale of 0 to 1.0. The correlation between social support and mental health was stronger in studies with all female participants compared to all male or mixed groups. The effect of social support also varied for different target populations, with a higher correlation between social support and mental health for parents of disabled children, immigrants, and transgender individuals. The study did not find that sex, sampling method, or mental health questionnaire were moderator variables, but the target population and social support questionnaire were moderator variables. It was concluded that social support protects mental health and suggests practical applications of the research findings, including training families, students, workers, and vulnerable groups on the importance of social support, teaching strategies to improve supportive relationships, ensuring counselling services provide relationship-building skills, and prioritizing social support services for populations where its mental health benefits are greatest. Studies also highlight the

importance of addressing social support as a key factor influencing mental health and suggests that boosting supportive relationships, especially for more vulnerable groups, can have significant positive effects.

In collectivist cultures such as India, where interpersonal relationships and social harmony are emphasized, perceived social support takes on even greater importance. Indian teachers, who often operate within hierarchical administrative structures, may rely more on peer and family support for emotional and practical assistance. Studies suggest that in such contexts, strong perceived support fosters a greater sense of belonging and enhances teachers' confidence in navigating conflicts (Jena, 2018).

### **1.5: Organisational Culture**

Organisations are one of society's primary units. Over the course of their formation and growth, a specific type of organisational culture finally comes into being. In order to increase the company's economic efficiency, the organisational culture seeks to foster cohesiveness and togetherness as well as to encourage employee creativity and excitement. Additionally, corporate culture has a significant impact on employee conduct (Tianya, 2015). Every business, like every individual, has a unique personality. An organization's community is what makes it unique. According to Citeman (2008), organisational culture is a powerful yet intangible factor that influences how members of a community behave when they collaborate. A company's objective is to increase the loyalty of its clientele. Therefore, it is necessary to establish a positive business image. In other words, a positive business image generates positive financial returns, and a positive organisational culture is a prerequisite for a positive corporate image. Therefore, being able to characterise and forecast the behaviour of individuals at work would be improved by having a better grasp of what makes up an organization's culture and how it is created, preserved, and learnt. According to a widely accepted definition among members, organisational culture is a structure that distinguishes the organisation from other organisations. Upon closer examination, the organization's basic values are encapsulated in this system of common meanings.

From a cultural perspective, Deal and Kennedy's (1982) and other authors' work serves as the foundation for organisational culture. This perspective holds that organisational culture is more important to performance than elements like structure, policy, or politics. As a result, attention shifted from national cultures to organisational cultures. The idea that organisational culture provides a non-mechanistic, adaptable, and innovative method to understanding how

organisations function is what motivates interest in organisational culture from the perspective of human resource management and success (Brown, 1998). O'Reilly, Chatman, and Caldwell (1991) proposed seven essential characteristics to describe organisational culture: aggression, cohesion of team orientation, performance orientation, individual orientation, innovation and risk-taking, and attention to detail. The organisational culture typologies listed above offer comprehensive summaries of the variations among theorists in their definitions of this word. The modifications and distinctions have primarily changed throughout time. Accordingly, organisational culture is seen as the great "cure-all" for the majority of organisational issues (Wilson, 1992). Research conducted in the field of organisational philosophy contributes to another theoretical development of the definition of organisational culture. It is necessary to teach and share the idea of organisational culture (Titiev, 1959). According to Pettigrew (1979), cognitive structures serve as the foundation for organisational cultures and aid in the explanation of how employees think and make decisions. Organisational culture is the "normative glue" that holds the entire organisation together, according to Tichy (1982). A foundation for evaluating the distinctions between companies operating within the same national culture that can endure is also provided by the definition of organisational culture (Schein, 1990). Nowadays, the idea of culture is typically employed in the concept of organisations (Kotter and Heskett, 1992). Organisational culture may be influenced by two primary social group factors: the structural stability of a group and the integration of a single item into a higher standard (Schein, 1995). Even when people from diverse backgrounds operate at different levels of the organisation, culture can be defined as a framework of shared values that can be estimated to represent the similar culture of the organisation (Robbins & Sanghi, 2007). Additionally, Stewart (2010) asserted that everyone associated with the organisation is directly impacted by its values and ideals. Although standards are said to be intangible, businesses must seek them out if they wish to increase staff productivity and profitability. The culture of the organisation represents the opinions that members of the organisation hold. It is therefore expected that people from diverse origins or at different levels of the organisation will recognise their community using similar phrases. However, that does not imply that subcultures do not exist. Numerous subcultures coexist with the prevailing culture in the majority of large organisations. The fundamental principles that most members of an organisation hold and which give it its unique character are expressed by its dominant culture.

Another term for organisational culture is a structure that distinguishes the organisation from others and is shared by its members. Organisational culture is a crucial subject in any organisation. Organisational culture and staff communication are critical to performance. Workplace conditions, staff conduct, etc. are reflected in organisational cultures. Every organisation has a unique social structure, and organisational culture is a major factor in determining how well an organisation performs. The work culture has a significant role in creating the organization's brand image and setting it apart from its competitors. The framework of shared presumptions, values, and beliefs that determines how organisations treat people is known as organisational culture. These widely held views have a significant impact on the employees of the organisation and dictate how they dress, act, and carry out their duties. Every organisation develops and maintains a certain culture that sets norms and boundaries for the behaviour of its members. The seven characteristics that make up organisational culture range in importance from high to low. Every organisation has a unique value for each of these characteristics, which when added together define the organization's own culture. Organisational members decide how important these characteristics are to their business, and they subsequently modify their behaviour to conform to this alleged set of ideals.

Education serves as a tool to help people acquire the knowledge and skills they need to become self-sufficient, enhance their wellbeing, and advance society. In order to make people responsible members of society, it also instills in them the proper values, norms, and desirable behaviour. According to Olusegun and Muhammad (2019), education serves as a conduit for the development of people's intellectual, emotional, social, and physical capacities. People in the community are educated either formally in schools or informally outside of them. Additionally, organisational culture influences how people and groups relate to stakeholders, customers, and one another. Additionally, how strongly employees identify with a company can be influenced by its culture. In larger organisations, subcultures may coexist or conflict because each subculture is associated with a distinct management team, even though a corporation may have its "own unique culture." Employees in educational institutions develop a sense of identity based on the organisational cultural aspects of the school. The following are some aspects of organisational culture that have been delineated by various scholars: encouraging, methodical, creative, and focused on working as a team (Aranki, Suifan, and Sweis, 2019; Ghewari and Pawar, 2019). Power, role, success, and supportive cultures are among the aspects of organisational culture that Bamidele (2022) highlighted. The following aspects of organisational culture were also emphasised by Oroka & Oroka (2020): person

culture, task culture, role culture, and power culture. This study focusses on bureaucratic and supportive organisational cultures. The rationale behind the selection of these two domains stems from their intrinsic nature in all educational institutions.

Recent literature indicates that there are seven primary features that, in total, capture the nature of the culture of an organization.

- a. Innovation and risk taking: The degree to which employees are encouraged to be innovative and take risks.
- b. Attention to detail: The degree to which employees are expected to exhibit precision, analysis, and attention to detail.
- c. Outcome orientation: The degree to which management focuses on results or outcomes rather than on the techniques and processes used to achieve these outcomes.
- d. People orientation: The degree to which management decisions take into consideration the effect of outcomes on people within the organization.
- e. Team orientation: The degree to which work activities are organized around teams rather than individuals.
- f. Aggressiveness: The degree to which people are aggressive and competitive rather than easy-going.
- g. Stability: The degree to which organizational activities emphasize maintaining the status quo in contrast to growth.

An open, friendly, and secure work atmosphere demonstrates a supportive culture. According to Meduoye and Meduoyea (2019), a supportive organisational culture is defined by a welcoming and friendly workplace where employees may freely share their knowledge and help one another with issues that arise while carrying out their jobs. In the workplace, principals of schools with a supportive organisational culture are approachable, considerate, and supportive of their staff members. To support this, Sweis, Suifan, and Aranki (2019) pointed out that a supportive culture fosters a cooperative environment that is generally kind and helpful. In schools with a supportive culture, managers are personable and prepared to provide assistance to staff members as needed. According to Oboreh (2020), a supportive culture emphasises human relations as shown by internal cohesion and wellbeing, which may have an impact on employees' job satisfaction. A supportive culture fosters a more engaged

work environment where employees share information, grow closer to one another, and help one another do schoolwork. A bureaucratic organisational culture is one in which teachers carry out their responsibilities by adhering to clearly specified policies and procedures. According to Akif (2021), in a bureaucratic organisational culture, personnel have distinct lines of authority and responsibility. To get things done, managers in bureaucratic organisational cultures employ caution, threats, and punishment. Teachers' job dissatisfaction may be linked to the organisational culture of secondary schools. Additionally, Okeze emphasised that teachers are rarely involved in decision-making, which may be the cause of their lack of creativity. Teachers have a crucial role in shaping and honing students' intellectual abilities and capacities both within and outside of the classroom during the earliest years of student life. As a result, the role of teachers in the development of human capital has gained significance, and it is crucial to take all necessary steps to keep teachers in educational institutions. However, teachers' disengaged condition is demonstrated by their rising absenteeism trend, intention to leave, and early retirement (Khushboo and Puja, 2015). An environment that fosters teacher engagement will need to be one in which presumptions, ideals, and modes of interaction may all add to an institution's distinctiveness. Therefore, this necessitates a strong and sound organisational culture. Khan (2016) indicated that a culture that will accept teachers' value in the educational sector by supplying them with their needs might be a *Academia Journal of Educational Research*; Emmanuel and Prempeh. 139 crucial instrument for boosting teachers' involvement. According to earlier research, organisational culture has a significant impact on how engaged workers are at work (Tims et al., 2011; Shuck et al., 2011; Alarcon, 2010; Hallberg and Schaufeli, 2006). Although prior research has demonstrated that culture can increase engagement, it has been demonstrated that the sort of culture that exists inside an organisation influences how engaged people are in their work for the sake of the organization's survival (Hobfoll, 2011). Numerous models and ideas have demonstrated different cultural types. According to Coffey et al. (2013), involvement ensures that workers will participate in decision-making, which can support instructors' dedication to feeling in control of their work and building their capacity to fulfil their responsibilities. Teachers can become more consistent and committed to the organization's mission, which is defined by goals and purposes, if the education sector can adjust to the changing environment and make adjustments in their lives that show in their degree of participation.

Every organisation wants to perform better, and this is determined by its human force, which is defined as a group of people working together to achieve a common goal. These people work

together to create an organization's culture, which determines the organization's values, principles, and beliefs and typically serves as the foundation for certain policies and guidelines that set them apart from one another (Lynn, 2004). The new members of the organisation are then passed on this culture through socialisation and training, rites and rituals, communication networks, and symbols (Lunenburg, 2011). School culture has a significant impact on school performance, which is dependent on both internal and external school influences. To establish a shared set of norms and values for the benefit of the company, leaders must embrace the diverse cultures of their subordinates. By what they focus on, how they act, how they distribute rewards, and how they hire and fire people, they mould and strengthen culture. On the other hand, staff members must cooperate as a team for the benefit of the company's customers, the students. The efficacy of a school can be influenced by its organisational culture (Lunenburg, 2011). It is safe to assume that employees of an organisation with a strong culture have values that encourage them to collaborate to accomplish a common goal with less questioning and that better performance is possibly achievable, even though research on this topic is unlikely to produce the best description of an ideal organisational culture. The culture of the school can have a big impact on how well students do. Research on organisational culture has increased significantly since the 1970s. Although corporate managers are interested in comprehending the idea, there is little information available about the many cultural kinds seen in educational institutions (Maslowski, 2001). Furthermore, even though there is a greater chance that organisational culture will define school performance, the relationship between organisational culture and performance is rarely discussed.



Figure 1: The Denison model of organizational culture assessment.

(Figure 2: The Denison Model of Organisational Culture Assessment, 2011)

An approach focused on four cultural traits—involvement, consistency, adaptability, and mission—are identified by Denison and Neale (2000). Using the twelve indices that comprise the model, these fundamental characteristics are described in terms of a collection of managerial norms and practices (Denison and Neale, 2011). In order to maximise benefits for

their institutions, educational leaders can benefit from the results of such techniques by adopting a strategic organisational culture type or types. Linking organisational culture mechanisms to engagement that could boost performance will be helpful to management in institutions. It might also be used as an evaluation tool to determine opportunities for improvement by assessing the current state of the Denison organisational culture model. It might be used by scholars to better understand the Denison organisational culture model, its impact on teachers' participation, and to develop models that would enable this study to be expanded in other academic settings.

## CHAPTER 2

### REVIEW OF LITERATURE

#### 2.1: Cognitive Flexibility

Studies show that *spiritual engagement* helps prevent cognitive decline in old age (Hosseini et al., 2019). When life resources are exhausted, flexibility helps people move from instrumental striving to having intrinsic, self-transcending goals (Brandtstädter et al., 2010). Spiritual involvement encourages an interesting, mentally challenging, and socially involved lifestyle that helps people maintain optimal cognitive functioning. Additionally, by promoting actions that stop cognitive decline, spiritual engagement may support the preservation of cognitive health. This is especially evident in the older population that is spiritually orientated and refrains from smoking and drinking. Given that people regularly consider "deep" ethical and existential questions, spiritual involvement stimulates higher brain functions linked to abstract thought. They frequently reflect on the meaning of life and ask spiritual questions, which also stimulates higher brain cortisol functioning related to abstract thought (Koenig, 2012). According to Helminiak (1987), spiritual and general human development are interconnected processes that involve a shift from highly concrete conceptualisations of spiritual ideas to inclusive and abstract concepts (Helminiak, 1987). Empirical findings lend support to the notion that spirituality serves as a schema for constructive information processing (Penman, 2021).

According to Vaziri et al. (2021), there are noteworthy correlations between *psychological hardiness* and cognitive flexibility in the literature's studies that look at this relationship. The idea of psychological hardiness and how it affects people is becoming more and more significant every day. It has been said that psychological strength is also necessary for happiness in the current world, as physical strength is no longer enough (Işık, 2016). In addition, it is believed that one of the key elements of a healthy person is cognitive flexibility (Ionescu, 2012). By adjusting to novel and varied circumstances, people with cognitive flexibility can recognise alternate possibilities (Deveney & Deldin, 2006; Martin & Anderson, 1998; Martin & Rubin, 1995). Therefore, it can be claimed that they adjust to new solutions more readily and deal with challenges more readily. According to Olsson et al. (2003), social competence, problem-solving abilities, safe relationships, and supportive peers are some of the external protective aspects of psychological hardiness. Similarly, it is well known that people with cognitive flexibility are forceful, have sophisticated communication

skills, and are easily adaptable (Martin & Anderson, 1998). Qualities like optimism, self-worth, and internal locus of control are examples of psychological hardiness's internal protective factors (Friborg et al., 2005).

Additionally, cognitive flexibility plays a significant role in training and education initiatives. Teachers must stay up to date with the times for a variety of reasons, including the variety of issues brought about by the rapid advancements in technology and the impact of the modern day on students' learning preferences. As a result, educators should not only be cognitively flexible themselves, but also help their pupils develop this trait. Given all of these facts, it is believed that cognitive flexibility plays a significant role in teachers' development of *psychological hardiness* (Yagan and Kaya, 2022).

The relationship between mental health and *social support* was partially mediated by cognitive flexibility. By shedding light on cognitive flexibility as a means through which social support fosters mental wellbeing in the flourishing through relationships concept, this expands on earlier research (Feeney & Collins, 2015). The existence of supportive environment is credited with fostering adaptive problem-solving responses to adversity, according to resilience theories (Fletcher & Sarkar, 2016; Sarkar & Page, 2022).

In the context of professional sports setup, perceived support enables possible dangers to be viewed as challenges, which reduces stress, promotes self-belief, and ultimately leads to better problem-solving skills (Freeman & Rees, 2009). It was discovered that paralympic swimmers' perceived support from coaches and teammates was a crucial source for problem-solving, tactical development, and performance in both personal and sport-related contexts (Aitchison et al., 2021). Similar themes may be seen in sports resilience theories, which credit supportive environments with helping athletes develop adaptive problem-solving skills (Morgan et al., 2019; Sarkar & Fletcher, 2014; Sarkar & Page, 2022). Therefore, it is anticipated that the relationship between perceived social support and mental wellness will be mediated by the problem-solving, reflective components of cognitive flexibility.

Although the ability to adjust to quickly changing circumstances is widely recognised, little is known about how *organisational culture* affects cognitive flexibility. Wallin (2024) aims to fill this gap by comparing the Swedish Army's 4th and 19th Brigades. The results show that military units' accepted actions are prescribed by organisational culture, which has an impact on standing orders, training, and exercises. Cognitive flexibility is thus either hampered or enhanced as a result. The study offers theoretical and empirical advances to war studies by

clarifying the connection between organisational culture and cognitive flexibility.

Additionally, the study gives military leaders the knowledge they need to change the way their unit operates. An armed force that is more resilient can be developed by promoting an open-minded attitude and incorporating unplanned situations into training and exercises.

## **2.2: Hardiness**

It is hypothesised that a strong organisational culture is one of the factors that contribute to personality formation. However, there hasn't been enough research done to support the idea that culture shapes a person's personality, whether that be hardy or not. A group's culture encompasses its habits, artistic expressions, morality, customs, learnt behaviours, and the intellectual, emotional, and spiritual aspects of their society. It is believed that a culture's values, beliefs, customs, and symbols are acquired and can evolve over time (Eshun & Gurung, 2009). According to Earvolino-Ramirez (2007), one of the protective elements of psychological hardiness is the social environment and good interpersonal relationships. A person will be more psychologically resilient if they can build more positive relationships with their surroundings. Humour is proven to have a good impact on interpersonal relationships, social bonds, communication, and the capacity to remain resilient and deal with challenging circumstances (Erickson & Feldstein, 2007).

Al-Muqbali (2020) conducted a study in the Sultanate of Oman to determine the degree of hardiness among educators who work with pupils who struggle with learning. There were eighty-eight teachers in the study sample. The study's findings demonstrated that teachers of students with learning disabilities had an average degree of hardiness. Due to specialising in favour of the first field, the results also revealed a substantial difference in the degree of hardiness among teachers of students with learning challenges. However, there was no discernible variation in the degree of hardiness brought on by experience.

A study on the psychological hardiness of primary school teachers of demographic characteristics was carried out by Kilinc (2014). The sample comprised 369 teachers employed by 12 Ankara primary schools. They investigated how personality hardiness affected demographic variables like years at current school, gender, branch, age, and seniority. The findings showed that psychological resilience was not substantially depending on the following variables: years in current school, seniority, age, branch, and gender. Numerous aspects of teaching, including classroom management, school atmosphere, alienation, efficacy, locus of control, stress, burnout, occupational stress, teachers' commitment, and job participation, have

been examined in connection with personality hardiness. Numerous studies have demonstrated that a high level of hardiness can lower stress levels. Greenleaf (2011), Erkutlu (2012), and Kobasa (2011).

Subramanian and Vinothkumar (2009) investigated the relationship between IT professionals' self-esteem, hardiness personality, and workplace stress. According to their study's findings, load, ambiguity, and stressful working situations are negatively correlated with hardiness personality and self-esteem. They went on to explain that IT workers' ability to manage work-related stress can be greatly aided by having a resilient personality and a strong sense of self-worth. Azeem (2010) investigated into the job burnout, personality hardiness, and job involvement of Indian university instructors. According to the study, job burnout is the main predictor of personality hardiness and job participation. It also has a positive link with burnout dimensions and personal accomplishment and a substantial negative correlation with depersonalisation. The main finding was that teachers' burnout is predicted by their overall personality hardiness and obligations. Ferreira (2012) discovered a strong correlation between organisational commitment and hardiness. The study additionally stated that a person's psychological attachment to the business is correlated with their level of hardiness. It was proposed that organisations intending to keep their staff should focus on helping them become more resilient and dedicated.

### **2.3: Perceived Social Support, Spirituality, and Organisational Culture**

Institutions, friends, neighbours, and family can all provide social support. The advantages of social assistance include lowering psychological strain, enhancing social adaptation, and relieving tension. Social support also aids in preserving mental and physical well-being. Medical morbidity and mortality, stress, anxiety, depression, and post-traumatic stress disorder are all linked to low social support. Social support has been the subject of scientific attention in recent decades, particularly in relation to health. Like everyone else, university instructors need social support to handle the pressures and stress of their jobs. Support could come from friends, family, coworkers, or other people. However, the type and calibre of social assistance people receive can differ, which can affect their happiness at work and general well-being. Anjum (2022) investigated how social support and hardiness affect university students' psychological health. A total of 208 university students took part in an online survey and the findings indicate that all aspects of psychological well-being are significantly and favourably correlated with *social support* and *hardiness*. Furthermore, psychological well-being was

significantly predicted by hardiness and social support. According to this study, in addition to the academic program, students must be taught and encouraged to develop social skills and toughness attributes. This could help university students' psychological health.

Park and her colleagues (2012) aimed to explore how meaning in life develops in response to stress, particularly in a college setting. The study integrated *spirituality*, *hardiness*, and coping resources into a stress and coping framework, focusing on psychological well-being among young adults. The findings revealed that spirituality and hardiness were both independently and significantly related to meaning in life. Additionally, high spirituality and hardiness served as buffers against the negative effects of stress. Conflict is an inevitable part of any professional setting, and educational environments are no exception. Teachers encounter conflicts with students, colleagues, and parents, which, if managed poorly, can disrupt the learning process and contribute to emotional burnout. Conflict resolution involves using strategies to address disagreements and find mutually acceptable solutions (Thomas and Kilmann, 1974). Perceived social support serves as a mediator between occupational stress and conflict resolution outcomes. Teachers who perceive high levels of support experience reduced emotional exhaustion, enabling them to approach conflicts with a calm and solution-oriented mindset. Conversely, teachers with low perceived support may feel isolated and emotionally drained, increasing the likelihood of adopting avoidance or competing conflict styles (Salanova et al., 2010). Teachers with higher perceived social support often experience lower emotional exhaustion and are better equipped to engage in positive interactions with peers and students. This sense of support fosters emotional resilience and enhances their capacity to manage and resolve conflicts effectively (Skaalvik & Skaalvik, 2018).

Afsar and Badir (2017) examined the relationship between innovative work behaviour and perceived organisational support and workplace spirituality, using person-organization fit as a mediating factor. The findings indicate that support and spirituality both have a favourable impact on creativity by improving the congruence of organisational and personal ideals. Additionally, Milliman et al. (2003) observed that employees' organisational citizenship behaviour was elevated by workplace spirituality. The findings demonstrate that workers who score well on spiritual aspects find meaning and purpose in their work, which fosters critical and creative thinking, helps them come up with new ideas, and helps them solve difficulties. Once coworkers, superiors, and subordinates are convinced and persuaded to apply ideas in a sincere manner, ideas truly come to life. Building social support for innovative ideas requires interconnectedness. Because personal beliefs and organisational values are at a collision, a

person with low perceived P-O fit finds it difficult to form close social bonds with coworkers and is less likely to return the favour with positive attitudes and behaviours. These workers have poor communication skills, experience role conflicts more frequently, lack motivation, and exhibit fewer entrepreneurial aspirations. People who experience a sense of mismatch find it difficult to connect with coworkers, find meaning in their work, integrate their life's purpose with the objectives of the organisation, enjoy their working environment, and exhibit intrinsic drive to perform better.

Hunsaker (2021) emphasised on how spiritual leadership impacts work-family conflict and its subsequent effect on their well-being. Since the 1980s, a great deal of study has been conducted on work-family conflict (WFC), with the idea that family-friendly organisational policies and practices might lessen WFC and, consequently, improve organisational outcomes (Kelly et al., 2008). Nevertheless, further research has questioned the efficacy of such policies and practices, suggesting that the benefits of family-friendly policies on the individual and the organisation are, at best, minimal and inconsistent (Mesmer-Magnus and Viswesvaran, 2006). The study's findings aligned with earlier research on the beneficial implications of psychosocial resources in reducing workers' work-related stress (WFC) through perceived supervisor support and a supportive, family-friendly culture (Allen, 2001; Breugh and Frye, 2008; Michel et al., 2011; Thomas and Ganster, 1995; Thomson et al., 1999). The results of this study have several practical ramifications. First, the results of this study indicate that leadership styles and organisational culture have a significant impact on workers' WFC. Employees' feeling of meaning, purpose, gratitude, and community are boosted when leaders receive training on the effects of behaviours that promote improved employee well-being, such as constructive, casual social engagement. This can encourage employees to learn and develop. Employee development and learning, in turn, support the triple bottom line of the company by increasing commitment, productivity, and social responsibility. It also improves individual performance, which in turn boosts continuous improvement, a person's sense of empowerment, and cognitive functioning to better manage multiple roles (Edwards and Rothbard, 2000; Fry and Egel, 2017).

According to Moore and Casper (2006), modern workers want to find purpose in their employment. According to many scholarly definitions, workplace spirituality is nothing more than completeness, connectivity, and a deeper sense of values (Gibbons 2000). It is regarded as extremely important. "Workplace spirituality entails making an effort to discover one's life's purpose, cultivating close relationships with colleagues, and aligning one's fundamental beliefs with the organization's values." (Denton and Mitroff, 1999).

According to a study by Phate and Shinde (2019), management institute teaching staff members practise workplace spirituality. Teaching staff members have been found to derive a sense of fulfilment and purpose from their employment. Additionally, they enjoy a sense of community at work and interact with their coworkers. Additionally, it has been discovered that workplace spirituality is influenced by age, gender, and work experience. As people age and get more professional experience, workplace spirituality also rises. Engaging in spiritual practices at work enhances both organisational and individual employee productivity.

## CHAPTER 3

### RESEARCH GAP, MOTIVATION FOR THE STUDY, OBJECTIVES, CONCEPTUAL FRAMEWORK AND HYPOTHESES

#### 3.1 RESEARCH GAP

In the Indian school system, where teachers face growing professional demands, there is limited research on how their psychological traits interact with contextual factors to influence organizational outcomes. Existing studies largely overlook how individual capacities relate to school culture, focusing instead on isolated issues like stress or student performance. Additionally, culturally significant factors such as perceived social support and spirituality remain underexplored as potential moderators in this dynamic. Addressing this gap is particularly relevant for Indian schools, where systemic pressures, interpersonal tensions, and evolving expectations require educators to continually adapt while maintaining cohesion and professional harmony. Thus, examining these interconnected variables offers valuable insights into fostering resilient educators and healthier organizational environments.

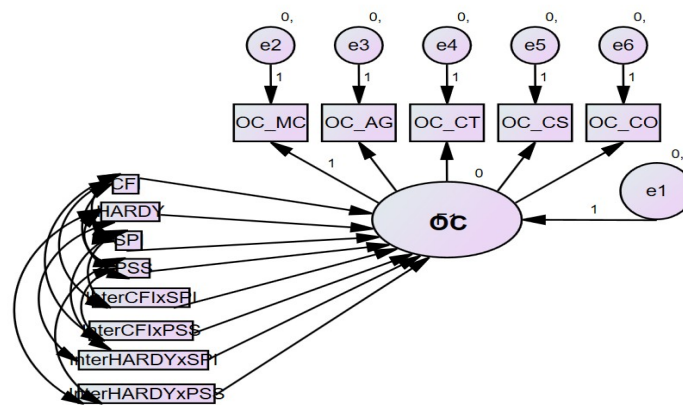
#### 3.2 MOTIVATION FOR THE STUDY

In the framework of modern education, especially in the Indian educational system, teachers' psychological health and adaptability are becoming more widely acknowledged as essential elements of a successful learning environment. In addition to providing academic instruction, teachers are crucial in forming a school's overall culture and affecting the social and emotional environment in which students learn. Nonetheless, the difficulties that Indian educators encounter, from packed classrooms and administrative demands to socioeconomic disparities and a lack of institutional support put a significant strain on their mental and emotional capacities. These circumstances call for a more thorough comprehension of the character attributes and outside resources that support educators in remaining resilient and adaptive when confronted with challenges in their line of work. Hence stemmed the motivation for this study that highlighted how in the post-pandemic educational environment, educators must adjust to blended learning, more emotional labour, and changing student requirements. In order to provide useful resources for enhancing the effectiveness and well-being of Indian teachers, this study will create an integrative framework that links individual psychological characteristics, social and spiritual support networks, and important organisational outcomes. The ultimate goal of the research is to help create more resilient, adaptable, and peaceful learning environments in schools that will benefit teachers and students simultaneously.

### 3.3 OBJECTIVES

1. To study the impact of cognitive flexibility on organizational among Indian school teachers.
2. To study the impact of trait hardiness on organizational culture among Indian school teachers.
3. To study whether perceived social support and spirituality moderate the relationship between cognitive flexibility, trait hardiness and organisational culture.
4. To develop a comprehensive model that integrates individual and contextual factors affecting organizational dynamics in schools and helps build useful policies for future.

### 3.4 CONCEPTUAL FRAMEWORK



### 3.5 HYPOTHESES

**H1:** Cognitive Flexibility will positively predict Organisational Culture

**H2:** Hardiness will positively predict Organisational Culture

**H3:** Spirituality will positively predict Organisational Culture

**H4:** Perceived Social Support will positively predict Organisational Culture

**H5:** Spirituality will moderate the relationship between Cognitive Flexibility and Organizational Culture, such that the relationship will be stronger at higher levels of Spirituality

**H6:** Perceived Social Support will moderate the relationship between Cognitive Flexibility and Organizational Culture, such that the relationship will be stronger at higher levels of Perceived Social Support

**H7:** Spirituality will moderate the relationship between Hardiness and Organizational Culture, such that the relationship will be stronger at higher levels of Spirituality

**H8:** Perceived Social Support will moderate the relationship between Hardiness and Organizational Culture, such that the relationship will be stronger at higher levels of Perceived Social Support

## CHAPTER 4

### METHODOLOGY

#### 4.1 Sample

A total of 122 adults comprising 105 females and 17 males in the age range of 20 to 60 years participated in the study. The sample was taken from several schools based out of Delhi-NCR, parts of Uttar Pradesh and Haryana. Participants were teachers from the primary and senior secondary wings and were employed full time with their respective organisations. Only those were included who could use a laptop/desktop for the purpose of the study, understood the English language so that uniformity could be ensured. The marital status was also recorded for the purpose of the study.

#### 4.2 Design

A correlational design was used where cognitive flexibility and trait hardiness were taken as predictor variable and, organisational culture was used as the criterion variable.

Additionally, Moderation Analysis (Structural Equation Modelling) was conducted to see if perceived social support and spirituality moderate the relationship between cognitive flexibility and trait hardiness as predictors and organisational culture as criterion variable.

#### 4.3 Tools used

##### **Cognitive Flexibility Inventory (CFI)**

The Cognitive Flexibility Inventory (CFI) is a 20-item self-report measure to monitor how often individuals engaged in cognitive behavioural thought challenging interventions (Dennis & Vander Wal, 2010). It enables individuals to think adaptively when encountering stressful life events and is a core skill that helps individuals avoid becoming stuck in maladaptive patterns of thinking. CFI measures two aspects of cognitive flexibility- alternatives (the adaptive ability to perceive multiple alternative explanations for life occurrences and the ability to generate multiple alternative solutions to difficult situations) and control (having an internal locus of control, or the tendency to perceive difficult situations as somewhat controllable). The CFI has been shown to differentiate between a clinical group (anxiety and depression) and a non-clinical sample (Johnco, Wuthrich, & Rapee, 2014), with a clinical group showing significantly lower CFI total and subscale scores than the non-clinical group. CFI showed high test-retest reliability for the full score ( $r = .81$ ), Alternatives subscale ( $r = .75$ ), and Control

subscale ( $r = .77$ ; Dennis & Vander Wal, 2010). Cronbach's alpha ranged from good to excellent, for the Alternatives subscale ( $\alpha = .91$ ), Control subscale ( $\alpha = .86$ ), and the full score ( $\alpha = .90$ ; Dennis & Vander Wal, 2010). Furthermore, evidence was obtained for the convergent construct validity of the CFI and its two subscales via their associations with other measures of cognitive flexibility, depressive symptomatology, and coping (Dennis & Vander Wal, 2010).

### **Dispositional Resilience (Hardiness) Scale (HARDY)**

The Dispositional Resilience (Hardiness) Scale (HARDY) is a self-report scale that is designed to measure three major components of hardiness grounded in Kobasa's conceptualization (1979) namely- commitment (individual's sense of purpose and engagement with life activities); control (reflects the belief in one's ability to influence outcomes); and challenge (represents the tendency to perceive change and adversity as opportunities for growth). The HARDY consists of 45 items that are rated on a four-point Likert scale from 0 (not at all true) to 3 (completely true). DRS-45 was originally developed by Bartone (1995) to measure individual differences in resilience under stress. Bartone (1999) reported Cronbach's alpha coefficients ranging from .80 to .85 for the total scale, with subscale reliabilities typically exceeding .70. Test-retest reliability over periods of several weeks has been reported in the range of  $r = .74$  to .78, indicating temporal stability. In terms of construct validity, factor-analytic studies have generally supported the three-factor structure of the scale, although some overlap among factors has been observed. In the Indian context, the DRS-45 has been successfully employed in various studies involving students, teachers, healthcare workers, and military personnel. Sharma and Sharma (2018) reported a Cronbach's alpha of .82 for the total scale among Indian college students. The scale's internal consistency has remained robust, with most studies reporting alpha coefficients between .78 and .84 for the total scale. Moreover, its subscales have been found to meaningfully relate to variables such as perceived stress, coping strategies, job satisfaction, and psychological well-being within Indian samples.

### **Multidimensional Scale of Perceived Social Support (MSPSS)**

The Multidimensional Scale of Perceived Social Support (MSPSS) is a short 12 itemed instrument designed to measure an individual's perception of support from three sources: family, friends, and significant others. The ratings were made on a 7-point likert scale ranging from very strongly disagree (1) to very strongly agree (7; Zimet et al., 1988). In the original study MSPSS was administered to 275 male and female undergraduates at the Duke University.

The co-efficient alphas for the subscales and the whole scale ranged from .85 to .91, indicating good internal reliability. Similarly, test-retest values ranged from .72 to .85, indicating good stability. Some studies have found high levels of perceived social support associated with low levels of depression and anxiety symptoms. The three-factor structure (family, friends, and significant other) of the MSPSS has been consistently replicated across various cultural and linguistic contexts, demonstrating good factorial validity. As the scale correlates in expected directions with related constructs like quality of life, anxiety, and depression, it also exhibits adequate construct validity (Sanjeev et al., 2021; Zimet et al., 1988). Overall, the data suggest that the MSPSS is a reliable and valid psychometric tool for evaluating perceived social support.

### **Spirituality Scale (SS)**

The spirituality scale developed by Colleen Delaney (2003) is 23-item scale that spans across four dimensions of self-discovery, relationships and eco-awareness. An expert panel of five members with expertise in the area of spirituality rated each item on the scale in regard to clarity and relevance, using a 4-point Likert-type scale. An acceptable level of interrater agreement of .7 was achieved for relevance in 36 out of 38 items. The two items with questionable relevance were retained for further psychometric evaluation and later eliminated due to low factor loadings supporting the judgment of the panel. The content validity index of the SS was .94, or 94%; a moderate variance (0.99 to 3.9) was demonstrated, and a moderate to strong correlation (.25 to .75) among items was found. Following initial factor analysis, 15 items were dropped due to loadings at or below the recommended criteria of .40, leaving a 23-item scale. Using PFA, three factors emerged with eigenvalues greater than 1.0 that were visually consistent with the scree plot. The final solution consisting of 23 items supported the conceptual framework and explained 57% of the variance. Internal consistency of the SS was evaluated using Cronbach's (1988) coefficient alpha. The Cronbach's alpha coefficient for the total SS was .94. Coefficients of the three subscales ranged from .81 to .94. A second measure of the reliability of the SS was evaluated with test-retest reliability, statistical analysis of the SS using Pearson's coefficient  $r$  revealed that the SS demonstrated an acceptable level of .84, signifying its stability over a short time period and reliability when measured in a 2-point data collection format.

### **Organisational Culture Assessment Questionnaire (OCAQ)**

The Organizational Culture Assessment Questionnaire (OCAQ) is a 30-item questionnaire that is designed to help understand an organization's culture and identify ways to deal with cultural-based problems. The OCAQ assesses the values and beliefs that help or hinder organizational performance in five crucial dimensions- managing change, achieving goals, coordinated teamwork, customer orientation and cultural strength. The OCAQ is a five-point, likert-type questionnaire with response categories of completely true, mostly true, partly true, slightly true, and not true. The overall reliability of the OCAQ was reported as .89 in a study of schools (Hall as cited in Song, 2002), .81 for Korean sports team (Song, 2002), .80-.81 for YMCA employees (Wallace, 1993), .78 for General Electric employees (Kent, 1995; Wallace, 1993), .92 for Canadian provincial sports organizations (Kent, 1995), and .85 for U.S. Air National Guard Wings (Sawner, 2000). OCAQ underlying factors were not supported by factor analysis, although the five scales were represented (Sawner, 2000). A three-factor model explained 54% of the variance for the Air National Guard dataset. The factor analysis showed that 22 questions, strongly representing managing change and customer orientation, loaded on the first factor; four questions loaded on a second factor labeled change; and four questions loaded on a third factor that was not interpretable (Sawner, 2000). A four-factor model explained 84% of the variance for Air National Guard Wings (as opposed to individual Air National Guard members). Sawner (2000) reported a first factor with strong relationships between the goal attainment scales and customer orientation, a second factor that included change and cultural strength scales, and two additional factors that were not interpretable.

#### **4.4 Procedure**

After building rapport, it was ensured that the participants were situated comfortably in a space free from outside distractions. Following a description of the study's nature and objective, the forms were circulated online. Before, throughout, and even after the task, any questions they could have had were addressed and were given all the instructions necessary. Each of the two sections of the forms contained three distinct scales or questionnaires. The participants were told that they would receive the second part only after completing the first. There was at least one day's interval between the two forms. To access the forms, participants were asked to bring their smartphones or laptops/tablets. Upon this, consent was obtained, and they were asked to begin with the task.

#### **4.5 Analyses**

The data was analyzed using Statistical Package for Social Science (SPSS 25.0) where descriptive statistics (mean and standard deviation), t-test, correlation, regression and ANOVA were used.

Additionally, IBM.SPSS.Amos.24.0 was used for the moderation analysis.

## CHAPTER 5

## RESULTS

The data was analyzed using descriptive statistics, correlation, moderation analysis and slope analysis.

*Table 1: Descriptive Statistics for Organisational Culture*

	N	Minimum	Maximum	Mean	Std. Deviation
CFI	122	53	135	102.25	12.42
CFI_ALT	122	14	91	71.52	9.017
CFI_CONTROL	122	13	48	30.73	7.773
HARDY	122	50	114	81.59	11.19
HARDY_COMM	122	9	43	29.45	6.10
HARDY_CHALL	122	10	33	22.20	3.99
HARDY_CONT	122	16	41	29.94	5.03
SPI	122	23	138	113.89	13.04
SP_SD	122	4	24	18.77	2.79
SP_REL	122	6	36	31.25	3.53
SP_EA	122	13	78	63.87	8.65
PSS	122	36.25	70.08	54.74	5.90
PSS_SO	122	33.25	78.25	56.11	10.69
PSS_FAM	122	22.25	87.75	70.00	7.35
PSS_FRIEND	122	13.50	23.50	17.72	1.92
OC_MC	122	10	24	19.28	2.36
OC_AG	122	8	27	19.97	2.38
OC_CT	122	12	28	19.98	2.57
OC_CS	122	9	22	17.38	2.04
OC_CO	122	12	30	21.73	2.55
Valid N (listwise)	122				

Table 1 presents the descriptive statistics for the study variables, including cognitive flexibility (CFI), trait hardiness (HARDY), perceived social support (PSS), spirituality (SPI), and organizational culture (OC) dimensions. The mean score for cognitive flexibility was 102.25 (SD = 12.42), with subdimensions including alternatives (M = 71.52, SD = 9.02) and control (M = 30.73, SD = 7.77). Trait hardiness had an overall mean of 81.59 (SD = 11.19), with subscales of commitment (M = 29.45, SD = 6.10), challenge (M = 22.20, SD = 3.99), and control (M = 29.94, SD = 5.03). Spirituality had a mean of 113.89 (SD = 13.04), with subcomponents of self-discovery (SP\_SD; M = 18.77, SD = 2.79), relationship with others (SP\_REL; M = 31.25, SD = 3.53), and eco-awareness (SP\_EA; M = 63.87, SD = 8.65). Perceived social support had a total mean score of 54.74 (SD = 5.90), with support from significant others (PSS\_SO; M = 56.11, SD = 10.69), family (PSS\_FAM; M = 70.00, SD = 7.35), and friends (PSS\_FRIEND; M = 17.72, SD = 1.92). Organizational culture dimensions showed the following means: managing change (OC\_MC; M = 19.28, SD = 2.36), achieving goals (OC\_AG; M = 19.97, SD = 2.38), coordinated teamwork (OC\_CT; M = 19.98, SD = 2.57), cultural strength (OC\_CS; M = 17.38, SD = 2.04), and customer orientation (OC\_CO; M = 21.73, SD = 2.55).

**Table 2:** Correlations between cognitive flexibility, trait hardiness, perceived social support, spirituality and organisational culture

		CFI	HARDY	SPI	PSS	OC_MC	OC_AG	OC_CT	OC_CS	OC_CO
CFI	Pearson Correlation	1	.468**	.496**	.761**	.135	.086	.084	.116	.167
	Sig. (2-tailed)		.000	.000	.000	.138	.346	.360	.203	.065
	N	122	122	122	122	122	122	122	122	122
HARDY	Pearson Correlation	.468**	1	.180*	.692**	.127	.228*	.157	.147	.163
	Sig. (2-tailed)	.000		.048	.000	.162	.012	.085	.105	.074
	N	122	122	122	122	122	122	122	122	122
SPI	Pearson Correlation	.496**	.180*	1	.558**	.093	-.023	.054	.075	.119

	Sig. (2-tailed)	.000	.048	.000	.308	.800	.552	.409	.191
	N	122	122	122	122	122	122	122	122
	Pearson Correlation	.761**	.692**	.558**	1	-.032	.081	.081	.067
PSS	Sig. (2-tailed)	.000	.000	.000	.726	.374	.373	.460	.315
	N	122	122	122	122	122	122	122	122
	Pearson Correlation	.135	.127	.093	-.032	1	.294**	.282**	.475**
OC_MC	Sig. (2-tailed)	.138	.162	.308	.726	.001	.002	.000	.000
	N	122	122	122	122	122	122	122	122
	Pearson Correlation	.086	.228*	-.023	.081	.294**	1	.483**	.480**
OC_AG	Sig. (2-tailed)	.346	.012	.800	.374	.001	.000	.000	.000
	N	122	122	122	122	122	122	122	122
	Pearson Correlation	.084	.157	.054	.081	.282**	.483**	1	.480**
OC_CT	Sig. (2-tailed)	.360	.085	.552	.373	.002	.000	.000	.000
	N	122	122	122	122	122	122	122	122
	Pearson Correlation	.116	.147	.075	.067	.475**	.480**	.480**	1
OC_CS	Sig. (2-tailed)	.203	.105	.409	.460	.000	.000	.000	.000
	N	122	122	122	122	122	122	122	122
	Pearson Correlation	.167	.163	.119	.092	.334**	.472**	.664**	.629**
OC_CO	Sig. (2-tailed)	.065	.074	.191	.315	.000	.000	.000	.000
	N	122	122	122	122	122	122	122	122

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

\* . Correlation is significant at the 0.05 level (2-tailed).

Table 2 states that cognitive flexibility was significantly and positively correlated with trait hardiness ( $r = .468$ ,  $p < .001$ ), spirituality ( $r = .496$ ,  $p < .001$ ), and perceived social support ( $r = .761$ ,  $p < .001$ ). However, no statistically significant relationships were found between

cognitive flexibility and any of the organizational culture dimensions, though a weak positive correlation was observed with customer orientation ( $r = .167, p = .065$ ). Hardiness was also significantly correlated with spirituality ( $r = .180, p = .048$ ) and perceived social support ( $r = .692, p < .001$ ). Hardiness, however, was not significantly associated with any organizational culture variable. Spirituality exhibited a significant positive relationship with perceived social support ( $r = .558, p < .001$ ), but it was not significantly related to any dimension of organizational culture. Perceived social support did not demonstrate statistically significant correlations with any organizational culture dimensions.

**Table 3:** Moderation Analysis Summary

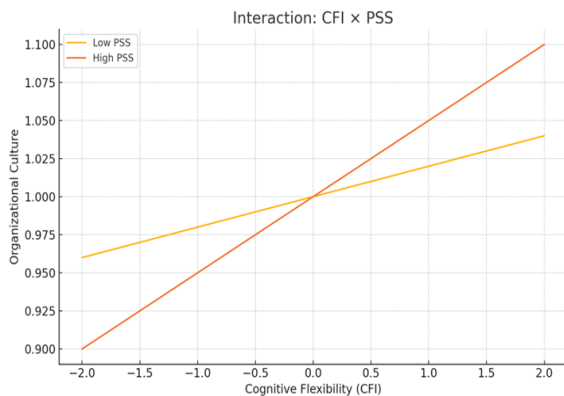
Relationship	Beta	C.R	P-value
CFI $\rightarrow$ OC	0.024	2.019	.044
HARDY $\rightarrow$ OC	0.037	2.670	.008
SPI $\rightarrow$ OC	0.035	2.820	.005
PSS $\rightarrow$ OC	-0.100	-2.738	.006
CFI $\times$ SPI $\rightarrow$ OC	0.000	0.614	.539
CFI $\times$ PSS $\rightarrow$ OC	0.002	2.231	.026
HARDY $\times$ SPI $\rightarrow$ OC	-0.003	-2.867	.004
HARDY $\times$ PSS $\rightarrow$ OC	0.004	2.603	.009

The above table summarizes the results of the moderation analysis that revealed that cognitive flexibility had a statistically significant positive effect on organizational culture ( $\beta = .024, C.R. = 2.019, p = .044$ ). Similarly, hardiness was a significant positive predictor of organizational culture ( $\beta = .037, C.R. = 2.670, p = .008$ ). Spirituality also demonstrated a significant positive direct effect on organizational culture ( $\beta = .035, C.R. = 2.820, p = .005$ ), however, perceived social support had a significant negative effect ( $\beta = -.100, C.R. = -2.738, p = .006$ ).

Regarding moderation effects, the interaction between cognitive flexibility and spirituality was not statistically significant ( $\beta = .000, C.R. = 0.614, p = .539$ ), indicating that spirituality did not moderate the relationship between cognitive flexibility and organizational culture. However, perceived social support significantly moderated the relationship between cognitive flexibility and organizational culture ( $\beta = .002, C.R. = 2.231, p = .026$ ). Likewise, a significant negative moderation effect was found for the interaction between hardiness and spirituality ( $\beta$

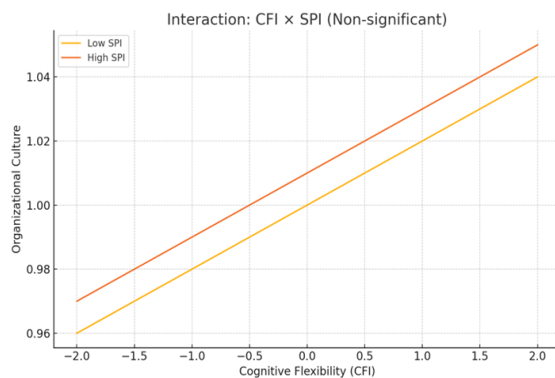
=  $-.003$ , C.R. =  $-2.867$ ,  $p = .004$ ), indicating that higher levels of spirituality weakened the positive association between trait hardiness and organizational culture. In contrast, perceived social support significantly strengthened the relationship between hardiness and organizational culture ( $\beta = .004$ , C.R. =  $2.603$ ,  $p = .009$ ).

**Figure 1: Slope analysis for the interaction between Cognitive Flexibility and Perceived Social Support**



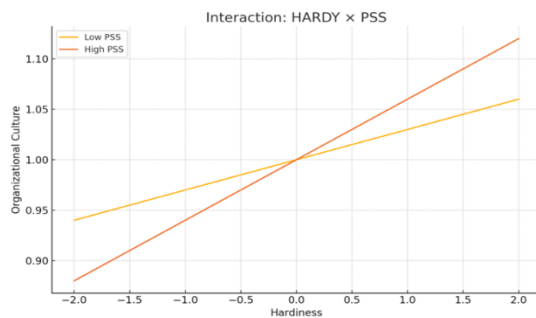
A simple slope analysis revealed that the relationship between cognitive flexibility and organizational culture was moderated by perceived social support. Specifically, at high levels of perceived social support, the positive relationship between cognitive flexibility and organizational culture was stronger, indicating that individuals with higher social support and greater cognitive flexibility were more likely to perceive a positive organizational culture. Conversely, at low levels of perceived social support, the slope was flatter, suggesting a weaker association between cognitive flexibility and organizational culture.

**Figure 2: Slope analysis for the interaction between Cognitive Flexibility and Spirituality (Non-Significant)**



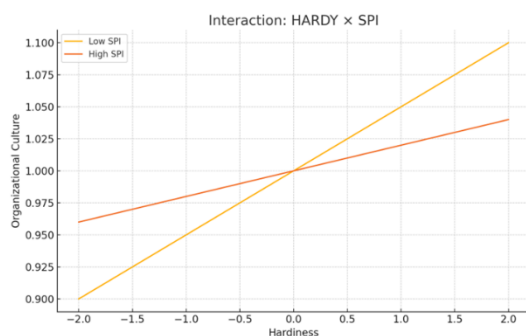
The interaction between cognitive flexibility and spirituality was found to be statistically non-significant in predicting organizational culture. This suggests that the effect of cognitive flexibility on organizational culture does not significantly vary across different levels of spirituality.

**Figure 3: Slope analysis for the interaction between Hardiness and Perceived Social Support**



The moderation analysis showed a significant interaction between hardiness and perceived social support in predicting organizational culture. The simple slopes indicated that at high levels of perceived social support, the positive relationship between hardiness and organizational culture was enhanced. In contrast, at low levels of social support, the effect of hardiness on organizational culture diminished, suggesting that social support buffers and amplifies the benefits of psychological hardiness in organizational contexts.

**Figure 4: Slope analysis for the interaction between Hardiness and Spirituality**



Results of the simple slope analysis demonstrated that spirituality significantly moderated the relationship between hardiness and organizational culture. The slope for high spirituality was steeper, indicating that individuals high in both hardiness and spirituality were more likely to perceive a strong, positive organizational culture. At low levels of spirituality, the association

between hardiness and organizational culture weakened, suggesting that spirituality plays a reinforcing role in this dynamic.

## CHAPTER 6

### DISCUSSION

The present study aimed to investigate the influence of individual psychological attributes—cognitive flexibility and hardiness—on organizational culture, with particular attention to the moderating roles of spirituality and perceived social support among Indian school teachers. The findings underscore the significance of these psychological constructs in shaping organizational dynamics, especially educational settings and offer insights into how spiritual and social factors can modulate these relationships.

The first hypothesis that stated how cognitive flexibility would positively predict organisational culture was accepted. Support for the same comes from the literature that emphasises adaptability and open-mindedness as critical qualities for creating healthy organisational environments (Martin & Rubin, 1995; Dennis & Vander Wal, 2010). People with cognitive flexibility are able to change their viewpoints, consider different approaches, and handle challenging social and task-related situations. Such cognitive agility fosters creativity, inclusion, and a problem-solving culture inside an organisation, all of which are essential in the fast-paced corporate environments of today (Ionescu, 2017). Furthermore, cognitive flexibility is consistent with the more general concept of psychological capital (Luthans et al., 2007), which holds that resilient, optimistic, and self-efficacious psychological states all work together to improve organisational functioning. In addition to being better at handling change, adaptable workers promote information exchange and group learning, which strengthens the company culture. Cognitive flexibility is becoming more widely acknowledged as a critical success factor in the workplace. Diverse teams, quick change, and technological developments are characteristics of the modern workplace. The capacity to modify one's approach and way of thinking is extremely essential in such a setting. The main advantages of cognitive flexibility in the workplace are improved problem-solving abilities, creativity, efficient teamwork and communication, and successful leadership, to mention a few.

In line with hypothesis two, hardiness was also found to be a significant positive predictor of organizational culture, hence the hypothesis is accepted. In recent years, researchers have focused their attention on certain personality traits as indicators of burnout and job stress. Although it is well acknowledged that personality traits are important in regulating stress, most empirical investigations of stress have overlooked these elements. A number of research conducted by Kobasa (1979; 1982a,) have been a noteworthy exception. The idea of

"personality Hardiness" as a resource for resistance that mitigates the adverse effects of high levels of stress was investigated by Kobasa et al. (1982). Hardiness has its roots in Kobasa's (1979) conceptualisation, includes commitment, control, and challenge—qualities that help people deal with stress and persevere in the face of difficulty. The results are consistent with studies by Bartone (1999) and Maddi (2006), who claim that resilient people serve as role models, encouraging an organisational culture of tenacity and proactive coping. By encouraging group efficacy and a common conviction in the organization's ability to endure and overcome obstacles, hardiness helps create a resilient organisational culture (Youssef & Luthans, 2007). Such human resources play a crucial role in creating resilient and adaptable organisational cultures in settings where change and uncertainty are inevitable. Turnipseed (1999) conducted an exploratory study in the healthcare sector, and found hardiness was positively correlated with peer cohesion, job clarity, and organisational involvement and adversely correlated with feelings of work pressure and role ambiguity. These elements are essential to a positive corporate culture, indicating that resilient people view and support a more organised and harmonious workplace.

In line with other empirical findings, spirituality also turned out to be a major positive predictor of organisational culture (Fry, 2003; Petchsawang & Duchon, 2009). This accepts the third hypothesis of spirituality positively predicting organisational culture. It has been demonstrated that workplace spirituality, which is frequently operationalised through elements like meaningful work, a feeling of community, and connection with organisational values, improves ethical behaviour and employee engagement (Milliman et al., 2003). According to the current research, employees who have a spiritual bent are more likely to support an environment that values ethical integrity, respect for one another, and a common goal. Additionally, spirituality promotes psychological health and a stronger sense of purpose in one's work, both of which have a favourable impact on organisational culture (Pargament, 1997; Karakas, 2010). Spirituality may cultivate a culture of compassion and overall well-being in organisations by encouraging transcendence and a sense of oneness. Kirk and Bartel (2016) found that spiritually oriented educators demonstrated higher levels of emotional intelligence and were more successful in managing classroom conflicts. Their approach to conflict resolution was characterized by empathy, compassion, and ethical decision-making. Although in the context of organisational learning culture, Sorakraikitikul & Siengthai also demonstrate a positive relationship between organisational learning culture and workplace spirituality, where a welcoming environment promotes learning and performance improvement for the

sustainability of the organisation. Studies indicate that the relationship between organisational culture, spiritual leadership, and organisational success is mediated in part by spirituality. When an organization's culture fosters spiritual principles like honesty, equity, and compassion, workers are more likely to have a sense of purpose and more intrinsically motivated. Studies have demonstrated that workplace spirituality improves workers' psychological health, organisational commitment, and job happiness, all of which impact overall organisational performance (Emezue & Onwujekwe, 2019).

The fourth hypothesis stated that perceived social support will positively predict organisational culture, and contrary to popular notion and previous research findings this hypothesis has been rejected. It was discovered that organisational culture and perceived social support had a significant but unfavourable association. Although social support has a well-established buffering impact on stress and wellbeing (Cohen & Wills, 1985), the organisational consequences might be more nuanced. According to research, an over-reliance on social support can occasionally result in dependent behaviours, social loafing, and a decrease in personal accountability, all of which can impede proactive engagement (Van Dierendonck et al., 2004; Bolino et al., 2002). High levels of perceived social support in some work environments may unintentionally encourage complacency, as workers anticipate others to take on tasks, which erodes group commitment to company objectives. Furthermore, social support networks might impede the development of dynamic and innovative organisational cultures in strongly collectivist or bureaucratic cultures by reinforcing status quo thinking and aversion to change (House et al., 2004). These subtleties highlight how crucial it is to create a well-rounded support network that promotes both teamwork and self-motivation. While organisational culture is influenced by formal structures, shared values, and group conventions, personal social support functions within close, emotionally charged interactions (Schein & Schein, 2017). Support from outside the workplace may not have as much of an impact inside the company, especially if the culture is inflexible or at odds with the individual's own beliefs. Internal norms, regulations, and leadership practices have a major role in determining organisational culture and can either encourage or prevent the expression of individual attitudes (Schneider et al., 2013). Although workers may experience support in their personal life, they may encounter work circumstances that stifle creativity or autonomy, making outside assistance less relevant. Personal social support has less of an impact on perceived organisational support (POS), a key component of a positive workplace culture, than job-related elements such as supervisor relationships and organisational justice (Eisenberger et al.,

1986). Therefore, it is possible that employees' perceptions and interactions with their workplace are not greatly influenced by outside assistance.

The study's examination of moderation effects yielded several nuanced insights. Notably, spirituality did not significantly moderate the relationship between cognitive flexibility and organizational culture, indicating that while both constructs independently contribute to positive organizational outcomes, their interactive effect may not be synergistic and thus rejected the fifth hypothesis stating that spirituality will moderate the relationship between cognitive flexibility and organisational culture. One possible explanation is that cognitive flexibility and spirituality operate through distinct pathways—cognitive flexibility through adaptive problem-solving and spirituality through value-based engagement (King & DeCicco, 2009). Their non-interactive effect suggests that enhancing one does not necessarily amplify the impact of the other on organizational culture. While spirituality—especially rooted in organised religion—emphasize tradition, stability, and cognitive perseverance, cognitive flexibility entails adaptation and openness to change. It has been shown that the moderating influence of spirituality varies depending on the situation. For instance, it might mitigate unfavourable work-related experiences (Sprung et al., 2012), although it doesn't always improve all organisational or psychological interactions. Context, individual differences, and the type of conceptions involved all affect its impact. The possible impacts of spirituality may be obscured by measurement difficulties. The capacity to fully capture its moderating impact may be limited by inconsistent definitions and a variety of assessment instruments, especially when the aspects of spirituality being evaluated do not immediately correspond with organisational culture or cognitive flexibility.

In contrast, perceived social support significantly moderated the relationship between cognitive flexibility and organizational culture, which accepts the sixth hypothesis stating that perceived social support will moderate the relationship between cognitive flexibility and organisational culture. This finding aligns with the buffering hypothesis (Thoits, 1995), which posits that social support enhances individuals' capacity to leverage their cognitive and emotional resources effectively. In supportive work environments, cognitively flexible individuals may feel more empowered to propose innovative solutions, take calculated risks, and engage in collaborative problem-solving, thereby fostering a more adaptive and inclusive organizational culture (Viswesvaran et al., 1999). This underscores the importance of fostering psychologically safe environments that not only provide support but also encourage proactive engagement and creative expression. The beneficial effects of cognitive flexibility on

organisational culture might be amplified by perceived social support (PSS) from intimate relationships, including family, friends, and significant others. The ability to mentally move between and think about numerous concepts at once is known as cognitive flexibility, and it is essential for adjusting to changing work contexts. People are better able to use their cognitive flexibility and contribute more positively to organisational culture when they feel that they have good social support. This moderating function of PSS is supported by empirical evidence, Hodge et al. (2024), for example, perceived social support was linked to improved mental health and cognitive flexibility, indicating that personal relationships can help people become more adaptable in a variety of situations. Higher levels of social support are often linked to improved cognitive performance, particularly executive functions and processing speed, according to a comprehensive review by Meneghetti et al. (2021). Positive organisational norms and behaviours can be adopted and reinforced more easily attributable to these cognitive improvements.

The moderating effect of spirituality on the relationship between hardiness and organizational culture was significant but negative, suggesting a complex interplay between these constructs and thereby rejecting the seventh hypothesis suggesting that spirituality will moderate the relationship between hardiness and organisational culture. While hardiness drives individuals to confront challenges head-on, spirituality often emphasizes acceptance, compassion, and collective harmony (Pargament, 1997). High levels of spirituality may temper the assertive and control-oriented tendencies of hardy individuals, thereby reducing the strength of their impact on organizational culture. This aligns with findings by Milliman et al. (2003), who note that spiritually inclined employees may prioritize relational harmony over challenge-driven pursuits, potentially moderating the direct influence of hardiness. Commitment, control, and challenge are elements of hardiness that enable people to view and react to stressors in a positive way, promoting resilience and flexibility in work environments. Empirical research indicates that whereas spirituality frequently corresponds with coping strategies and personal well-being, its function as a moderator between organisational culture and hardiness seems to be restricted. The conceptual overlap between spirituality and hardiness is one factor contributing to this limited moderating effect. Both theories encourage resiliency and a feeling of direction, but they may become redundant and lessen the special moderating power of spirituality. For example, Akbarizadeh et al. (2013) discovered that although spiritual intelligence and hardiness were both linked to nurses' well-being on their own, their combination had no discernible moderating effect on organisational results. Furthermore, the

absence of observed moderation may be attributed to measuring issues in spirituality assessments. Because spirituality is a complex term, different studies may conceptualise and quantify it differently, which could result in contradictory conclusions about its moderating function (Sarshar et al., 2023).

Finally, the last hypothesis that stated perceived social support will moderate the relationship between hardiness and organisational culture was accepted. This interaction suggests that supportive social environments amplify the positive impact of hardiness by providing hardy individuals with the necessary relational resources to enact their resilience in constructive ways (Bartone et al., 2002). Supportive networks may offer emotional and instrumental resources that enhance the efficacy of hardy individuals, thereby fostering a resilient and proactive organizational culture. As previously mentioned, hardiness—which is characterised by commitment, control, and challenge—allows people to view difficult circumstances as chances for personal development, which promotes resilience in the workplace. This resilience is further strengthened when people have significant social support from intimate relationships, which improves their capacity to favourably impact organisational culture. This moderating effect of perceived social support is supported by empirical study. For example, social support from supervisors and coworkers bolstered the association between psychological hardiness and emotional labour in nurses, according to a study by Sarshar et al. (2023). This suggests that support networks improve the application of hardy traits in organisational settings. In a similar vein, Pangilly and Dowd (2000) showed that social support mediated the association between stress and hardiness, meaning that people who had high levels of both social support and toughness also had lower stress levels. Furthermore, studies by Maddi and Kobasa (1984) showed that hardiness and social support work together to improve stress management and general well-being, two things that are crucial for a positive workplace culture. These results imply that the positive impacts of personality hardiness—such as increased adaptability, decreased stress, and a more positive work environment—are amplified by perceived social support.

## CHAPTER 7

### CONCLUSION, IMPLICATIONS, LIMITATIONS AND DIRECTIONS FOR FUTURE WORK

#### 7.1 CONCLUSION

The present study explored the influence of cognitive flexibility and hardiness on organizational culture, with spirituality and perceived social support examined as potential moderators, among Indian school teachers. Findings revealed that both cognitive flexibility and hardiness are significant positive predictors of organizational culture, emphasizing their crucial role in fostering adaptive, resilient, and collaborative work environments. Spirituality also emerged as a direct positive predictor of organizational culture, underlining its importance in value-driven and ethical workplace dynamics. Interestingly, perceived social support demonstrated a significant but negative direct relationship with organizational culture, challenging prevailing assumptions in existing literature. Moderation analyses further revealed that perceived social support enhanced the positive effect of cognitive flexibility and hardiness on organizational culture, while spirituality's moderating effect was found to be non-significant with cognitive flexibility and unexpectedly negative with hardiness. These nuanced findings underscore the complexity of individual and contextual factors shaping organizational culture and highlight the need for context-specific interpretations, particularly within the Indian educational sector.

#### 7.2 IMPLICATIONS

Theoretically, this study contributes to organizational behavior literature by integrating psychological constructs—cognitive flexibility, hardiness, and spirituality—with the domain of organizational culture, particularly in the understudied context of Indian school teachers. The study extends the application of psychological capital theory (Luthans et al., 2007) by demonstrating how individual psychological resources influence collective organizational dynamics. Additionally, the moderation analysis offers empirical evidence for the buffering hypothesis of perceived social support (Thoits, 1995), while also challenging the universality of spirituality's role as a moderator.

Practically, these findings have direct implications for educational institutions aiming to enhance organizational culture. Initiatives fostering cognitive flexibility and hardiness through professional development, resilience training, and adaptive leadership practices can significantly improve the organizational climate. Integrating spirituality at the workplace

through value-based programs, community-building activities, and meaning-centered leadership could further enrich ethical and inclusive work environments. However, the findings also caution against assuming that increased social support will always yield positive organizational outcomes. Educational leaders should be mindful of balancing support structures to avoid fostering dependency or complacency among staff.

### **7.3 LIMITATIONS**

Considering the study incorporated many questionnaires, there may have been response bias among the participants. It is uncertain if the participants provided truthful responses or if they comprehended the questionnaires' contents in general. As a result, certain semi-structured interviews might have been entailed as an addition to the knowledge bank.

The heavy reliance on technology for the purpose of the study is bound to incur flaws. The selection of responses by the participants for the google forms could have fallen prey to the struggle with technology or any possible distraction in the external environment or any pop-ups on their phones/tablets/laptops.

Further, the sample size is not large enough to promise generalizability to Indian population. Additionally, the complexity of the variables in terms of the lack of specific dimensions to be measured may have called for vague responses. For instance, operationalising concepts like spirituality, which have many different interpretations, presents difficulties in obtaining conceptual and measuring clarity, which might have impacted the moderation outcomes.

The cross-sectional design limits the ability to draw conclusions about the causal relationship between organisational culture and psychological traits. Stronger proof of directional links would come from longitudinal research.

### **7.4 FUTURE SCOPE OF WORK**

To fully understand the dynamic and reciprocal links between organisational culture and individual psychological resources, future research should take into account multi-level and longitudinal approaches. The findings would be more broadly applicable if the sample was expanded to include educators from other institutional and cultural backgrounds. It is necessary to investigate the multifaceted role of spirituality further, either using qualitative methods or more sophisticated sub-dimensional analyses (e.g., intrinsic vs. extrinsic spirituality). To obtain a more comprehensive understanding of the antecedents of organisational culture, future

research could also look into additional moderating factors such as organisational fairness, psychological safety, and emotional intelligence. By examining more focused organisational outcomes that transcend the general concept of organisational culture, such as conflict resolution competency, work engagement, creative work behaviour, and emotional labour—all of which are important aspects of organisational functioning in educational settings—it could further expand the current framework. A more detailed understanding of how psychological traits like cognitive flexibility, hardiness, spirituality, and social support affect daily professional behaviours, interpersonal dynamics, and overall teacher effectiveness might be possible by investigating these variables. Lastly research can examine the ways in which these psychological characteristics influence team dynamics, psychological safety, and leadership behaviours in educational environments. Especially in light of the changing nature of education, research on diverse climate, organisational change readiness, and digital well-being is becoming more and more pertinent.

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**APPENDIX**

Link to the google form for PHASE-I

<https://docs.google.com/forms/d/1NEpVc-UN-BVKwhvy3jEzDdkhm-6-ROX6DmtOVljbtnQ/edit>

Link to the google form for PHASE-II

[https://docs.google.com/forms/d/1UBRtvhAllZ0J\\_15e4rkZlJoGlACsi2MhSfOMgaqNrrM/edit](https://docs.google.com/forms/d/1UBRtvhAllZ0J_15e4rkZlJoGlACsi2MhSfOMgaqNrrM/edit)