Self-Compassion and Spiritual Well-Being Among Employees in Educational Institutions

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Abstract

This study investigates the relationship between self-compassion and spiritual well-being among employees of educational institutions in the Kathmandu Valley. A descriptive research design was adopted, utilizing convenience sampling to collect cross-sectional data from 171 respondents via an online Google Form. Data analysis was performed using correlation and chi-square tests in SPSS version 23. The results indicated that most respondents demonstrated high levels of self-compassion and spiritual well-being, with no significant differences across demographic factors. A moderate positive correlation of 0.514 was found between self-compassion and spiritual well-being. In terms of self-compassion, mindfulness ranked highest, followed by self-kindness, with common humanity ranking lowest. Regarding spiritual well-being, the communal domain ranked the highest, followed by the environmental, personal, and transcendental domains, respectively. It is recommended that educational institutions focus on these high-ranking factors to enhance employee satisfaction.

Keywords: Educational institutions, employee well-being, self-compassion, spiritual well-being, stress management

Introduction

Today's workplace is highly influenced by globalization, technological advancements, and competitive pressures, leading to increased workloads and tight deadlines (Hiba et al., 2021). These challenges have made it difficult for employees to balance their personal and professional lives, often resulting in stress, anxiety, emotional exhaustion, and burnout, which negatively impact both individual performance and organizational effectiveness (Daniel, 2019). Teaching, as a profession, has become particularly stressful due to the demands of information technology, globalization, and privatization (Othman & Sivasubramaniam, 2019).

Globally, as the workplace environment continues to evolve under these pressures, there has been growing attention on the role of self-compassion and spiritual well-being in promoting employee mental health. In nations like the United States and the United Kingdom, self-compassion has been widely recognized as a critical factor in reducing stress, particularly in high-stress occupations like teaching (Sirois, 2014). Self-compassion, characterized by self-kindness, mindfulness, and a sense of common humanity (Ewert et al., 2021), has been recognized as a critical factor in coping with stress and life's challenges. It allows individuals to treat themselves with care and understanding, reducing burnout and enhancing performance (Neff, 2003; Reizer, 2019).

Similarly, spiritual well-being, an essential aspect of human existence alongside biological, psychological, and social dimensions, promotes a sense of purpose, interconnectedness with oneself and the world, and mental health (Ellison, 1983). While spirituality is not limited to religious practices, it fosters comfort, meaning, and a sense of belonging (MacLeod et al., 2017; Coppola et al., 2021). Amidst the complexities of modern life, individuals often strive for genuine happiness and inner peace, which, according to Buddhist psychology, can be achieved through the integration of compassion and spirituality (Walker & Colosimo, 2011; Tarrasch et al., 2020).

In organizational settings, employee satisfaction and productivity are critical for growth. While technology can be replicated, human resources are unique and crucial. Research suggests that happiness significantly predicts employee engagement and creativity (Khan & Abbas, 2022). However, in demanding environments such as educational institutions, employees often neglect their inner needs, comprising their overall happiness and well-being (Moktan, 2024). The importance of self-compassion and spiritual well-being has been recognized in several global studies. For instance, studies in Western countries have shown that self-compassion and spiritual practices positively influence teacher's mental health (Tandler et al., 2019). Despite these findings in different nations, limited research has examined the relationship between self-compassion and spiritual well-being. Although studies on self-compassion (Barnard & Curry, 2011; Reizer, 2019) and spiritual well-being are abundant, most are based in non-Asian contexts, limiting their applicability to diverse cultural settings.

The theoretical foundations of this study rest on Neff's (2003) model of self-compassion, which explains that treating oneself with kindness and mindfulness in times of difficulty can reduce stress. Self-compassion has been shown to enhance productivity and happiness by reducing procrastination-related stress (Sirois, 2014). Additionally, the concept of spiritual well-being, as articulated by Ellison (1983), emphasizes the importance of the sense of purpose and interconnectedness, which has been shown to foster mental health. Spiritual well-being significantly contributes to psychological resilience, happiness, and reduced stress levels (Rowold, 2011). These theories provide a solid base for exploring the relationship between self-compassion and spiritual well-being.

In Nepal, where mental health remains a neglected issue (National Mental Health Survey, 2020), addressing topics such as anxiety and depression has become increasingly important (Hawes et al., 2022). The gap in lack of research is particularly evident in Nepal's educational sector, where employees face unique challenges due to the demanding nature of their work. Despite the growing recognition of mental health issues in various sectors, the educational sector has not been sufficiently studied, particularly about self-compassion and spiritual well-being. Nepal's socio-cultural context, where spirituality and community play a crucial role in daily life, makes it imperative to explore how self-compassion and spiritual well-being can contribute to mental health. This gap in research highlights the need for a focused investigation into the well-being of educational employees, whose roles often involve high levels of stress and responsibility.

This study explores the interplay between self-compassion and spiritual well-being among employees of educational institutions in Nepal, addressing existing research gaps. It examines the levels of self-compassion and spiritual well-being, their correlation, and the influence of demographic variables such as age and gender. By doing so, the research aims to provide insights for developing organizational policies to promote employee mental health. Furthermore, the findings enhance the understanding of these dimensions in non-Western contexts, offering valuable implications for educational settings with similar socio-cultural dynamics globally.

Literature Review

Theoretical Review

Self-compassion theory, developed by Neff (2003), identifies three key components: self-kindness, common humanity, and mindfulness. Self-kindness involves treating oneself with care and understanding rather than harsh self-criticism. Common humanity emphasizes recognizing that suffering is a shared human experience rather than feeling isolated in one's struggles. Mindfulness encourages balanced awareness of feelings without judgment (Neff, 2003a; Dreisoerner et al., 2021). When applied to the workplace, particularly in the educational context, self-compassion has been shown to enhance resilience, reduce burnout, and improve overall employee well-being (Hu, 2023).

Positive psychology, introduced by Martin Seligman, emphasizes cultivating strengths to enhance well-being (Peterson, 2006). Self-compassion is integral to this framework, as it enhances character strengths and life satisfaction, leading to improved personal and work performance. Research done by Peterson (2006) shows that when employees cultivate positive emotions and strengths, their engagement, creativity, and overall performance increase, leading to a more productive and fulfilling workplace. The role of self-compassion within positive psychology is crucial, as it fosters the necessary emotional resilience and mental well-being needed to thrive in demanding environments like educational institutions.

Additionally, Spiritual Leadership theory (Fry & Matherly, 2006) focuses on the creation of intrinsically motivated organizations through values such as hope and vision, which promote spiritual well-being. This theory emphasizes that organizations, including educational institutions, can enhance their effectiveness by fostering an environment that nurtures employees' spiritual well-being. Spiritual well-being is closely tied to purpose, interconnectedness, and meaning, which are all central to both individual and organizational success. Employees who experience spiritual well-being are more likely to be committed, engaged, and perform at higher levels. In educational settings, where stress levels are high, spiritual leadership can foster a sense of meaning and connection to the work, thus reducing stress and enhancing overall well-being (Coppola et al., 2021).

These three theories are highly relevant to the study as they provide a multi-dimensional approach to understanding well-being. They highlight the importance of internal emotional resources (self-compassion), the cultivation of strengths (positive psychology), and the role of leadership in fostering a meaningful work environment (spiritual leadership theory). Together, these theories offer a holistic framework for improving well-being, which is crucial in the context of Nepal, where the education sector is facing increasing challenges related to stress and burnout. Studies from similar educational contexts globally, such as those by Rowold (2011) and Coppola et al. (2021), have shown that the integration of these theories leads to improved mental health, higher job satisfaction, and better performance in educational settings.

Empirical Review

Self-compassion, as measured through its dimensions (self-kindness, mindfulness, and common humanity) has been shown to enhance self-efficacy and workplace resilience (Reizer, 2019; Liao et al. 2021). Spiritual well-being, often assessed through workplace spirituality and organizational commitment, is positively associated with organizational citizenship behavior and employee well-being (Aboobaker et al., 2019; Utami et al., 2021). Studies from diverse cultural contexts (Reizer, 2019; Kotera & Van Gordon, 2021), such as those in educational institutions, reveal how self-compassion and spiritual well-being affect employees differently across settings, underscoring their global relevance. Additionally, research shows that mindfulness and compassion-oriented practices, which are linked to both self-compassion and spiritual well-being, improve emotional and psychological well-being, as demonstrated in palliative care teams (Dreisoerner et al., 2021) and older adults (Kim

and Ko, 2018). However, gaps remain in understanding how these constructs interact across different demographic groups, particularly in educational institutions and other culturally different environments. Inconsistent findings, such as the weak relationship between compassion for others and psychological well-being (López et al., 2018), highlight areas for further exploration. Notably, prior research has led to practical applications, including the development of self-compassion training programs and spiritual wellness initiatives in organizations, emphasizing their role in enhancing employee well-being. This study seeks to fill existing gaps by exploring self-compassion and spiritual well-being in distinct organizational and cultural contexts, providing a more comprehensive understanding of their impact.

Research on the relationship between self-compassion and well-being is limited (Fabio & Saklofske, 2021; Kotera & Van Gordon, 2021), with a notable lack of studies specifically addressing self-compassion and spiritual well-being. While numerous studies explore self-compassion (Barnard & Curry, 2011; Reizer, 2019; Dreisoerner et al., 2021) and general well-being (Ellison, 1983; Rowold, 2011), most are conducted outside Asia. In Nepal, where the population faces heightened mental health risks due to a decade of conflict and ongoing natural disasters, the National Mental Health Survey (2020) highlights that mental health remains a neglected issue.

The educational sector is an ideal context for studying self-compassion and spiritual well-being, particularly in Nepal, for several reasons. First, educators often face high levels of stress and burnout due to heavy workloads, and the pressure to meet academic and administrative expectations (Suárez et al., 2021). This can lead to increased anxiety and depression, highlighting the importance of psychological resilience, which self-compassion can foster (Luo et al., 2019). Given these challenges, self-compassion practices can offer valuable coping strategies that may alleviate stress and improve mental health, providing a crucial intervention in this sector.

Focusing on Nepal's educational sector is also timely, as the country's educators face unique stressors, such as limited resources, and socio-political challenges (Mondal et al., 2011). By exploring the interplay of self-compassion and spiritual well-being in this context, the study can contribute to understanding how these constructs can mitigate mental health issues in a culturally specific setting, helping to fill the gap in research on well-being in Nepal's education system. Moreover, existing studies often suffer from small sample sizes and low response rates, with few recent investigations into the link between self-compassion and spiritual well-being despite the growing recognition of well-being as a vital life goal (Zessin et al., 2015).

Conceptual Framework

The conceptual framework, illustrated in Figure 1, includes the main variables (self-compassion and spiritual well-being) and their sub-dimensions (such as self-kindness, mindfulness, and common humanity for self-compassion; personal domain, communal

domain, environmental domain, and transcendental domain for spiritual well-being). This framework has been adapted from Neff et al. (2021) and Fisher (2021). The researcher has modified the framework to suit the educational context, reflecting the specific challenges relevant to educational institutions.

Figure 1
Conceptual Framework
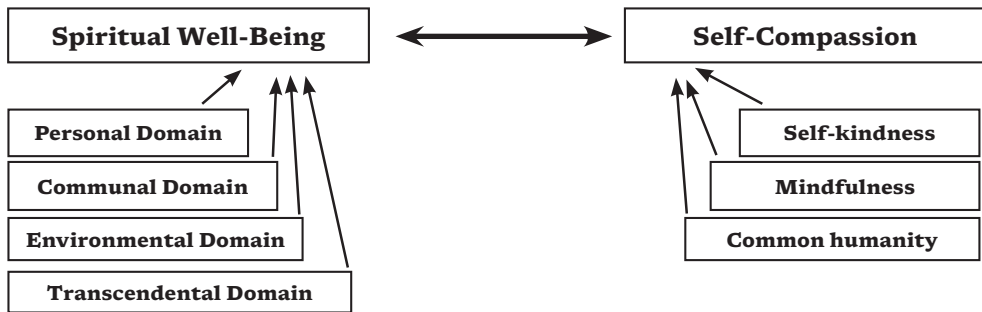
Note. Modified from Neff et al. (2021) and Fisher (2021)

Research Methods

Variables and their Definition

For measuring self-compassion, each component was assessed using a 5-point Likert scale, with responses ranging from 1 ("strongly disagree") to 5 ("strongly agree"), which has been adapted from Neff et al. (2021). Similarly, for spiritual well-being, each component was assessed using a 5-point Likert scale with responses ranging from 1 ("very low") to 5 ("very high"). It has been adapted from Gomez & Fisher (2003).

Table 1
Variables and their Definition

Construct	Variable Notation	Observed Variable	Explanation
Self-kindness	SC1	Understanding and patience	Towards disliked personality traits
	SC2	Self-care and tenderness	During difficult times
	SC3	Accepting and embracing	Flaws and inadequacies
	SC4	Tolerance and patience	Towards all aspects of personality
Common Humanity	SC5	Recognition	Failing as part of human conditions
	SC6	Self-reminder and reframing	Personal inadequacy as common
	SC7	Self-focus	Personal feelings when feeling low
	SC8	Acknowledgment and perception	Support from others while failure

Mindfulness	SC9	Balanced perspective	During painful situations
	SC10	Emotional regulation	When upset
	SC11	Emotional balance	During setbacks
	SC12	Self-nurturing	When feeling down
Personal	SW1	Sense of identity	Understanding/accepting oneself
	SW2	Self-awareness	Recognizing thoughts, and actions
	SW3	Joy in life	Finding happiness in life
	SW4	Inner peace	Feeling calm internally
	SW5	Meaning in life	Having a sense of purpose
Communal	SW6	Love of other people	Caring deeply
	SW7	Forgiveness toward others	Letting go of resentment
	SW8	Trust between individuals	Confidence in other's honesty
	SW9	Respect for others	Valuing other's worth
	SW10	Kindness toward other people	Compassion to others
Environmental	SW11	Connection with nature	Feeling bonded to nature
	SW12	Awe at breath taking views	Experiencing wonder in nature
	SW13	Oneness with nature	Feeling unity with the environment
	SW14	Harmony with environment	Living in balance with nature
	SW15	Sense of magic in the environment	Sense of wonder in surroundings
Transcendental	SW16	Personal relation with divine	Feeling a connection with a higher power
	SW17	Worship of the Creator	Praise for the divine being
	SW18	Oneness with God	Experiencing unity with the divine
	SW19	Peace with God	Feeling harmony with the Creator
	SW20	Prayer life	Daily spiritual practice through prayer

Sampling and Procedures

The study was conducted in the Kathmandu Valley, Nepal, which includes the districts of Kathmandu, Bhaktapur, and Lalitpur, known for its diverse demographic and concentration of educational institutions. This region was chosen due to its representation of various ethnicities and the high number of educational institutions, making it ideal for data collection. The target participants were teaching staff from these institutions.

This study employed a quantitative, descriptive research design to explore relationships among variables using questionnaires (Ryan, 2018). Convenience sampling was used for its practicality. The sample size was determined using Slovin's formula with a population of 230 and a margin of error of 0.05. The calculation yielded a sample size of 171 (n = 230 / (1 + 230 * 0.05^2). A total of 171 responses were collected from employees of educational

institutions. A structured questionnaire with closed-ended questions and Likert-scale ratings was used for data collection. The questionnaire, designed via Google Forms, was pre-tested on 14 participants for clarity and validity. Data were collected from 171 respondents through both electronic and physical distribution over one month. The study was conducted with prior permission from relevant institutions, ensuring confidentiality and the exclusive use of data for research purposes. The questionnaire included three sections: demographics, self-compassion, and spiritual well-being.

Data Analysis Technique

Data was analyzed using descriptive and inferential statistics. Descriptive statistics (i.e., mean, standard deviation, frequency, and percentage) summarized self-compassion and spiritual well-being dimensions. Pearson correlation assessed the relationship between the two variables. Data analysis was conducted using Microsoft Excel and SPSS Version 23.0. Reliability was confirmed with Cronbach's Alpha, showing 0.801 for Spiritual Well-Being and 0.915 for Self-Compassion.

Table 2
Reliability Statistics

Constructs	Cronbach's Alpha	No. of items
Self-Compassion	0.915	12
Spiritual Well-Being	0.801	20

Results and Analysis

Demographic Status

The demographic profile of the 171 respondents highlighted key characteristics. The age distribution showed that 48% were aged 35 years or younger, and 52% were 36 years or older, with a mean age of 35.8 years. The majority were female (81.3%), while males accounted for 18.7%. Educational attainment varied, with 48.5% holding a master's degree or higher, 40.4% having a bachelor's degree, 9.9% completing high school, and 1.2% completing only school-level education. Regarding religious affiliation, 77.8% identified as Hindu, 12.9% as Buddhist, 6.4% as Christian, and 2.92% reported no religious ties. Family structure was nearly balanced, with 52.6% belonging to nuclear families and 47.4% to joint families (see Table A1).

Ranking of Variables

Table 3 presents the ranking of self-compassion components and spiritual well-being domains based on mean scores and standard deviations. Mindfulness is the highest-ranked self-compassion component (mean = 3.91), indicating its strong importance, though with some variability (SD = 0.72). Self-kindness follows closely (mean = 3.82, SD = 0.65), with

more consistent responses, while common humanity ranks lowest (mean = 3.77, SD = 0.63). Regarding spiritual well-being, the communal domain is the most valued (mean = 4.13, SD = 0.50), suggesting strong consensus on the importance of connection. Environmental factors also rate highly (mean = 4.10, SD = 0.67), with some variability, while personal well-being (mean = 3.84, SD = 0.69) and transcendental spirituality (mean = 3.77, SD = 1.11) are less emphasized, with transcendental spirituality showing the most variation. These results highlight a preference for mindfulness and communal well-being, with less emphasis on personal and transcendental aspects.

Table 3
Ranking of Variables

Rank	Components	Mean	Standard deviation
Self-Compassion Components			
1	Mindfulness	3.91	0.72
2	Self-kindness	3.82	0.65
3	Common Humanity	3.77	0.63
Spiritual Well-Being Domains			
1	Communal	4.13	0.5
2	Environmental	4.1	0.67
3	Personal	3.84	0.69
4	Transcendental	3.77	1.11

Note. Field Survey (2024)

Level of Self-Compassion and Spiritual Well-Being

Table 4 highlights that a small percentage of participants (6.4%) fall into the "Low" category of self-compassion, while the majority (93.6%) exhibit a "High" level, reflecting a generally robust self-compassionate outlook among the group. Similarly, only 5.3% of participants are categorized at the "Low" level of spiritual well-being, whereas an overwhelming 94.7% demonstrate a "High" level. These findings suggest a predominantly positive state of self-compassion and spiritual well-being within the sample.

Table 4
Level of Self-Compassion and Spiritual Well-being

Level	Frequency	Percentage (%)
Self-Compassion		
Low	11	6.4
High	160	93.6
Spiritual Well-Being		
Low	9	5.3
High	162	94.7

Note. Field Survey (2024)

Correlation Between Self-Compassion and Spiritual Well-Being

Table 5 shows a moderate positive relationship between self-compassion and spiritual well-being with r= 0.514. This significance at 0.01 level reinforces that this finding is statistically robust.

Table 5
Correlation Between Self-Compassion and Spiritual Well-Being

	Self-Compassion	
	r	P-value
Spiritual Well-Being	.514**	<0.001

Note(s). Field Survey (2024); **Correlation is significant at 0.01 level (2-tailed)

Association of Demographic Factors with Self-Compassion

Table 6 presents the relationship between demographic factors and self-compassion. The analysis reveals no statistically significant differences in self-compassion levels across variables such as age, sex, education, religion, and family type, as all p-values exceed 0.05. Specifically, the p-values for age (0.282), sex (0.398), education (0.404), religion (0.479), and family type (0.895) indicate that these factors do not have a significant influence on self-compassion levels within this sample. This suggests that self-compassion may operate independently of these demographic characteristics, with other unexplored factors potentially having a more significant impact.

Table 6
Association of Demographic Factors with Self-Compassion

		Low	High	T-Value	P-value
Age	<=35	7 (8.5%)	75 (91.5%)	1.159	0.282
	36+	4 (4.5%)	85 (95.5%)		
Sex	Male	1 (3.1%)	31 (96.9%)	0.716	0.398
	Female	10 (7.2%)	129 (92.8%)		
Education	Bachelor's and below	7 (7.95%)	81 (92.05%)	0.698	0.404
	Master's and above	4 (4.82%)	79 (95.18%)		
Religion	Hindu	10 (7.52%)	123 (92.48%)	1.173	0.479
	Non-Hindu	1 (2.63%)	37 (97.37%)		
Family type	Nuclear	6 (6.7%)	84 (93.3%)	0.017	0.895
	Joint	5 (6.2%)	76 (93.8%)		

Note. Field Survey (2024)

Association of Demographic Factors with Spiritual Well-Being

Table 7 shows the association between demographic factors and spiritual well-being. The analysis indicates that factors such as age, sex, education, religion, and family type do not exhibit statistically significant differences in spiritual well-being, as reflected by p-values above 0.05 for all variables. Notably, the p-value for age (0.066) approaches significance but remains above the conventional cutoff. Other variables, including sex (p = 0.782), education (p = 0.552), religion (p = 0.217), and family type (p = 0.613), also demonstrate no significant influence on spiritual well-being. This suggests that, within the scope of this study, the demographic variables do not significantly influence spiritual well-being, indicating that other factors may play a more substantial role in determining spiritual well-being.

Table 7
Association of Demographic Factors with Spiritual Well-Being

		Low	High	T-Value	P-value
Age	<=35	7 (8.5%)	75 (91.5%)	3.386	0.066
	36+	2 (2.2%)	87 (97.8%)		
Sex	Male	2 (6.3%)	30 (93.8%)	0.077	0.782
	Female	7 (5.0%)	132 (95.0%)		
Education	Bachelor's and below	6 (6.82%)	82 (93.18%)	0.879	0.552
	Master's and above	3 (3.61%)	80 (96.39%)		
Religion	Hindu	9 (6.77%)	124 (93.23%)	2.714	0.217
	Non-Hindu	-	38 (100%)		
Family type	Nuclear	4 (4.4%)	86 (95.6%)	0.255	0.613
	Joint	5 (6.2%)	76 (93.8%)		

Note. Field Survey (2024)

Discussions

This study examined the relationship between self-compassion and spiritual well-being among employees in educational institutions, grounded in Self-compassion theory (Neff, 2003) and Spiritual leadership theory (Fry & Matherly, 2006). A moderate positive correlation was found, suggesting that self-compassion enhances emotional resilience and spiritual well-being by improving stress management and fostering a sense of interconnectedness. Both self-compassion and spiritual well-being were found to be high, with mindfulness being the dominant component in self-compassion and the communal domain leading to spiritual well-being. Demographic factors, including age, sex, education, religion, and family type, showed no significant association with either variable. These findings offer valuable insights for educational institutions, particularly in Kathmandu Valley, emphasizing the importance of self-compassion and spiritual well-being in fostering positive employee relations. The

study contributes to existing research by specifically linking self-compassion to spiritual well-being, highlighting the limited impact of demographic factors on these constructs. These results are consistent with previous work showing that self-compassion is related to well-being. Yet, these findings extend previous work by showing that self-compassion is specifically related to spiritual well-being.

The results of this study suggest a moderate positive relationship between self-compassion and spiritual well-being. This finding aligns with Pyszkowska and Rönnlund (2021), who found that increases in self-compassion are correlated with improvements in various aspects of overall well-being. Similarly, Zessin et al. (2015) also concluded that self-compassion is important for individuals' well-being, highlighting a moderate positive relationship between the two.

Self-compassion and spiritual well-being are high among the majority of respondents. This result is in line with Armond et al. (2022) result, which states that spiritual well-being is high in adults. While this study indicates generally high levels of spiritual well-being, other findings such as Kim and Yeom (2018) may suggest that in other settings or populations, spiritual well-being could be more varied or influenced by different factors. The contrast in results emphasizes the need to consider contextual factors such as cultural and environmental influences when assessing spiritual well-being.

Similarly, the findings also revealed that respondents' communal domain of spiritual well-being was the highest, and the transcendental domain was the lowest. This result is supported by the findings of Mathad et al. (2019), which suggests that respondents had moderate spiritual well-being, in which connectedness towards others was high and their religious attachment was less. Transcendental well-being was found inferior to communal well-being, confirming the findings of Neff and Faso (2015) and Lifshitz et al. (2019). Similarly, these findings are also supported by Spiritual Leadership Theory, which emphasizes values like love and community over strict religiosity (Fry, 2003).

Regarding self-compassion, the present study concludes that mindfulness is the most dominant whereas self-kindness is the lowest. Specifically, mindfulness emerged as the most dominant, consistent with positive psychology (Peterson, 2006), which underscores mindfulness as a crucial practice for enhancing well-being. Research conducted by Yang et al. (2022) concludes that mindfulness enhances self-compassion, which supports the findings of this research as well. Self-kindness was found to be low, and this can be supported as Dreisoerner et al. (2021) mentions how it can be challenging for many people to cultivate self-kindness, particularly if they have spent their entire lives being critical of themselves. So, the results of this study complement other studies that have shown the importance of mindfulness as an important part and cause of self-compassion (Boellinghaus et al., 2014).

The study found no significant association between self-compassion and demographic factors, contradicting Fitria (2017), who reported that self-compassion can be influenced by variables like age. However, this result is consistent with Herriot et al. (2018), who

found no significant link between demographic factors and self-compassion. Similarly, no association was found between spiritual well-being and demographics in this study, although Pong (2018) suggested that factors like religion could influence spiritual well-being due to differing religious beliefs.

Conclusion and Implications

This study explored the relationship between self-compassion and spiritual well-being among educational institution employees, finding a moderate positive correlation between the two. As self-compassion increases, so does spiritual well-being, emphasizing the link between emotional and spiritual resilience. The study also found no significant association between demographic factors (age, gender, family type, and religion) and these traits, suggesting they transcend demographic differences. High levels of self-compassion and spiritual well-being were observed, with mindfulness scoring highest in self-compassion and the communal domain leading to spiritual well-being. These findings highlight the importance of mindfulness and community in enhancing employee well-being. Educational institutions can use these insights to integrate self-compassion and spiritual well-being into their policies and practices, promoting mental health and fostering a supportive work environment. Training programs like mindful self-compassion and self-administered interventions can help employees develop these traits.

Theoretically, it can clarify and refine the conceptual definitions of these constructs and contribute to the development of integrative models. Most importantly, leaders have the power to publicly promote discussions about mental health and well-being in higher education. This could lessen the stigma attached to mental health issues and foster a feeling of shared identity and humanity since most academics have difficulties at some point in their careers. The educational institutes may better understand areas that require improvement by identifying the driving forces. Managers and staff can discuss how to become more self-compassionate and bring up the idea of self-compassion as something that could be intriguing and helpful in their professional lives.

Limitations and Further Research

This study focused exclusively on employees within educational institutions, which may limit the generalizability of its findings to other industries. Additionally, the research relied on self-report questionnaires, which are subject to biases such as social desirability and respondent interpretation, potentially affecting the accuracy of the data. External factors, such as significant personal life events, were not directly addressed in this study, yet they may play a crucial role in shaping self-compassion and spiritual well-being. Moreover, due to resource constraints, this research was cross-sectional, which limits the ability to conclude causal relationships or changes over time.

For future research, longitudinal studies could provide valuable insights into the long-term effects of self-compassion on spiritual well-being. Expanding the sample to include a more diverse range of demographics would help to assess whether these findings hold true across different populations. Further investigation into the mechanisms underlying the relationship between self-compassion and spiritual well-being, and examining these dynamics across various contexts, could lead to a deeper understanding and broader applicability of the results.

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Conflict of Interest

The study is self-motivated and declares no conflicts of interest. It adheres to ethical guidelines for research involving human participants, with informed consent obtained before participation.

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Authors' Contribution and ORCID iDs

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ANNEX

Table A1
Demographic Distribution of Respondents

Socio-Demographic Variables and Categories	Frequency	Percentage (%)
Age		
<=35	82	48
36+	89	52
$\bar{x}$ = **35.8 S.D= 7.76**		
Sex		
Male	32	18.7
Female	139	81.3
Education		
School	2	1.2
High School	17	9.9
Bachelor's Degree	69	40.4
Master's Degree and above	83	48.5
Religion		
Hinduism	133	77.8
Buddhism	22	12.9
Christianity	11	6.4
Others	5	2.92
Family Type		
Nuclear	90	52.6
Joint	81	47.4

Note. Field Survey (2024)