Relationship of Workplace Spirituality with Self-Efficacy and Psychological Well-being among Working Professionals

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The present research makes an attempt to examine the relationships between workplace spirituality, self-efficacy, and psychological well-being among professionals working in the banking and information technology (IT) sectors. The study also aims to explore the role of workplace spirituality in psychological well-being and self-efficacy. The sample consisted of two hundred male and female professionals from the IT (N = 100) and banking sectors (N = 100), working in executive and non-executive categories. We gathered information using the standardized measures of workplace spirituality, self-efficacy, and psychological well-being. The results were analysed using co-relational and regression analyses. The pattern of results indicated a positive pattern of correlation between dimensions of spirituality. Results also displayed a significant positive relationship between work place spirituality and its dimensions with the dimensions of psychological well-being and self-efficacy. The study findings also support that spirituality significantly contributed to the psychological well-being and self-efficacy of the participants. Thus, the findings supported the importance of workplace spirituality in determining a sense of perceived psychological well-being and self-efficacy. The results are discussed in light of contextual variables and the nature of the job.

Key words- Work place spirituality, Self- efficacy, and Psychological Well-Being.

Introduction

Ancient Indian literature refers to spirituality as "Adhyatma". It derives from the terms Adhi and Atman (Atmanaha). Adhi refers to the subject, while Atma indicates the soul. The soul is the God principal within each of us, describing our actual character. It is the basic component of the subtle body, which is a fractional part of the Supreme God Principle or the Supreme cosmic energies. Its characteristics consist of absolute truth (Sat), absolute consciousness (Chit), and bliss (Anand). Spirituality represents seeking a meaningful connection with something greater than one's self, which may lead to pleasant emotions like calmness, awe, contentment, gratitude, and acceptance. Spirituality is not attached to a specific religious tradition, but it has a foundation in personal values and philosophy.

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Spirituality at the workplace broadly nourishes employees' feelings and their involvement in the task. Workplace spirituality covers several facets, including meaningful work, a sense of community, and organizational value. It interconnects prior experiences and leads the organization toward a more productive environment. Psychological well-being positively determines the interrelation between workplace spirituality and self-efficacy. It combines the two. Work-related behavioral issues such as stress, absenteeism, and a frustrating work environment can be effectively dealt with by focusing on psychological well-being and spirituality.

Self-efficacy reflects confidence in one's ability to demonstrate control over one's motivation, behavior, and social setting. Self-efficacy is an individual's understanding of "how well one can execute the courses of action required to deal with prospective situations" (Albert Bandura, 1997). Self-efficacy transforms with the domain of functioning and the circumstances surrounding the occurrence of the behavior. People who have some control over their

lives feel effectively better and enjoy a higher quality of life.

People who doubt their capabilities shy away from difficult tasks, and they view them as personal threats. They have low aspirations and a weak commitment to the goals they choose to pursue. Self-efficacy is not a unitary construct or trait; rather, people have self-efficacy beliefs in different domains, such as academic self-efficacy, problem-solving self-efficacy, and self-regulatory self-efficacy.

The phrase "psychological well-being" is used to describe an individual's emotional health and overall functioning. Research has also evinced that the absence of distress doesn't necessarily indicate that a person has high psychological well-being. Feeling happy and performing well are indicators of high psychological well-being. A person who internalizes high psychological well-being feels capable, happy, well-supported, and satisfied with life and is more likely to live healthier and longer lives. They are also more likely to enjoy a better quality of life with fewer social challenges.

The World Health Organization describes "mental health as a state of well-being in which the individual realizes his or her abilities can cope with the normal stresses of life, can work productively and fruitfully, and is able to make a contribution to his or her community and the development of mental health."

Well-being is usually considered a combination of positive affective states, such as happiness (the hedonic perspective) and functioning with optimal effectiveness in individual and social life (the eudemonic perspective). Better physical health supports psychological well-being, potentially mediated by brain activation patterns, neurochemical effects, and genetic factors. Psychological well-being refers to a state of optimal functioning and satisfaction with life. It comprises various aspects such as emotional well-being, mental health, self-esteem, and overall life satisfaction. Research has evidenced that music and dance therapy can have a positive impact on psychological well-being by addressing these aspects.

The two key components of psychological well-being are subjective feelings of happiness generated by something we enjoy and the sense that what we do with our lives has some value and purpose. The research on spirituality and well-being was of theoretical importance and practical relevance to organizations and society. Organizations will understand the need to create new organizational processes to facilitate spiritual development if they recognize the value that spirituality can bring to their organizations.

Work place spirituality

Mirvis (1997) studied spirituality at the workplace and explained how spirituality improves employees' performances and organizational effectiveness. Milliman et al. (2003) showed that workplace spirituality is effective in ensuring the enhancement of employees' self-realization, meaning and purpose-finding, devotion, etc. Salarzehi et al. (2011) admitted that spirituality, at the individual level, can be interpreted as a reflection of employees' meaningful experiences based on doing the job, employees' relationships and solidarity, and perfection in the workplace.

Petchsawang & Duchon (2012) describe the importance of spiritual transformation. Mohamed & Ruth (2016) shared that spirituality does not directly shape knowledge sharing behavior but can have an impact on the perspective of every educator to accept and respect the institutional culture. Krishnakumar & Neck (2002) have shown valuable insights into the role of spirituality in the workplace, highlighting its significance for employee experiences and organizational dynamics. Khan, Sabri, and Nasir (2016) examined the relationship between spirituality and job satisfaction among healthcare professionals and revealed the significance of spiritual well-being in enhancing job satisfaction and overall well-being in a demanding professional environment. Zhang and Zheng (2009) reported a significant positive correlation between spirituality and job satisfaction.

Self-Efficacy

Chen and Chen (2004) proposed that self-efficacy is a useful concept for explaining human behavior and revealed its influential role in determining an individual's choice, level of effort, and perseverance. Gielnik et al. (2020) considered self-efficacy as an individual's belief in their capability to perform behaviors. Nabavi (2012) showed that a person with a high sense of self-efficacy may have little fear of failure. Eden (2003) indicated that when managers feel confident that their subordinates can successfully perform a task, the subordinates perform at a higher level. Vroom (1964) accepted that self-efficacy is related to effort-performance relationships in expectancy theory. Locke and Latham (2002) evinced that self-efficacy is also

related to other motivation theories. Chen and Chen (2004) demonstrated that self-efficacy beliefs significantly predict academic performance. Schunk (1989) emphasized the role of social and instructional factors in fostering self-efficacy. Eden's (2003) examined the relationship between self-efficacy and job performance across various occupations and observed a positive correlation. Gupta, Kumar, and Singh (2013) investigated the role of spirituality in mitigating stress and promoting well-being among employees in the IT industry and found that spirituality works as a coping mechanism for stress and enriches a sense of meaning and purpose, which in turn strengthens job satisfaction.

Psychological Well-Being

Klitzman and Stellman (1989) examined the relationship between the physical environment of the office and the psychological well-being of workers and indicated adverse environmental conditions, especially poor air quality, noise, ergonomic conditions, and a and a lack of privacy, are likely to affect workers' satisfaction and mental health.

Kerr and Marjolein (1993), in their study on possible changes in absenteeism, general well-being, self-confidence, and perceived physical condition among white-collar employees, based on participation or non-participation, have shown that taking part in an EFP Employee Fitness Program could lead to a significant decrease in absenteeism amongst both regular and irregular participants. Concerning employees' general well-being, no significant differences in self-confidence between the groups were obtained, but significant differences in perceived physical fitness were apparent.

Age and well-being have been consistently found to evince negative relationships (Blanchflower and Oswald 2004a; Ferreri-Carbonell and Gowdy 2007). However, Mroczek and Kolarz (1998) found age to be positively correlated with positive affect in women. Education is found to enhance well-being (Graham & Pettinato, 2001). It has also been reported that the number of hours spent working in routine work negatively influenced the experience of well-being (Dolan et al. 2008). Eiroa-Orosa (2020) opined that psychological well-being is a superordinate construct that includes emotional or psychological well-being as well as social and collective well-being. Pooja and Rastogi (2009) examined the effect of psychological wellbeing on the commitment of employees working in different organizations and observed a significant effect of psychological well-being on organizational commitment. The study evaluated well-being from the perspective of happiness. Further, evaluation of life or well-being is a transient judgment and can be influenced by various contextual effects such as mood (Schwarz & Strack, 1999) and cues in the physical environment (Schwarz & Strack, 1991).

In light of the above, the present research was planned to address the following objectives:

Objectives

1. To investigate the pattern of the relationship between work place spirituality and psychological well-being among professionals.

2. To investigate the pattern of relationship between workplace spirituality and self-efficacy among professionals.

3. To examine the predictive power of work place spirituality for psychological well-being and self-efficacy.

Hypotheses

1. There would be a significant relationship between workplace spirituality and psychological well-being among professionals.

2. There would be a significant relationship between workplace spirituality and self-efficacy among professionals.

3. Workplace spirituality would contribute for psychological well-being and self-efficacy.

Method

Design: In the present study, the co-relational design was used.

Sample: 200 working male and female professionals, jointly from IT (N = 100) and banking (N = 100)sectors, working in the executive and non-executive categories, participated in the present study. The participants' ages ranged between 30 and 55 years.

Measures: The following measures were used during the study.

(a)Measure of Workplace spirituality - Pradhan, Kesri Jena, and Merino (2017) developed the scale to assess workplace spirituality. This scale (5 points) consisted of 30 items and assessed workplace spirituality on the basis of 4 dimensions namely- spiritual orientation (12 items), compassion (4 items), meaningful work (8 items), and alignment of values (6 items).The lowest score that could be obtained was 30 and the highest score obtained could be 150. The reliability of the total scale (Cronbach's alfa)was obtained high (r=.90).

(b) Measure of Self-Efficacy- Sherer, Maddux, Mercadante, Prentice-Dunn, Jacobs, & Rogers (1982) developed this scale. The(5-point) scale consisted of 30 itemsand assessed self-efficacy on the basis of 2 dimensions namely -general self-efficacy (17 items) and social self-efficacy (6 items) and seven filler items. The reliability (Cronbach's alfa) of the total scale was obtained high (r=.85). The lowest score that can be obtained was 23 and the highest score obtained could be 115.

(c) Measures of Psychological well-being- The study used the Ryff (1989) scale. The scale (7 points) is consisting of 42 items to assess several dimensions of psychological well-being namely -autonomy (7 items), environmental mastery (7 items), personal growth (7 items), positive relationships (7 items), purpose in life (7 items), and self-acceptance (7 items). The lowest score that can be obtained is 42 and the highest score obtained can be 294. The reliability (Cronbach'salfa) of the total scale was obtained high (r=.89).

Procedure- To achieve the objectives of the present research,initially, the researcher contacted herself with the participants, established rapport, and cleared their doubts, if any related to the research. The researcher collected the data with the help of questionnaires. The filled-out questionnaires were gathered and scored according to the scoring procedure. We further subjected the data to appropriate statistical analysis for interpretation.

Results

In order to understand the pattern of relationships between the variables, the participants' responses obtained on the questionnaires were converted into scores. Co-relational and regression analyses of the scores were applied to explore the relationships among the relevant variables. The results are presented in the following tables:

Relationship between workplace spirituality dimensions

The results indicating interrelationships between the four dimensions of workplace spirituality are shown in Table 1.

Table 1
Interrelationships between Workplace Spirituality dimensions

	Alignment of Values	Spiritual Orientation	Compassion	Meaningful Work	Workplace Spirituality Total
Alignment of Values	1				
Spiritual Orientation	.339**	1			
Compassion	.561**	.308**	1		
Meaningful Work	.560**	.202**	.685**	1	
Workplace Spirituality Total	.862**	.473**	.846**	.824**	1

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

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

Results indicated significant co-relationships across various dimensions of workplace spirituality. Results displayed that the alignment of values dimension exhibited positive and significant correlations with spiritual orientation (r =.339, p<.01), compassion (r =.561**, p<.01), meaningful work (r=.560**, p<.01), dimensions, and the overall workplace spirituality score (r =.862*, p <.05). It is also evident that spiritual orientation was positively related to compassion (r =.308, p<.01), meaningful work (r =.202, p<.01)

dimensions, and the overall workplace spirituality score (r=.473*, p<.05). Similarly, the compassion dimension was positively related to the meaningful work dimension (r=.685, p<.01) and the overall workplace spirituality score (r =.846*, p <.05). The interrelationship of the meaningful work dimension with the total spirituality score was positive and significant (r =.824), respectively.

Inter relationships between Workplace Spirituality and Psychological Well-Being dimensions.

Co-relational results obtained between workplace spirituality and psychological well-being (PSW) dimensions were presented in Table 2. Results indicated that the autonomy dimension of PSW was positively related to compassion (r=.280, p<.01), meaningful work (r=.193, p<.01), spirituality, and total spirituality (r =.172, p<.01). The environmental mastery dimension displayed significant correlations with the alignment of values (.201**, p<.01), compassion (.307**, p<.01), meaningful work (.233**, p<.01) dimensions, and total workplace spirituality (.252**, p<.01). The personal growth dimension showed significant positive correlations with compassion (r=.205, p<.01) and total spirituality (r =.167, p <.05). The positive relation dimension was positively related to the alignment of values (r=.209, p<.01), spiritual orientation (r=..142, p <.05), compassion (r =..276, p <.01.), meaningful work (r=.200, p<.01) dimensions, and total spirituality (r =.270, p <.01). The self-acceptance dimension showed significant correlations with the alignment of values (.326**, p <.01), compassion (.412**, p <.01), meaningful work (.295**, p <.01) dimensions, and the overall workplace spirituality score (.382**, p <.01). Purpose in life dimension displayed positive relationship with compassion dimension (r=.185, p <.01) and total spirituality (r =.145, p<.05). Moreover, the self-acceptance dimension demonstrated substantial positive correlations with alignment of values (.326**, p <.01), compassion (.412**, p <.01), meaningful work (.295**, p <.01), and overall workplace spirituality (.382**, p <.01).

Additionally, the total psychological well-being score exhibits significant correlations with the alignment of values (.217**, p <.01), compassion (.345**, p <.01), meaningful work (.232**, p <.01) dimensions, and the workplace spirituality total score (.289**, p <.01).

The total psychological well-being exhibited positive relationships with the alignment of values (.217**, p <.01), compassion (.345**, p <.01), meaningful work (.232**, p <.01) dimensions, and with the total workplace spirituality (.289**, p <.01).

Table2
Inter relationships between Workplace Spirituality and Psychological Well-Being dimensions.

	Alignment of Values	Spiritual Orientation	Compassion	Meaningful Work	Workplace Spirituality Total
Autonomy	.033	.027	.280**	.193**	.172*
Environmental Mastery	.201**	-.087	.307**	.233**	.252**
Personal Growth	.121	.020	.205**	.133	.167*
Positive Relations	.209**	.142*	.276**	.200**	.270**
Purpose in Life	.136	-.003	.185**	.074	.145*
Self-Acceptance	.326**	.045	.412**	.295**	.382**
Psychological Wellbeing Total	.217**	.030	.345**	.232**	.289**

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

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

Relationship between Workplace Spirituality with Self Efficacy dimensions

Interrelationships between dimensions of workplace spirituality and self-efficacy are depicted in Table 3. Results indicated that alignment of value was positively and significantly associated with general self-efficacy (r=.188**, p<.01), social self-efficacy (.259**, p<.01), and overall self-efficacy (r =.228**, p <.01). The relationship between spiritual orientation and self-efficacy dimensions was not significant.

Table3
Relationship between Workplace Spirituality with Self Efficacy (N=200)

	Alignment of Values	Spiritual Orientation	Compassion	Meaningful Work	Workplace Spirituality Total
General Self Efficacy	.188**	.008	.237**	.121	.202**
Social Self Efficacy	.259**	.132	.301**	.240**	.312**
Self-Efficacy Total	.228**	.044	.280**	.168*	.254**

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

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

Similarly, the compassion dimension displayed positive correlations with general self-efficacy (r =.237**, p <.01), social self-efficacy (r =.301**, p <.01) dimensions, and total self-efficacy (r =.280**, p <.01). Meaningful work was positively corelated with general self-efficacy (r =.121*, p <.05), social self-efficacy (r =.240**, p <.01) dimensions, and total self-efficacy (r =.168*, p <.05).

Relationships between total workplace spirituality indicated positive relationships with general self-efficacy (r =.202, p <.01), social self-efficacy (r =.312, p <.01), and total self-efficacy (r =.254, p <.01).

Prediction of Workplace Spirituality

Stepwise multiple regression analysis (MRA) was applied to predict workplace spirituality (Alignment of Values, Spiritual Orientation, Compassion, and Meaningful Work) based on psychological well-being and self-efficacy. The results of the MRAs performed are described below.

Psychological Well-being. The results of stepwise MRA presented in Table 4 show that compassion has accounted for 08% variance in the psychological well-being of Autonomy (*R2* =.08, *b* =.28, *p*<0.01). When the alignment of values was entered in the equation, there was a change of 2% in the explanation. These two predictors jointly explained 10% of the of the

variance in the psychological well-being of autonomy (R2 =.10, *b* = -.18, *p*<0.01), which was found to be statistically significant (*F* (1,199) = 16.81, *p*<0.01).

For the criterion variable of Environmental Mastery, the variables of compassion and spiritual orientation of workplace spirituality emerged as significant predictors of environmental mastery. Compassion accounted for 09% variance (*R2* =.09, *b* =.31, *p*<0.01), while compassion and spiritual orientation jointly explained 13% of the of the variance in the workplace spirituality of environmental mastery (*F* (1,199) = 20.66, *p*<0.01).

The regression for personal growth showed significant contribution of compassion, which accounted for (*R2* =.04, *b* =.21, *p*<0.01) 4% of the of the variance (*F* (1,199) = 08.65, *p*<0.01).

Also, criterion variables of positive relations, purpose in life, and self-acceptance showed a significant contribution of compassion. It was found that compassion accounted for 04% variance (R²=.04, *b*=.21, *p*<0.01) in the psychological well-being of positive relations (*F* (1,199) = 16.29, *p*<0.01), 03% variance (R²=.03, *b*=.19, *p*<0.01) in the purpose in life (*F* (1,199) = 07.05, *p*<0.01), and 17% variance (R²=.17, b=.41*) in the* in the self-acceptance (*F* (1,199) = 40.58, *p*<0.01) of psychological well-being counterparts.

Table 4
Stepwise Regression Analysis with workplace spirituality dimensions as predictors and psychological wellbeing dimensions as criterion

Criterion Variables	Predictors			R	R^2	β	F
Autonomy							**16.81****
Compassion	.28	.08	.28				
Alignment of Values	.32	.10	-.18				
Environmental Mastery							**20.66****
Compassion	.31	.09	.31				
Alignment of Values	.36	.13	-.20				
Personal Growth							**08.65****
Compassion	.21	.04	.21				
Positive Relations							**16.09****
Compassion	.28	.08	.28				
Purpose in Life							**7.05****
Compassion	.19	.03	.19				
Self-Acceptance							**40.58****
Compassion	.41	.17	.41				

**$p<0.01$

Self-Efficacy- The regression for general self-efficacy showed significant contribution of compassion, which accounted for ($R2 =.06, b =.24, p <0.01$) 6% of the of the variance ($F (1,199) = 11.77, p <0.01$).

Table 5
Stepwise Regression Analysis with workplace spirituality dimensions as predictors and self-efficacy dimensions as criterion

Criterion Variables	Predictors			R	R^2	β	F
General Self Efficacy							**11.77****
Compassion	.24	.06	.24				
Social Self Efficacy							**19.69****
Compassion	.31	.09	.31				

**$p<0.01$

Similarly, social self-efficacy showed significant contribution of compassion, which accounted for ($R^2= .09, \beta= .31, p<0.01$) 09% variance ($F (1,199) = 19.69, p<0.01$).

Discussion

The result obtained on the pattern of relationships between workplace spirituality, psychological well-being, and self-efficacy represents a significant pattern. Thus, the findings of the study supported that each dimension of spirituality was highly correlated with other dimensions and the total spirituality score. Thus, the pattern of co-relational findings clearly supported that all the dimensions categorically assess the perceived workplace spirituality. Similarly, the co-relationships between the dimensions of well-being and workplace spirituality were also positively significant. Results also displayed that the first dimension (autonomy) of well-being was positively correlated with the third dimension (compassion) and fourth dimension (meaningful work) of workplace spirituality. Similarly, the relationship between the second dimension (environmental mastery) of well-being was positively related to the alignment of values, compassion, meaningful work dimensions, and total workplace spirituality. Similarly, the personal growth dimension of well-being was positively related to the third dimension, the compassion dimension of workplace spirituality. The positive relationship dimension of well-being was positively corelated with the alignment of values, spiritual orientation, compassion, and meaningful work dimensions of work-place spirituality. The purpose-in-life dimension of psychological well-being was positively related to the third compassion dimension of workplace spirituality. The self-acceptance dimension of psychological well-being is positively related to the dimensions of compassion and meaningful work in workplace spirituality.

After a close look at the relationship between work spirituality and self-efficacy dimensions, the results demonstrated that the general self-efficacy dimension of self-efficacy was positively related to the alignment of values and compassion dimensions of workplace spirituality. Similarly, the social self-efficacy dimension also showed positive correlations with the dimensions of alignment of values, compassion, and meaningful work in workplace spirituality. The overall findings of the study reflect that work-place spirituality, psychological well-being, and self-efficacy go together. The findings of the present study focused on the fact that the participants who perceived a higher level of spirituality also perceived a higher level of wellbeing and self-efficacy. These findings supported that individuals either working in the banking industry or the IT industry both possessed higher levels of workplace spirituality. Similarly, professionals also exhibited a higher level of psychological well-being and self-efficacy. The current study's findings confirmed that professionals working in both types of organizations have valued spirituality, psychological well-being, and self-efficacy positively in the workplace. The participants displayed similar importance for sense of autonomy, environmental mastery, personal growth, positive relations with others, purpose in life, and self-acceptance dimensions of well-being.

The correlational results thus explain that people who have a higher level of spirituality also exhibit higher levels of autonomy, environmental mastery, personal growth, positive relations with others, purpose in life, etc., and a greater sense of self-efficacy. Psychological well-being, in turn, implies numerous organizational benefits, such as higher organizational performance, enhanced ownership and self-confidence, improved decision-making, communication, a stronger focus on client requirements, increased innovation, improving the self-feeling of self-worth, facilitating autonomy, environmental mastery, positive relationships, personal growth, proving the purpose of life, and facilitating self-acceptance. Self-efficacy in turn implies multiple advantages to organizations, such as persistence towards work, the tendency to face odds, and the intention of not giving up, thus demonstrating the general self-efficacy of the employees and also the social self-efficacy by displaying the traits of being amicable and sociable. It may also facilitate tolerance for work failure, lessen vulnerability to stress, promote a democratic style of leadership, increase individual satisfaction and workgroup commitment, and increase tolerance for human variance. The pattern of results thus indicates that workplace spirituality shapes professionals' thought processes towards positive thinking and positive self-belief. Self-efficacy and psychological well-being are gaining importance to influence productivity and job satisfaction in organizations. Policymakers are also developing strategies to enrich these internal characteristics among professionals. Present findings indicate that workplace spirituality shapes the feelings of professionals psychologically, and they may translate it into their behavior as well. Based on the findings, it is suggested that organizations should evolve strategies to inculcate spirituality among their personnel's. It may be

beneficial for both the organization and the personnel working in it.

Implications of the Study

The study highlights the significant link between workplace spirituality, psychological well-being, and self-efficacy in corporate settings. It suggests that fostering a positive work environment, promoting spirituality, and fostering a healthy workplace culture can enhance employee well-being and performance. Organizations can improve employee engagement and productivity by providing and implementing a pro-active environment, values-based leadership, a supportive organizational culture, and opportunities for personal and professional growth.

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