
Interdependence of Spirituality, Quality of Life and Self-Efficacy In Indian Settings

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ABSTRACT:

Spirituality in India has been a directive force to life and it impacts almost all the spheres of life. The present study is conducted in order to analyze the relationship between spirituality, health and self efficacy. The sample for the study was drawn from a metropolitan city of India and the average age of the sample was 24 yrs. The sample was drawn in a 2 X 2 way where the sample was observed against the quantitative measures on their gender and work engagement. The data was collected from 113 participants on Hindi translation of 83 items ISIS (Integrated Spiritual Intelligence Scale, Yosi & Amram. 2008) along with 26 items Quality of Life Questionnaire and 10 items Self-Efficacy Questionnaire. ISIS contains 22 subscales assessing separate SI capabilities related to Beauty, Discernment, Egolessness, Equanimity, Freedom, Gratitude, Higher-self, Holism, Immanence, Inner-wholeness, Intuition, Joy, Mindfulness, Openness, Practice, Presence, Purpose, Relatedness, Sacredness, Service, Synthesis, and Trust. These 22 subscales are grouped into 5 domains: Consciousness, Grace, Meaning, Transcendence and Truth. This paper will further analyze Integrated Spirituality, Quality of Life and Self-Efficacy in context of gender differences and working population. The results were found consistent previous researches and suggest a significant positive correlation between Spirituality and Quality of Life, Spirituality and Self-Efficacy.

Keywords: Integrated Spirituality, Quality of Life and Self-Efficacy

INTRODUCTION

According to Danah Zohar, author of "Spiritual Intelligence the Ultimate Intelligence" published by Bloomsbury, SQ (Spiritual Intelligence) is what we use to develop our longing and capacity for meaning, vision and value. It facilitates a dialogue between reason and emotion, between mind and body. SQ allows us to integrate the intrapersonal and the interpersonal, to transcend the gap between self and other.

There is believed to be a built-in spiritual centre located among neural connections in the temporal lobes of the brain. On scans taken with positron emission topography these neural areas light up whenever research subjects are exposed to discussion of spiritual or religious topics. Neurobiologists have now dubbed the area of the temporal lobes concerned with religious or spiritual experience the 'God spot' or the 'God module'.

The brain's unitive experience emanates from synchronous 40 Hz neural oscillations that travel across the whole brain. According to Zohar, the 40 Hz oscillations are the neural basis of SQ, a third intelligence that places our actions and experience in a larger context of meaning and value, thus rendering them more effective. Everything possesses a degree of proto-consciousness but only certain special structures, like brains, have what is needed to generate full-blown

consciousness. In this case, we conscious human beings have our root at the origin of the universe itself. Our spiritual intelligence grounds us in the wider cosmos, and life has purpose and meaning within the larger context of cosmic evolutionary processes.

The indications of a highly developed SQ include:

- the capacity to be flexible
- a high degree of self- awareness
- a capacity to face and use suffering
- a capacity to face and transcend pain
- the quality of being inspired by vision and values
- a reluctance to cause unnecessary harm
- a tendency to see the connections between diverse things
- a marked tendency to ask ‘Why?’ or ‘What if?’ questions and to seek ‘fundamental’ answers
- being ‘field-independent’ – possessing a facility for working against convention

Peggy Ann Wright at Lesley College in Cambridge, Massachusetts, has studied a link between heightened temporal lobe activity and shamanistic experiences. These are soul journeys to distant realms of experience in order to communicate with spirits of the living and the dead, and to bring back healing advice. Wright’s work has also shown that rhythmic drumming of the sort used in a vast range of spiritual rituals excites the temporal lobes and associated areas of the limbic system. Guided visualization can also be used to excite the temporal lobes and the process can be used in the classroom. In a similar way, every time you introduce a tale starting ‘once upon a time’, you are inviting your audience to transcend their linear concepts of time and space and so enter a light state of trance. Consequently, both guided imagery and storytelling can be used in class to facilitate the development of SQ.

WORKPLACE SPIRITUALITY: A CONTROVERSIAL TOPIC

Workplace spirituality can be defined as the “recognition that employees have an inner life which nourishes and is nourished by meaningful work taking place in the context of a community” (Ashmos and Duchon, 2000, p. 137). Giacalone and Jurkiewicz (2003) suggested a different definition, arguing that workplace spirituality is “a framework of organizational values evidenced in the culture that promote 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”. And Ian Mitroff, in a 1998 Symposium addressed to the Academy of Management, defined the concept as “the desire to find ultimate purpose in life, and to live accordingly” (Cavanagh, 1999, p. 189).

Spirituality at work is not about religion, or about getting people converted to a specific belief system (Laabs, 1995; Cavanagh, 1999). It does not necessarily involve a connection to any specific religious tradition, but rather can be based on personal values and philosophy. It is about employees who view themselves as spiritual beings whose souls need nourishment at work, who experience a sense of purpose and meaning in their work, and a sense of connectedness to one another and to their workplace community. (Mitroff and Denton, 1999; Ashmos and Duchon, 2000; Harrington *et al.*, 2001; Milliman *et al.*, 2003). Religion divides people through dogma

and the emphasis on formal structure, and excludes those who have different beliefs. Spirituality is inclusive, tolerant and open-minded (Mitroff, 2003).

As Laabs (1995) pointed out, it is much easier to explain what spirituality is not than it is to define what it is. This definition imprecision led some authors to become sceptical and ask themselves whether workplace spirituality deserves the attention it has attracted (Brown, 2003). We suggest it does, for three reasons.

First, as Mitroff suggested (interview in Dean, 2004, p. 17), the low degree of precision is part of the phenomenon. So, it is necessary to avoid “the obsession with the definition” and to work from “guiding definitions”. If we require excessively severe definitional conditions to start with, “then why would [we] need to study the phenomenon?” Although definitions are important, “they are not a total substitute for the immense feelings and tremendous passions which are an essential part of spirituality” (Mitroff, 2003, p. 381).

Second, definitional difficulties should not discourage research efforts. If researchers want to contribute to a better understanding of what happens in organizations and why people behave in certain ways and form certain attitudes, they must rid themselves of “intellectual bias” (Mohamed *et al.*, 2004) and not reject studying a topic just because it is difficult to define or test empirically. It may be that each individual has a singular way to live his/her spirituality. It can also be that individuals have difficulty informing researchers about their spiritual experiences at work. And researchers may disagree about what spirituality is and how it should be measured.

Third reason to pursue research on the topic is that, despite the methodological challenges it creates, spirituality is undeniably a human need for many people (Hart and Brady, 2005), and workplace spirituality is a “reality” that must not be ignored by society and organizations (Judge, 1999; Sanders III *et al.*, 2003). Mitroff and Denton (1999) pointed out that organizational science can no longer avoid studying, understanding, and treating organizations as spiritual entities. Many employees look for the satisfaction of their spiritual needs, i.e., to be unique, to commune with something greater than themselves, to be useful, to be understood by others, and as to understand how they fit into a greater context (Strack *et al.*, 2002). They wish to experience senses of purpose and meaning at work, as well as a sense of connection with other people and their work community (Ashmos and Duchon, 2000). Pfeffer (2003) summarized these human goals when saying that people seek in their workplaces: (1) interesting work that allows learning, development and that provides a sense of competence and mastery; (2) meaningful work that instils some feeling of purpose; (3) a sense of connection and positive social relations with coworkers; (4) the ability to live an integrated life, so that the work does not clash with the essential nature of the worker and her/his desire to live as a human being. It is time for investigating the differences between management practices that nourish peoples’ spirits and those that harm them.

This helps us to understand why the topic is attracting an increasing attention in the walks of life of many practitioners. Companies as diverse as Taco Bell, Pizza Hut, Aetna International and Deloitte and Touche “are extolling lessons usually doled out in churches, temples, and mosques” (Fry, 2003, p. 702, referring to Mitroff and Denton, 1999). As remarked by Esprit’s Susie Tompkins, “the 1980s were all about style and lifestyle (...) The 1990s are about soul-searching.”

Delbecq (1999, p. 346) illustrates this trend stating that his own interest in spirituality “came from experiencing the intense spirituality of senior executives in Silicon Valley”, who attended a seminar on spirituality and business leadership, taught at Santa Clara University, in the heart of Silicon Valley (Delbecq, 2000). In a special issue (volume 9/2), the *Journal of Management Inquiry* paid considerable attention to the seminar, publishing several impressionistic testimonies of participants. For example, some leaders “confessed” that prayer and reflection helped to create the serenity to be calm and decisive in crisis situations, and that the inner voice is the ultimate source of wisdom in most difficult business decisions.

Also in response to the rising call to include spirituality in the workplace, the transcendental meditation movement of the 1960s and ‘70s developed the *Maharishi Corporate Development Program* in the 1990s (www.tm.org). In 1993, Judith Neal founded “The Association for Spirit at Work” (www.spiritatwork.com). Among the initiatives sponsored by the association, the *International Spirit at Work Award* and the *Journal of Management, Spirituality and Religion* can be mentioned.

Most writings on the topic have adopted a very optimistic view of the relationship between work, organizations and spirituality. Some of them argue that it is necessary to put an end to the Cartesian split (Overton, 1998) characterizing much of Western thought, which created an artificial distinction between mind or spirit and body, the subjective and the objective, the material and immaterial. According to Waddock (1999), bringing mind, heart, soul and body into union, individually and collectively, can help organizations to acknowledge the importance of community as a basis on which success, even survival, can be achieved. Several authors stressed that leaders who are more developed in terms of their spirituality are also more effective (Strack *et al.*, 2002; Fry, 2003; Fry *et al.*, 2005). Others claim that spiritual transformation is important in and of itself, due to the fact that work has become increasingly central to employees’ personal growth after the declining importance of worship, neighbourhoods and extended families (Conger, 1994; Burroughs and Eby, 1998; Jurkiewicz and Giacalone, 2004). Others assert that workplace spirituality is a kind of cure for the “ills of modern management” (Brown, 2003, p. 396) and a way to recapture the trust between employer and employee, allegedly lost with the alienation generated by the dehumanized practices that accompanied the massive processes of downsizing, the abuses of workers and other actions that breached psychological contracts (Jurkiewicz and Giacalone, 2004). Others even claim that spirituality contributes to organizational performance (Milliman *et al.*, 1999; Benefiel, 2003b; Giacalone and Jurkiewicz, 2003; Sanders III *et al.*, 2003; Garcia-Zamor, 2003; Jurkiewicz and Giacalone, 2004).

Despite the wide interest and optimism, empirical studies are still scarce, thus leading several authors to call for them (Strack *et al.*, 2002; Sanders III *et al.*, 2003; Dean, 2004; Duchon and Plowman, 2005). Some notable exceptions may be identified, however. One of the noteworthy studies was published by Mitroff and Denton (1999), in a book entitled “A spiritual audit of corporate America”. It was based on experiences and opinions of practicing managers and executives. The most important findings were the following (Mitroff, 2003): (1) people want to realize their full potential as whole human beings, either on or off the job; (2) they wish to work for ethical organizations; (3) they want to perform interesting and meaningful work; (4) making money is important, but is not the most important goal for most people; (5) organizations perceived as “more spiritual” were also viewed as more profitable.

Other empirical studies have also been carried out. For example Duchon and Plowman (2005), studying medical units, found that work-unit performance is associated with work-unit spirituality. Fry *et al.* (2005) uncovered positive relationships between the qualities of spiritual leadership, spiritual survival and organizational productivity and commitment. The study by Milliman and colleagues (2003) is one of the first to empirically test how workplace spirituality explains, among other attitudes, organizational commitment. Ashmos and Duchon developed and validated a measurement instrument for three levels of analysis: individual, work team and organization. They extracted seven factors/dimensions for the individual level (conditions for community, meaning at work, inner life, blocks to spirituality, personal responsibility, positive connections with other individuals, contemplation), two for the work-team level (work-unit community; positive work-unit values) and two for the organization level (organizational values; individual and the organization). Milliman and colleagues (2003) examined how three workplace spirituality dimensions (meaningful work, sense of community, value alignment) explain five work attitudes: affective organizational commitment, intentions to leave, intrinsic work satisfaction, job involvement, and organizational-based self-esteem. The meaningful work dimension represents the degree to which people experience a deep sense of meaning and purpose at work. The sense of community dimension means that people see themselves as connected to each other and that there is some type of relationship between one's inner self and the inner self of other people. The value alignment dimension measures whether or not individuals experience a strong sense of alignment between their personal values and the organization's mission and purpose.

Milliman *et al.*'s research was based, to a great extent, on the work of Ashmos and Duchon (2000), but they selected only the three dimensions mentioned above. Three reasons were advanced as justifications for this choice. First: these dimensions were taken as important in prior studies. Second: they were expected to be associated with employee work attitudes and behaviours, considering that the transcendent dimensions of spirituality were more likely to impact an individual's personal life. Third: they allowed a parsimonious analysis of the topic. The main findings of Milliman *et al.* were the following: (1) the meaningful work dimension explains affective commitment, intrinsic work satisfaction, job involvement and self-esteem; (2) the sense of community dimension explains all the attitudes; (c) value alignment explains commitment and intention to quit.

SPIRITUALITY, PERFORMANCE AND HEALTH

It is often presumed that workers are more committed to work and the organization, and performance better, when they can satisfy their spiritual needs in good organizational climates (Milliman *et al.*, 2003; Strack *et al.*, 2002; Garcia-Zamor, 2003; Jurkiewicz & Giacalone, 2004). Theoretical and empirical evidence supports this assumption. For example, benevolent activities (e.g., kindness towards colleagues) engender positive emotions can result in more positive employee attitudes about work (Milliman *et al.*, 2003). These, in turn, can translate into enhanced performance (Jurkiewicz & Giacalone, 2004). When organizations promote hope and happiness, workers are better able to deal with work stressors which contribute to organizational performance. When workers experience a psychological sense of community at work (including a spiritual bond), they become more satisfied, thus adopting more organizational citizenship behaviors (Burroughs & Eby, 1998) and contributing to individual and organizational

performance (Podsakoff & MacKenzie, 1997; Podsakoff et al., 2000). Humanistic organizational values and the opportunity to do meaningful work also improve worker self-esteem, hope, health, happiness and personal growth. As a result, employees bring their entire self (physical, mental, emotional, and spiritual) to the organization, assume work as a mission more than an “job”, which in turn makes them more productive (Gavin & Mason, 2004). Employees treated fairly and respectfully feel that they are recognized as valuable emotional and intellectual beings (Kim & Mauborgne, 1998), and not just as “human resources”. Feeling this recognition, they denote fewer intentions to leave, decrease the desire to unionize, experience lower levels of stress and burnout, and express greater job satisfaction (Karasek & Theorell, 1990; Adams et al., 2003). They also experience a sense of psychological and emotional safety (Brown & Leigh, 1996; Burroughs & Eby, 1998) and trust the organization and their leaders. In response, they tend to develop a sense of duty toward the organization and they are willing to reciprocate with more cooperative and supportive actions toward the organizational members and the organization, and with greater loyalty, commitment, enthusiasm, work effort and productivity, thus better performing their jobs and contributing to organizational performance (Eisenberger et al., 2001). There is also reason to believe that threatening climates produce rigid and simplistic decision-making, whereas supportive and open relationships with coworkers and subordinates foster productivity and creativity (Karasek & Theorell, 1990; Zhou & George, 2001). When individual growth and personal goals are consistent with the pursuit of organizational goals, worker identification with the organization is strengthened. These workers transcend physical and cognitive demands, are more committed and infuse tasks with spiritual significance which, in turn, may increase their performance. On the other hand, when their personal and organizational lives collide, people experience lack of connection, disparity and alienation from their work environment, further contributing to higher absenteeism, turnover, negligent behavior and lower performance. The spillover effect from workplace spirituality into personal/familiar life enhances satisfaction with family, marriage, leisure activities and social interactions, enabling people to live an integrated life (Pfeffer, 2003), which in turn may improve their work performance (Bromet et al., 1990; Jurkiewicz & Giacalone, 2004). In short, as Jurkiewicz and Giacalone (2004) asserted, it is plausible that organizations that express spirituality as defined by the presence of certain values and cultural traits (e.g., trust, benevolence, justice, respect, humanism, meaningful work, hope, dignity, honesty) “create an environment where integration of the personal and professional selves is possible, engaging the whole person in the work process” (p. 134). This will presumably lead to greater enthusiasm, commitment, effort, sense of “calling” and performance.

OBJECTIVES:

1. To identify the significant difference in Spiritual Intelligence, Quality of Life and Self-Efficacy in terms of Gender among Working Individuals.
2. To examine the extent of relationship between Spiritual Intelligence, Quality of Life and Self-Efficacy of Working Individuals.

HYPOTHESES:

1. There will be significant difference in Spiritual Intelligence, Quality of Life and Self-Efficacy in terms of Gender among Working Individuals.

2. There will be positive correlation between Spiritual Intelligence, Self-Efficacy and Quality of Life of a person.

METHOD:

Sample:

In the present study, purposive sampling technique is used. Data collected from T.N.College of Competition, Punjabi Bag, New Delhi, Government Co-ed Senior Secondary School, A-6 Paschim Vihar New Delhi-63, Government Boys Senior Secondary School, Moti Nagar, Delhi-15, Lanco thermal Power Plant, Anpara, U.P. and Hindalaco Power Plant, Anpara, U.P. Respectively. Data covers 67 male & 46 female employees from above locations.

TOOLS:

Measures

The measures employed for the present study are divided into 4 parts:

Part – I: Demographic Profile of Participants

It consists of information relating to demographic variables about the participants as explained above.

Part – ii: Measure of Spiritual Intelligence

The second section of the questionnaire assesses Spiritual Intelligence of the respondents. Hindi translation of the 83-item The Integrated Spiritual Intelligence Scale (ISIS) (Yosi Amram and D. Christopher Dryer, 2008) is employed for this purpose. ISIS is an 83-item long form self-report instrument. ISIS has shown satisfactory factor structure, internal consistency, test-retest reliability, and construct validity. It contains 22 subscales assessing separate SI capabilities related to Beauty, Discernment, Egolessness, Equanimity, Freedom, Gratitude, Higher-self, Holism, Immanence, Inner-wholeness, Intuition, Joy, Mindfulness, Openness, Practice, Presence, Purpose, Relatedness, Sacredness, Service, Synthesis, and Trust. These 22 subscales are grouped into 5 domains: Consciousness, Grace, Meaning, Transcendence and Truth. This questionnaire is 6 point Likart scale. Respondents rate in front of each item in a given space "according to their experiences of last 6 to 12 months" on a 6-point scale labeled as 6 (always or almost always), 5 (very frequently), 4 (somewhat frequently), 3 (somewhat infrequently), 2 (very infrequently), 1 (never or almost never). The score for the Spiritual Intelligence Integrated and of their subscale is calculated through the help of manual. There were 22 items which scored in reverse.

Part iii: Measures of General Self-Efficacy

Part Iv: Measure of Quality of Life

A hindi version of 26 items WHOQOL-BREF developed by WHO in 1996 and adopted by AIIMS New Delhi, is used for measuring quality of life of subjects.

PROCEDURE:

All the Four measures were put together to form a booklet. The face sheet of the booklet contained general instructions. In order to facilitate reporting of authentic experiences, information that could unveil the identity the respondents were not sought. There are separate specific instructions for each of the measures included in the booklet. Each and every participant was dealt with individually and in case of any ambiguity, the statement/statements were made clear to the participants.

STATISTICAL ANALYSIS:

The obtained data on the various scales were analyzed in view of the objectives and hypotheses of the study. It includes descriptive statistics, t-test & coefficient of correlation.

Results

Table for significant difference

Scale	Gender	N	Mean	SD	t-value	Level of Significance
S.I.	Male	67	349.64	31.36	.665	.416
	Female	46	338.11	33.41		
S.E.	Male	67	32.36	4.69	3.61	.060
	Female	46	32.59	4.17		
Q.O.L.	Male	67	90.73	13.33	6.72	.011
	Female	46	95.00	9.81		

Table for coefficient of correlation

	S.I.	Q.O.L	S.E.
S.I.	1	.419**	.265**
Q.O.L.		1	.541**
S.E.			1

DISCUSSION

Referring to the results we can infer that there is a positive correlation among all the variables of the studies, it demonstrate that all variables somehow depends on each other and shares a great synchrony. Someone aware of Indian culture would not restrict himself/herself from assuming the importance of spirituality, self efficacy and quality of life in the present context. In the present study I have tried to establish the relationship among the three variables on the other hand I also tried to investigate whether there are differences in the scores of working male and female on spirituality, self efficacy and quality of life. As the table for significant differences is showing there is no significant difference was found among working male and female on the two variables that are spiritual intelligence and self efficacy whereas the scores on quality of life was found significant different between the two. One may also observed from the table for

coefficients of correlation that all the variables are showing a significant higher correlation coefficient among them. Later in the discussion I will take up the issues that will refer to the above mentioned tables.

SPIRITUAL INTELLIGENCE AND SELF EFFICACY

In the present study respectively with a t score of .665 and 3.61 both spiritual intelligence and Self efficacy does not demonstrate any significant difference, these findings may lead us to several speculations about the behavior, attitude and perception of the working people towards both the variables. In the above literature we have observed enough evidences that indicates that there is no significant difference between the spiritual intelligence among the males and females population (Jeloudar et. al.; 2009, Sood, Bakshi and Gupta, 2012). There might be a number of reasons, firstly as it indicates in results that all five variables consciousness, meaning, grace, transcendence and truth is equally important to both the part of the population and it is quite natural as Indian culture generally everybody wishes to live a philosophically sound life and they generally restrict themselves from getting into the diminishing acts that relates to five above mentioned domains of spirituality. The second reason may be found when we regress to the life events of the people residing in Indian culture, in most of the occasions spirituality is directly relates to religious practices and thus all the religious festivals are being celebrated by both males and female part of the society and these creates an equality perception among both the groups on the dimension. The third and most important speculation regarding not finding the difference is that in terms of spirituality generally both males and females are giving equal importance that leads to a similar perception on the issue.

On other variable (self-efficacy) also male and female mean scores are not showing any significant differences in their mean scores, the rationale of this finding may be directly attributed to nature of the construct. As the data for the present study is collected from a group of working population so contradicting from the general trend the females are showing a bit more score on self efficacy, as the construct relates to the one's perception of one's own ability to complete the tasks and reach goals, on the other hand you may observe in the table that female are scoring a bit more on the mean scores of self efficacy though it is not significant, but it is really encouraging that their involvement in the work and equal treatment in society have given a boost to their self efficacy. Now we need to provide them more opportunity to work and improve their self efficacy so they could live a better life in our society. The improved self efficacy has direct implications for several other positive variable, one for the example will be discussed under the following head.

QUALITY OF LIFE

As mentioned earlier this may be an implication of the better perception of self efficacy, if you observe the table for man differences you will find that the perception quality of life in working female are significantly higher than their male counterparts. These studies may also be extended to several other issues of life one such example is the achievement orientation, it is quite higher in male in comparison to females (Tal and Frieze; 1977, Tella; 2007) that pushes their expectation from their life a bit farther and thus their quality of life got affected in order to obtain that level of life satisfaction. The another reason for this reported increase of quality of life lies

in the social structure of our country, as it is known ours is a male dominated society,, so there is always a higher expectation from the males in economic terms and females are generally confined to houses and if some woman start working then this will be an added advantage for the family because both the male and female would be working for the family and thus this might also lead us to the provided finding that suggest a higher quality of life perception in Indian working female context.

WHAT THESE CORRELATION COEFFICIENTS MEAN

In the present study a highly significant correlation was found among all the variables of the study that indicates the strong interrelationship and dependence of the variables used in the study. This also indicates that how having a better spiritual intelligence may lead to good quality of life and a better perception of self efficacy and vice versa. In Indian context a huge portion of life events relates to several religious functions whose main purpose is to evoke the spiritual intelligence among ourselves and to incline us towards attainment of a satisfactory life. It is also assumed that spiritually intelligent people tend to have a better self efficacy and quality of life, so working on the spirituality part in Indian context may help one to increase their quality of life and self efficacy perception. The relationship between the self efficacy and quality of life is quite obvious as quality of life is bound to increase if someone possesses a high level of self efficacy, as a person with high self efficacy will always try to attain the set goals and will always have a better retreat to their self.

CONCLUSION

There are a number of possible future implications can be thought of in terms of spiritual intelligence, quality of life and self efficacy. The first straight thought is that all three are highly correlated so they share a high degree of interdependence on each other. Working on one among the three automatically affects the other variables in the study. Secondly, regulating spiritual intelligence in a right way directly affects the other significant variables like quality of life and self efficacy. The available literature on the three already suggested that having a good spiritual intelligence will lead to a higher perception of quality of life and a better self efficacy that have a direct implication on the overall functionality of a human being. As mentioned in the introduction self efficacy in many studies has served as an indicator to overall performance of an individual, so it is important to work on it constantly. Apart from these optimistic finding there are some negative implication have also been demonstrated through the study, it is very clear that male from the working population are suffering from a low perception of quality of life and self efficacy and this indicates that currently in our society males are undergoing a high pressure situation, though to overcome this most of them taking retreat by regulating their spiritual intelligence as you might observe that males are having a quite higher mean scores on spiritual intelligence scale in the study, but for now it is not showing its effect. One more important finding in context of woman is that empowering them by promoting their participation in work have increased their perception towards quality of life and self efficacy that means we should focus on providing them more opportunity to work.

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