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Relationship between Spiritual Intelligence and Self-efficacy of working adults

Dissertation Submitted in Partial Fulfilment for the Requirement of the *Master's (Hons.) Degree in Clinical Psychology*

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Abstract

This study aims to study the effect of Spiritual Intelligence on self-efficacy of young working adults. A total of 118 young adults were included in the study and two groups were also made between them on the basis of sex, male and female. There are 3 hypotheses in this study which are: 1st - There will be no significant difference of gender on spiritual intelligence, 2nd - There will be no significant difference of gender on self-efficacy, and 3rd - There will be a significant relationship between spiritual intelligence and self-efficacy among individuals. We applied Pearson correlation in the 3rd hypothesis and in the other two hypotheses, Levene's test was used for equality of variances and t-test was used for equality if means. The results are as follows: There is no significant difference of gender on spiritual intelligence and self-efficacy as the calculated t values were 0.073 and 0.124 respectively. And the correlation between spiritual intelligence and self-efficacy is found to be significant at the 0.339 level as the Pearson's r= 1.

Chapter – 1: Introduction

SPIRITUAL INTELLIGENCE

It is possible to think of spiritual intelligence as a more advanced form of insight that embodies the qualities and prowess of the true self (or spirit), including empathy, knowledge, uprightness, delight, love, inventiveness, and harmony. Spiritual intelligence results in a sense of deeper importance and reason, as well as improvements in a wide range of important foundational talents and professional skills. It calls for a variety of awareness techniques as well as a blending of the inner existence of the psyche and soul with the outer existence of work on the earth.

It usually evolves through practise, request, and questing. Depending on the specific situation and integration techniques, extra-terrestrial encounters might also contribute to its course of events. Through understanding and compassionate action on the earth, extra-terrestrial progress is transmitted. Deep understanding is essential for wisdom in making judgements that add to mental prosperity and generally good human outcomes.

The state of presence –

Presence is not just monitoring your environmental factors with more prominent clearness than expected. It is the move from the objective side of attention regarding the subjective side of it, which brings about the relating shift from inner self to soul. When you go from the objective to the subjective side of attention, relating to the awareness itself rather than to your body and brain, everything on the objective side of attention, including our immediate contextual elements, becomes more clearly understood. However, the core concept of essence is the transition from a sense of self to a sense of soul, and one of the results is greater mental clarity.

The 12 principles of spiritual intelligence –

- **Self-Awareness -** This concept is unique in relation to Goleman's emotional self-awareness, which alludes to understanding what one's feeling out of nowhere. Profound mindfulness intends to perceive what we care about, what we live for, and what we would pass on for. It's to live consistent with ourselves while regarding others. Being real in this manner is the bedrock of real correspondence with our more profound self that permits us to carry that self into the external universe of activity.

- **Spontaneity** - In addition to acting on impulse, spontaneity also refers to behaviour that has been refined via the champion of combative techniques' self-control, practise, and discretion. Being unrestricted means giving up all of your baggage, including your youth-related problems, prejudices, assumptions, and personal traits, and being open to the situation. Furthermore, because immediateness and obligation share a Latin root, immediacy connotes accepting responsibility for our actions at the time.

- **Being Vision & Value-driven -** The ability to envision something that inspires us and denotes a possibility that may be more expansive than a company vision or a hope for an instructive sequence of events is known as vision. It seeks solutions to the bigger, trickier questions, including "Why do we need the world to buy our products?" or "For what are we trying to educate children?"

- **Holism -** Holism in quantum science refers to frameworks that are so well-coordinated that each component of the framework uniquely describes every other component. For instance, when we address others when we are in a room, which serves as a framework, our words and voice tone are not fully conveyed. Additionally, we respond to one another in part. We are defined by one another for the little instant that we are together. One's beliefs, sentiments, and character traits affect the entire world. Since we all recognise our importance for the same framework and accept responsibility for what pertains to us in it, comprehensive quality energises involvement. a lack of total excellence encourages competition, which encourages segregation. We require cooperation and a sense of oneness for more effective coordinated efforts.

- **Compassion** - In Latin, the word "feeling with" refers to compassion. We genuinely experience our emotions, not only recognise or sense them. This is particularly challenging when dealing with someone who has mistreated us. It would be challenging to understand the suffering and discontent that motivated their actions. We must frequently engage in combat because we cannot allow them to treat us in such a manner. In any circumstance, fight with understanding, compassion, and knowledge of our enemy.

- **Celebration of diversity -** Diversity and compassion are inextricably linked. Numerous organisations provide diversity initiatives, such as appointing a representative woman to the board of directors or ensuring that a certain proportion of members of each ethnic group are represented in the workforce. We praise our disparities since they show us what makes a difference. At the point when somebody can't help contradicting us, we will in general rework our mind, challenge our suppositions, and question our qualities. When a gathering encounters troublesome, excruciating issues, a few groups ask, "Dare we stand up to them?" "Mightn't they part us?" "Shouldn't we set to the side our disparities and see what we can concur about?" In no way, shape or form. We should commend the distinctions. Close up the agony by allowing it to come out. That is the place where the enthusiasm and energy is in our coordinated efforts. We'll see that, in the event that we do it in a dialogic energy, the coordinated effort turns into a holder that can hold all that variety and permit it to arise into something new. By not carrying it into the gathering, we free that energy. Commending variety implies that we like that we clatter our enclosure, on the grounds that thusly, we make ourselves think and develop.

- **Field independence -** Field independence means to "remain against the group" or, as it is said in psychology, to be despised for what we believe. It involves being willing to tackle a task on our own, but only after considering what others have to say.

- **Humility –** The essential antithesis of field independence is humility, which is the recognition that we are but performers in a larger drama and may not always be right. Therefore, we ask ourselves questions such, "Am I able to decide what I do?" Have I listened to all of the arguments against it? "Have I thought about it?" Being humble makes us extraordinary, not average. To provide a voice to an ensemble is right for us.

- **Inclination to ask basic questions -** Questions with complex solutions frequently make people nervous. "For what justification would we claim that this method is preferable to that method?" What justifies our claim that we are a part of this concerted effort, and why is it necessary? "For what justification would we claim that we aren't making a difference?" Because the teachers chastised him for asking stupid questions, Einstein claimed that he was always put in a difficult situation at school as a child. When he first gained popularity, he made fun of the fact that everyone thought he was a virtuoso and thus he was free to ask all the stupid questions he pleased. Solutions are a finite game; they're played within the bounds, regulations, and presumptions. The game that questions play with and characterise limits is endless.

- **Ability to reframe –** Ability to reframe refers to the ability to step back from a situation and look for the big picture. Momentary reasoning is maybe the best problem in our current reality. As those of you in the business community are aware, most businesses keep an eye on the quarter that marks the arrival of quarterly returns and the payment of investor esteem.

- **Positive use of adversity -** This idea is related to making purchases, noticing errors, accepting them, and realising them. Instead of daring to recognize our blunder, we seek after the mixed up game-plan, diving ourselves more profound into the wreck. By confessing an error to somebody where it truly hurt to do as such, and feeling the energy stream out of us when we let it be known, we take in an incredible arrangement. Incredible enthusiasm and energy can be delivered by saying the basic words "I committed an error. What I did wasn't right, and subsequently I'm currently going to leave on an alternate course." The ability to recognise that perseverance is a necessary component of daily life is another way to make positive use of adversity. Even though some situations are excruciating for people to handle, they help us become more sensible, shrewd, and bold. If we never experienced any bad luck in our life, imagine how exhausting that would be!

- **Sense of vocation –** The Latin word "*vocare*" that means "to be called" is where the word "vocation" originates. Initially it refered to a minister's calling from God. Today it frequently alludes to the callings like medication, instructing, and law. This concept basically summarizes Spiritual intelligence and capital.

SELF-EFFICACY

Albert Bandura, a psychologist at Stanford University, wrote an essay titled "Self-Efficacy: Towards a Unifying the Theory of Behaviour Change" in the Psychological Review in 1977, which helped popularise the self-efficacy concept. As a result, Bandura (1977, 1982, 1997) suggests that the self-efficacy hypothesis has led to more empirical study than any other positive psychology issue.

What gained this idea of Self-efficacy such sway is, that it has been compared to the feelings of the tiny train engine in Watty Piper's children's book "*The Tiny Engine That Could*" by several people.

The self-efficacy notion is based on decades of historical research on the sensation of personal conflict. The wilfulness or volition of human thought has drawn the attention of notable philosophers such John Locke, David Hume, William James, and Gilbert Ryle (Vessey, 1967).

More recently, theories on motivation for accomplishment (McClelland, Atkinson, Clark, & Lowell, 1953), effectance motivation (White, 1959), and social learning (Rotter, 1966) have all referenced similar concepts. (For a study of personal competence, coping, and satisfaction, see Skinner, 1995). Bandura drew on this established body of control-related research when he developed the idea of self-efficacy.

Self-efficacy was described by Bandura (1997, p. vii) as -

"people's confidence that their actions will result in the desired results."

Maddux (2002, p. 278) similarly describes self-efficacy as "what I believe I can do with my skills under certain conditions": Based on an examination of what must be done to attain a desired target, the person presumably evaluates his or her ability to carry out the necessary actions (these are known as result expectancies; efficacy expectancies).

Bandura argues that efficacy expectancies are substantially more important than result expectancies, and studies have shown that efficacy expectancies do not significantly improve when predicting a range of human activities (Maddux, 1991). Thus, it is suggested that the final and most significant cognitive stage before people take goal-directed action is situation-specific self-efficacy ideas.

THE NEUROBIOLIGY OF SELF-EFFICACY

The frontal and prefrontal lobes of the human brain probably developed to support goal prioritisation and deliberate planning, which are necessary for self-efficacy (as well as hope, which is covered later in this chapter), according to Newberg, d'Aquili, Newberg, and deMarici (2000) and Stuss & Benson (1984). When faced with

goal-directed tasks, especially the problem solving that makes up a large portion of self-efficacy thinking, the right hemisphere of the brain responds to the challenges as relayed by the verbal and abstract left hemisphere processes (Newberg et al., 2000).

Studies, the majority of which have involved animals, show that underlying biological factors that support coping can be linked to self-efficacy or perceived control (Bandura, 1997). According to Bandura (1991; Maier, Laudenslager, & Ryan, 1985), self-efficacy produces a sense of control that triggers the release of neuroendocrine and catecholamines, which are neurotransmitters that influence automatic stress-related behaviours.

According to Bandura, Taylor, Williams, Mefford, and Barchas (1985), the level of subjective self-efficacy is mirrored by these later catecholamines. A feeling of realistic self-efficacy also helps people cope by reducing blood pressure and heart reactivity.

INFLUENCE OF SELF-EFFICACY IN LIFE ARENAS

Self-efficacy has been the subject of numerous studies both inside and outside of psychology. In this part, we look at some of this research. For readers interested in in-depth evaluations of the results of self-efficacy studies, we recommend Albert Bandura's book Self-Efficacy: The Exercise of Control (1997) and James Maddux's edited book Self-Efficacy, Adaptation, and Adjustment (1995).

Psychological Adjustment –

According to Maddux (1995), self-efficacy has been linked to effective coping with a variety of psychiatric issues. Bandura (1977) found a connection between low self-efficacy and sadness, as well as avoidance and anxiety (Williams, 1995). In addition, greater self-efficacy aids in overcoming abuse and eating disorders (DiClemente, Fairhurst, & Piotrowski, 1995).

He was one of the first to adopt a positive, strengths-based strategy when he proposed that self-efficacy can play a protective role in coping with psychological problems and further emphasised enablement factors that help people "to select and structure their environments in ways that set a successful course" (Bandura, 1997, p. 177). The latter understanding of enabling factors is influenced by positive psychology, which places an emphasis on enhancing strengths rather than downplaying weaknesses.

Physical Health –

Self-efficacy, according to Maddux (2002), can have a favourable impact on physical health in two different ways. First, increased self-efficacy results in an increase in good behaviours and a decrease in unhealthy ones.

Self-efficacy also contributes to the maintenance of these changes (Maddux, Brawley, & Boykin, 1995). For instance, the health belief model (Strecher, Champion, & Rosenstock, 1997), the reasoned action behaviour theory (Ajzen, 1988), and the protective motivation theory (Rogers & Prentice-Dunn, 1997) all place emphasis on self-efficacy in this regard.

Second, several biological processes connected to improved physical health are affected by self-efficacy. Such adaptive biological processes include the immune system's ability to fight off infections (O'Leary & Brown, 1995), vulnerability to infections, stress-relieving neurotransmitters such catecholamines, and pain-numbing endorphins (Bandura, 1997).

Psychotherapy –

Similar to how Jerome Frank (see Frank & Frank, 1991) argued that hope is a common element in effective psychotherapy, Bandura (1986; Maddux & Lewis 1995) and others have theorised that self-efficacy is a common factor across many psychological therapies. Thus, enhancing self-efficacy within the context of psychotherapy not only encourages effective thinking for specific situations but also exemplifies how to apply such thinking across scenarios that the client may experience (Maddux, 2002).

One or more of the prior five ways for boosting self-efficacy may be used in psychotherapy, including:

1. Creating successes, frequently by defining goals and achieving those goals gradually (Hollon & Beck, 1994)
2. Using role models can help people learn how to get beyond obstacles
3. enabling the individual to visualise themselves acting appropriately (Kazdin, 1979)
4. A reliable psychotherapist using verbal persuasion (Ingram, Kendall, & Chen, 1991)
5. To improve the chance of more adaptable, self-effective thinking, teaching methods for reducing arousal (such as meditation, mindfulness, biofeedback, hypnosis, relaxation, etc.) are recommended.

RELATIONSHIP BETWEEN THE TWO

Here are some important considerations when looking at the potential relationship between these two constructs in working people –

- Improved Self-Belief: Spiritual intelligence may boost self-efficacy by giving people a feeling of direction, purpose, and meaning in their job. Individuals may experience higher levels of self-belief, which can result in an increase in confidence in their abilities, when they have a strong spiritual connection and a clear grasp of their values and aspirations.
- Through their spiritual practises, such as meditation, mindfulness, or prayer, spiritually savvy people frequently acquire coping mechanisms and resilience. Individuals who engage in these practises may find

it easier to control their emotions, cope with stress, and recover from failures. In order to overcome obstacles and persevere in one's professional endeavours, people who are more resilient and have good coping mechanisms tend to have higher levels of self-efficacy.

- A sense of connectivity and empathy for others are key components of spiritual intelligence. A more collaborative, supportive, and social work environment may result from this point of view, which in turn may encourage healthy workplace culture. Higher levels of self-efficacy are a result of positive social interactions and support networks that provide people the tools, feedback, and encouragement they need to succeed.

It is significant to remember that the connection between spiritual intelligence and self-efficacy can differ amongst people and be influenced by a variety of elements, including individual beliefs, values, and organisational culture. Additionally, even while there may be a positive association between these categories, this does not prove causation, as other factors may also play a role in how working-age adults develop their sense of self-efficacy.

Chapter – 2: Review of Literature

Naderi (2011) aimed to research the connection between profound knowledge, social insight and demise uneasiness among lady seniles in Ahwaz. 100 subjects were used in the example, and their selection was based on multiphase examining. ISIS (Integrated Spiritual Intelligence Scale), TSIS (Tromso Social Intelligence Scale), and CL-FODS (Collet Lester Fear of Death Scale) were used to estimate the factors. Relapse analysis and the Pearson connection coefficient were used as factual techniques. The findings indicated that there was a strong correlation between extrasensory perception and transitory unease, but no significant association between interpersonal perception and fatal worry. The results of the relapse investigation also revealed that the only factor that might predict death anxiety was extraterrestrial knowledge.

Nazari and Yazdekhasti (2015) aimed to investigate the connection between friendly change and profound insight among male and female secondary school understudies in the Shahreza City done. The examination test comprised of 150 secondary school understudies concentrating in the Shahreza City in the 2013-2014 school years. In this examination the scale estimating understudies' socially viable and Spiritual Intelligence Scale was utilized to gather information. To break down research information in both distinct and inferential measurable pointers utilized. Distinct discoveries as mean, standard deviation, tables and diagrams gave and the factual T-test and Pearson's relationship coefficient was utilized. The examination results showed that there is a connection between the otherworldly knowledge and social change. There was a huge connection among general and basic reasoning and social change and a critical connection between the capacity to

manage issues of social change and there was a huge connection among good and friendly similarity between independences. There was a huge connection among awareness and social change.

Noor, Bashir and Earnshaw (2015) aimed to inspect the effect of work environment tormenting on confidence, including the interceding impact of disguised shame and the directing impact of otherworldliness, among hepatitis C infection patients. Information were gathered from 228 utilized hepatitis C infection patients who had been conceded to Gastroenterology and Hepatology wards in Pakistani emergency clinics. We discovered help for the theory that working environment tormenting is related with low confidence by means of disguised disgrace. What's more, otherworldliness directed the affiliation to such anb extent that members with more noteworthy otherworldliness were supported from the effect of shame on confidence.

Rahman and Shah (2015) aimed to build up a solid and substantial scale for estimating Islamic otherworldly knowledge (ISI) remainder. This paper leaves with an outline on the idea of Islamic pioneer's qualities or nature. It examines on the four attributes of an Islamic pioneer ought to have. The centres of fundamental existential reasoning, personal importance creation, supernatural awareness, and conscious state development are measured by contemporary profound knowledge. This center otherworldly insight anyway doesn't address the Islamic point of view when all is said in done. Subsequently, this examination will incorporate the trait of Siddiq (honesty), Amanah (mindful), Tabligh (convey), and Fatanah (Wisdom) to shape the Islamic profound insight. As an endeavour to build up a dependable and substantial measures, a couple of dependability and legitimacy tests will be directed. Therefore, Siddiq, Tabligh and Fatanah are satisfactory develops to gauge the ISI. This examination showed that Islamic otherworldly knowledge can lead us to value more the significance of Allah and assist us with satisfying our job as the khalifah (vicegerent of Allah).

In a Study, interviews and an overview (N = 50) were used to develop a three-stage arranging measure that Feng, Xiong, and Li (2019) used to create a Spiritual Intelligence Scale in China. A three-factor model of Chinese Spiritual Intelligence (N = 605) is collected in another Study after the scale was fundamentally accepted using thorough procedures. The findings demonstrate that in China, paranormal insight is created by the identification of meaning, connection of meaning, and realisation of meaning. There are definitely similarities and differences between this study and Western exploration. Although the internal consistency dependability was helpful for identification and connection, there is still room for growth in terms of realisation. Comparing the three-factor model to the elective models, it was superior. This investigation

expands on previous studies on profound insights into many cultures and furthers research into the Chinese unearthly realm.

Munawar and Tariq (2018) intended to investigate the connection between otherworldly insight, strictness and life fulfillment in old Pakistani Muslims. A non-likelihood purposive inspecting method is used to enlist an example of 100 old individuals (n = 50 men; n = 50 = ladies). Normalized polls were utilized for gathering information. Information examination was done utilizing Pearson item second connection investigation and free example t test. Discoveries uncovered a critical connection between's profound knowledge, strictness and life fulfillment among Pakistani old Muslim individuals. Sexual orientation contrasts were thought of while leading the examination, and discoveries are substantial for both male and female old Pakistani Muslims. A few discoveries of this examination embrace discoveries of some past investigations, and it adds most recent experiences to the current collection of information regarding the matter.

Pant and Srivastava (2014) aimed to analyze the degree of otherworldly insight, psychological wellness and personal satisfaction and furthermore to see relationship among these three factors. In Haridwar, Uttarakhand (India), it was intended for 50 undergraduate and graduate students. From the science residence at Gurukula Kangri University Haridwar, 50 undergrads from the two orders of expression and science are selected using the purposive examination technique. The degree of these three characteristics among students is determined using the WHOQOL-BREF, the Mithila Mental Health Status Inventory (MMHSI), and the Integrated Spiritual Intelligence Scale (ISIS). Correlational planning is used in the current examination. With SPSS's help, every measurable inquiry was completed. Pearson connection is used to examine relationships. The study's findings revealed a significant relationship between extraterrestrial knowledge and personal fulfilment, as well as a correlation between profound understanding and emotional well-being. Lastly, there is a connection between psychological health and personal fulfilment primarily with one another among students.

Abadi, Ghofrani and Khodaei (2014) planned to research the profound knowledge job in foreseeing Quchan University understudies' personal satisfaction. For the purpose of data collection, 143 Quechan University undergrads who were haphazardly enrolled for the 89–90 academic year were used as an example. World Health Organisation Quality of Life (WHOQOL) and the Spiritual Intelligence Questionnaire are the tools used to collect the data. The relapse test was used to investigate the data, the standard deviation, and Pearson's connection coefficient at both the clear level and the inferential level. The findings of the analysis demonstrate that having deep knowledge plays a crucial role in predicting personal pleasure.

Ahmed, Arshad, Mahmood, and Akhtar (2016) aimed to investigate the importance of human profound knowledge (SQ) to advance a comprehensive structure for the improvement of HR. It is hypothesized that an all, encompassing component prompts the fuse of human profound insight for the best usage of HR. Creators likewise featured the other huge parts of human knowledge (IQ, EQ) that are being inferred in current human asset improvement (HRD) plans. In any case, it is noticed that the present HRD approach is inadequate with regards to the most persuasive component of SQ. With multi peculiarity of SQ, specialists demonstrated that troughs and experts need to comprehend top to bottom this most arising segment of human knowledge. Additionally, creator's take-up fundamentally the current acts of HR that are being considered as underneath the principles as the quantity of conduct issues has risen definitely in the new season of period. In this manner, the proposed model planned to incorporate all parts of human knowledge (IQ, EQ, and SQ) in creating all, encompassing structure for the prosperous workers of the association. scientists close with suggestion for future examination and administrative practices as recommended by the all, encompassing system for HRD.

Ebrahimi, Keykhosrovani and Deghani (2012) intended to explore the connection between strength, profound insight and psychological well-being among the students at Hormozgan University, both male and female. The study's real sample consists of male and female students from Hormozgan University, 100 of whom were picked by irrational testing. The General Health Questionnaire (GHQ-28), the Spiritual Intelligence Questionnaire of Abdollah-Zadeh, and the Resiliency Questionnaire of Connor and Davidson were all used in this investigation. The findings revealed a strong favourable link between emotional wellbeing and flexibility (p=0.01) as well as between profundity of knowledge and adaptability (p=0.01). According to the findings of the T-test, there is no discernible difference in flexibility between male and female undergraduates. Then again, consequences of numerous relapses examination demonstrated that emotional well-being and otherworldly insight seriously clarify versatility. Psychological well-being has more huge part in foreseeing and clarifying strength. Psychological well-being and profound Intelligence had a huge part in clarifying versatility. Because of the way that individuals with higher versatility address more significant level of emotional well-being, we can presume that giving essential variables (religion, soul) to improve flexibility can fortify individuals despite mental burdens, strain and gloom.

Kashdan and Nezlek (2012) Earlier exploration proposes that otherworldliness is emphatically identified with prosperity. All things considered, inside individual fluctuation in otherworldliness still can't seem to be tended to. Do individuals encounter more noteworthy otherworldliness on certain days versus others? Does day by day otherworldliness anticipate every day prosperity? Do inside individual connections among otherworldliness and prosperity differ as a component of attribute otherworldliness? The creators inspected such inquiries utilizing an everyday journal concentrate with 87 members who gave reports of their day by

day otherworldliness and prosperity for a sum of 1,239 days. They tracked down that day by day otherworldliness was emphatically identified with importance throughout everyday life, confidence, and positive effect, and the connection from day by day otherworldliness to both confidence and positive influence was completely intervened by significance throughout everyday life. Also, inside individual connections between every day otherworldliness and confidence and importance in life were more grounded for individuals higher in characteristic otherworldliness.

In this investigation by Cheadle, and Schetter (2018) psychosocial assets (dominance, confidence, and good faith) was tried as a component connecting strictness and otherworldliness with burdensome manifestations in 2399 post pregnancy ladies from the Community Child Health Network. Results demonstrated that strictness and otherworldliness each anticipated lower burdensome manifestations all through the principal year post pregnancy. Psychosocial assets intervened these affiliations. Our discoveries add to existing information by setting up mental assets as instruments clarifying how strictness and otherworldliness impact psychological wellness in ladies post pregnancy.

The Japanese outpatients with significant turbulence who were free from mental judgements were chosen for this cross-sectional study by Ozawa, Suzuki, Mizuno, Tarumi et al. (2017). Resilience Scale (RS), a questionnaire of 25 items, was used to assess flexibility. The Functional Assessment of Chronic Illness Therapy-Spiritual Well-Being measure (FACIT), the Kasen et al. (2012) measure for otherworldliness/strictness, and the Rosenberg Self-efficacy Scale (RSES) were all used in the various evaluations. A total of 36 sound relatives (mean SD age: 56.5 15.0 years; 18 men) and 100 outpatients with sadness (mean SD age: 50.8 14.5 years; 44 men; MADRS absolute score: 9.8 9.0) were included. In the patient group, there was a direct correlation between RS scores and the seriousness of the side effect, involvement during strict/profound administrations, and confidence. When compared to non-transmitted individuals, dispatched patients' RS absolute scores were significantly higher (mean SD, 112.3 17.1 versus 84.8 27.7, p 0.001). RS absolute scores between patients and their families showed no correlation (p = 0.265), regardless of the patients' decrease status.

Hill, Besser, Myers and Malkin (2012) analyzed whether self-esteem has a status-signaling property to such an extent that a person's degree of self-esteem is related with how the individual is seen by others. In Study 1, prepared appointed authorities watched brief recordings of 157 members and appraised focuses as having more significant levels of self-esteem when the objectives were accepted to have more sure character qualities. Study 2 found that members (357 targets) were appraised as having more significant levels of self-esteem when they were given more sure character assessments by their loved ones (1,615 perceivers). Steady with the proposed status-signaling model, undeniable degrees of self-esteem were for the most part connected with the view of positive character qualities.

When Norwegian teenagers aged 13 to 18 years old, Moksnes and Espnes (2013) looked at sex contrasts on life fulfilment and confidence at the same time as the relationship between confidence and life fulfilment. It was also looked at whether sexual orientation and age may have a directing role in the relationship between self-confidence and life satisfaction. The school-based evaluation study included a total of 1,239 young people from public elementary and secondary schools in central Norway. T tests were used to compare the means of the factors that were used in the inquiry. The association between self-assurance and life satisfaction was examined using a variety of levelled multiple relapse examinations that were adjusted for sex, age, stress, emotional well-being, and enduring medical conditions. The results showed that young men performed better than young women in terms of life satisfaction and confidence. A clear correlation between confidence and life satisfaction explained 24% of the variation. In any case, no collaboration impact of sex × confidence or age × confidence was found according to life fulfillment.

Sowislo, Friederike, Orth, and Ulrich (2013) evaluated the weaknesses and scars of the low confidence and discouragement and low confidence and unease models by meta-diverging the available longitudinal data (encompassing 77 investigations on sadness and 18 exams on anxiety). The instances ranged in mean age from adolescence to maturity. In the analyses, we used an atypical impacts model to examine impending effects between the components while accounting for earlier levels of the predicted factors. The findings for sadness supported the weakness model: The relationship between confidence and melancholy (r =.16) was essentially stronger than the relationship between gloom and confidence (r =.08). It's interesting to note that the impacts of poor confidence and unease were typically adjusted: Self-esteem predicted tension with a value of.10, and nervousness predicted confidence with a value of.08. For the effect of low confidence on pessimism, mediator investigations were conducted; these suggested that the impact isn't substantially influenced by sexual orientation, age, proportions of confidence and pessimism, or latency between appraisals.

Garaigordobil and Valderry (2015) sought to hazard a guess as to the effects of a programme (Cyberprogram 2.0; Pirámide Publishing, Madrid, Spain) designed to harass and cyberbully on compromised systems and confidence. A randomly selected test of 176 Spanish adolescents aged 13 to 15 years (93 trial, 83 control) was used. The inquiry used a benchmark group and a rehashed measures pretest-posttest plan. Two assessment tools—the poll for measuring peace promotion message styles and the Rosenberg confidence scale—were regulated during the program's 19 one-hour meetings. The programme promoted an increase in helpful compromise processes, a decrease in forceful and avoidant strategies, and an increase in confidence, according to the covariance analyses of the posttest scores. Comparable changes occurred in both genders.

The current exploration by Bleidorn, Arslan, Potter, et'al (2016) utilizes an enormous Internet survey (N = 985,937) to provide the first comprehensive, effective, and comprehensive assessment of sexual orientation

and confidence differences between ages. We found significant sex gaps, with men consistently reporting stronger confidence than women, across 48 nations, and age-related expansions in confidence from late pre-adulthood to middle adulthood. Despite these broad similarities with many facets, the manner of life varied greatly in the importance of sex, age, and gender. Age also affects self-confidence. These inequalities had a relationship to the social and financial, sociodemographic, sex correspondence, and social worth markers. Conversation centers around the hypothetical ramifications of culturally diverse exploration on confidence.

According to the study conducted by Lopez, Moreno, Gonzalez, and Losada (2012), Higher levels of carer wellbeing have been associated with spirituality and self-efficacy. However, there hasn't been much research on these two concepts together. The aim of this study was to investigate the relationship between spirituality and self-efficacy in relation to the stress process of giving care. The study was cross-sectional in design. The following variables were used to evaluate dementia family carers: outcomes (depression and anxiety), personal resources (self-efficacy, spiritual significance, social support), appraisal (caregiver's appraisal of behavioural problems), the duration of caregiving, the number of hours provided each day, the frequency of behavioural issues, the patient's functional level, and stressors (the duration of caregiving). The study's conclusions indicated that self-efficacy and spirituality both influenced carers' wellbeing. High degrees of self-efficacy and spiritual purpose were found to be associated with lowered depression among carers.

This qualitative study was carried out by Reicks, Mills and Henry (2004) to investigate the impact of spirituality on the intra-personal traits related to a weight loss programme. Five focus group interviews were held with women who had previously taken part in the Weigh Down Workshop, a programme for weight loss with a spiritual foundation. Self-reported eating behaviours saw significant adjustments, such as starting to eat only when truly physically hungry and quitting when feeling full. Observing weight loss in themselves or others was said to improve self-efficacy for these behaviours. Confidence was also said to be boosted by other group members' support, the program's simplicity, and the spiritual advantages of prayer and scripture reading. Women reported that their sense of self-discipline served as their primary internal locus of control. All women recognised the value of traditional self-efficacy-building techniques, but some also recognised the significance of spirituality in upholding programme ideals.

Hee Jun (2016), a study to determine the role that spirituality plays in boosting senior nursing students' sense of professional competence. 2014 saw the recruitment of 194 senior nursing students in South Korea. They answered demographic questions, the Spiritual Assessment Scale, the Self-Efficacy Scale, and an inventory of nursing professional values using self-reported questionnaires. The study concluded that, spirituality can serve as a basis for senior nursing students to have stronger self-efficacy and be able to carry out their

professional tasks in accordance with their professional ideals. The research findings can help nursing educators incorporate spiritual development of nursing students to improve senior nursing students' self-efficacy and the future of the nursing profession.

The Spiritual Modelling Self-Efficacy (SMSE) scale's psychometric properties, relationships, and underlying theory are presented in Oman, Thoresen, Park, Shaver, Hood, and Plante (2012). The SMSE, the first self-efficacy test with a spiritual emphasis, is a 10-item self-report assessment of perceived efficacy for researching spiritual models. In terms of spiritual qualities like kindness, restraint, or faith, spiritual models are members of the community or well-known figures who serve as examples for responses. The demographic, spiritual, and psychological traits of a varied group of 1,012 college students from Tennessee, Connecticut, and California were examined. The overall SMSE scores showed strong 7-week test-retest reliability (r =.77), demographic disparities in predicted directions, patterns of correlation indicating convergent, divergent, and criterion-related validity, and significant individual heterogeneity. Two correlated subscales for community-based and well-known models were found through factor analyses (internal reliabilities >.85). Psychosocial therapies have been shown to raise SMSE scores in prior randomised studies of college students. The research implications as well as the pastoral, educational, and health applications are highlighted.

Rivera and Rodriguez (2018) conducted a study to determine how spirituality and self-efficacy impacted the mental health of those who care for people with neurodegenerative illnesses. The ability of each of four spiritual coping strategies to operate as either risk or protective variables for those who care for people with neurodegenerative illnesses was investigated. Face-to-face interviews with 116 carers of patients with a variety of neurodegenerative disorders were conducted. According to the findings, selfless spiritual carers experience much higher levels of despair, stress, and perceived overload than collaborative carers. There were no statistically significant variations between the means of the other spiritual coping mechanisms. It was also found that the selfless spiritual coping approach increased the likelihood of stress, hopelessness, and overload. Finding out how spirituality and self-efficacy combine to protect the mental health of dementia carers in Puerto Rico is the first stage in the research. Our findings are in line with the utility of these psychological resources, both theoretically and practically.

The relationship between the spiritual well-being, general job satisfaction, and general self-efficacy of continuing care aides was examined in this study by Duggleby, Cooper, and Penz (2009). The use of concurrent triangulation and a mixed technique design was made. 64 Continuing Care Assistants (personal care assistants) who registered for a "Living with Hope" Conference filled out a demographic form, the Herth

Hope Index, the Global Job Satisfaction Questionnaire, the Spiritual Well-Being Scale, the General Self-Efficacy Scale, and a hope questionnaire. Information was gathered in 2007. 58% of people responded. It was determined that the idea of hope is crucial to Continuing Care Assistants' professional lives. They may feel more hopeful if they have dependable connections, enough resources, support from others, and an improvement in their opinions of their own efficacy (ability to accomplish objectives at work).

Miller, McConnell and Klinger (2007) conducted a study to ascertain the impact of spirituality, religion, and religious coping on the self-efficacy and quality of life among couples after a first cardiac episode. Measures of spirituality and religion did not significantly correlate with the quality of life and self-efficacy evaluations given by couples. Negative religious coping strategies were linked to lower quality of life scores and a loss of faith in the patient's physical prowess. The spouses' assessments of life quality, self-efficacy, spirituality, religiosity, and religious coping were associated with the same research parameters.

Aftab, Sarwar, Kiran, Qureshi, Ambreen and Kayani (2022) aimed to investigate the role that ethical leadership (EL) plays in promoting job satisfaction (JS) and workplace spirituality in the information technology (IT) sector. Additionally, it explores how self-efficacy (SE) and workplace spirituality influence how EL and JS interact with one another. Data from 268 IT industry personnel were gathered using a cross-sectional design, and on SmartPLS 3.2, structural equation modelling was used to examine the results. The results showed that EL boosts JS and fosters a sense of spirituality. Results also indicated that SE moderates the link between EL and JS, while workplace spirituality partially mediators this relationship.

Bickerton and Miner (2021) conducted a study on 491 Australian professional religious believers assessing the connections between spiritual factors and expert efficacy dependent on conservation of resources. Results from the item level underlying condition demonstrating utilizing a full board three-wave longitudinal plan support conservation of resources fundamentals of gain graphs, loss graphs, and caravanning of assets. In particular, a managed model addressing complementary cross-slacked connections among spiritual factors, and unidirectional connections between spiritual factors and expert efficacy gave the best match of the information. This is the main examination to move toward the powerful connections between indicators of development and decrease among singular elements of spirituality and individual assets from a conservation of resources (COR) point of view.

Frick, Büssing, Baumann, Weig and Jacobs (2016) aimed to examine pastoral workers' perceptions of stress, psychosomatic health, and life happiness while paying close attention to both their unique and collective resources. 8574 pastoral professionals in Germany (48 percent priests, 22 percent parish expert workers, 18

percent pastoral assistants, and 12 percent deacons) saw a reduction in psychosomatic health, according to our research. General self-efficacy was a valuable tool to combat stress perceptions, even though perception of the transcendent had a further, albeit marginally beneficial effect on stress-related health impairment. The size of the team, the number of hours worked each week, and the size of the pastoral unit were only marginally significant independent stressors.

Zakaria, Subraimaniam, Jaafar, Ayub, and Saripan (2012) conducted a study which claims that self-efficacy and spirituality have an impact on counselling ethics competency. A variety of studies were conducted to study the relationships between spirituality, self-efficacy, and counselling ethical competency in order to develop hypotheses and a conceptual framework. Prior to the empirical development of the scale, a document analysis of the Counsellors Code of Ethics was conducted and pretested based on a pilot test to gauge the registered counsellors' proficiency in counselling ethics. A conceptual framework was developed to operationalize the idea and show how spirituality and self-efficacy affect counselling ethical competency. The counselling ethics competency scale was found to be reliable and valid for assessing the competency of registered counsellors in the eight components of the Counsellors Code of Ethics.

This study conducted by Kown, and Ja Oh (2019) aimed to investigate the influences of nurses' self-efficacy and spirituality at work on patient safety management activities. For the cross-sectional survey design, 212 nurses from two general hospitals were chosen as a purposive sample. Data were gathered using structured self-administered questionnaires in the months of March and April 2017. The findings imply that nurse self-efficacy and workplace spirituality are strongly related to patient safety management activities. Intervention programmes are required to foster both nursing workplace spirituality and self-efficacy.

Chapter – 3: Method

Aim –

To assess Spiritual intelligence and its effect on self-efficacy of working young adults. This study consists of two variables and shows the correlation between them. In this study, the two variables are Spiritual intelligence (independent variable) and self-efficacy (dependant variable). the reason behind conducting this research was to know whether there is a relation between these two variables. For some individuals, one of the most common relationship with the concept of spirituality is, the yearning to feel comfortable in the universe – to feel generously associated with all that exists and to a definitive source. The temperance that self-efficacy requests from us are also the ideals that life requests from us." So, I wanted to see if an individual has spiritual intelligence then in what way their self-efficacy would be influenced by it.

Objectives –

- To investigate the relationship between spiritual intelligence and self-efficacy among working adults.
- To investigate the difference between genders in terms of spiritual intelligence.
- To investigate the difference between genders in terms of self-efficacy.

Hypothesis –

The following hypothesis were formulated as per the objectives of the present study:

H1: Spiritual intelligence will not differ significantly by gender.

H2: Gender will not significantly influence self-efficacy.

H3: Spiritual intelligence and self-efficacy among people will be significantly correlated.

Sample description –

For this study, a total of 118 adults were included in the sample between the age range of 18 years and above. We have also divided the sample on the basis of gender. There is a total of 59 females and 59 males. The snowball sampling is used in this study. The sample data belongs to the same socio-economic political background. Financial backgrounds of subjects may or may not be different.

Procedure –

Each participant's permission was sought before the study could be conducted. The confidentiality of the findings and their non-use were guaranteed to the participants. Preliminary instructions were provided on how to fill the questionnaire. After the consent was taken, the individual filled up the form. Once the questionnaire was filled up, each participant was given feedback.

Statistical analysis –

Two questionnaires were supplied to the participant to complete for the current study, and Excel was used for the analysis. The hypothesis was demonstrated using statistics like correlation and the t-test.

We will use the t-test to determine if the first and second hypotheses—"There will be no significant difference of gender on individuals' spiritual intelligence." and "No significant difference of gender on individuals' self-efficacy will be found."—are true. We will utilise Pearson's correlation to determine whether the third hypothesis—"There will be a significant relationship between spiritual intelligence and self-efficacy among individuals"—is true.

Description of the tools –

Self-Efficacy Scale (SES):

The ten-item Generalised Self-Efficacy Scale (GSES), originally developed in German by Schwarzer and Jerusalem (in Schwarzer, 1992), has been translated by Mary Wegner. It measures how strongly a person believes in his or her own capacity to respond to unusual or challenging situations and to navigate any ensuing challenges or failures.

RELIABILITY –

With German samples, all normative data and psychometric evaluations were carried out. Each of the five samples under study had high internal consistency scores, and the alphas varied from 0.82 to 0.93. Over a two-year period, it was discovered that the retest reliability in a sample of 991, 35 immigrants from what was then East Germany was 0.47 for men and 0.63 for women.

VALIDITY –

Suitable correlations with other tests have been used to establish concurrent validity (see glossary). Measures of optimism (0.49), internal control beliefs (0.40), and self-esteem (0.52) have been found to correlate positively, as expected.

Expectedly negative associations with shyness (-0.58), general anxiety (-0.54), performance anxiety (-0.42), and pessimism (-0.28) have been found.

Additionally, the predictive value of a one-year follow-up of East German immigrants was evaluated. Self-efficacy in women was favourably connected with self-esteem and optimism measurements taken two years later (0.40 and 0.56, respectively). For men over a two-year period, fewer striking associations (0.20 and 0.34) were discovered.

A single factor solution was discovered after factor analyses were used to test the scale for uni-dimensionality, proving that the GSES is assessing a unitary notion.

Spiritual Intelligence scale (SIS) K.S. Mishra:

On the basis of the review of literature pertaining to the meaning of Spiritual Intelligence and related personal experiences, the author constructed 42 statements which denoted reasoning about the spiritual matters and a 5-point Likert type format was used to collect and score responses.

The five responses are STRONGLY AGREE, AGREE, UNDECIDED, DISAGREE, and STRONGLY DISAGREE. The responses are to be scored as 5, 4, 3, 2, and 1 respectively.

- Reliability and validity –

  Mean - 165.08

  S.D. - 20.13

  N = 344

  Split-half reliability coefficients for the spiritual intelligence scale is 0.852 for the 9-11 sample (N=160). The value for Cronbach alpha is 0.874.

  Item validity has been calculated by finding out the correlation between score on each item and score on the Spiritual intelligence scale. The correlations range from 0.184 to 0.610.

Chapter – 4: Result Analysis

In the present study, after the data was collected, scored, and analysed on MS EXCEL. Each of these analyses are explained in detail in this chapter. The relation between spiritual intelligence and individuals' self-efficacy, effect of gender on spiritual intelligence and effect of gender on self-efficacy is studied. In this, spiritual intelligence has been analysed in terms of high and low. Each of these objectives were analysed in detail.

H1: There will be no significant difference of gender on spiritual intelligence

Table 1: Group Statistics

Group Statistics					
	Gender	N	Mean	Std. Deviation	Std. Error Mean
Spiritual Intelligence	MALE	56	148.8571	16.96352	2.26685
	FEMALE	62	148.6129	19.51994	2.47903

Table 2: Independent samples test

Independent Samples Test									
		Levene's Test for Equality of Variances		t-test for Equality of Means					
								95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Spiritual Intelligence	Equal variances assumed	.904	.344	.072	116	.943	.24424	3.38331	-6.45683	6.94531
	Equal variances not assumed			.073	115.837	.942	.24424	3.35920	-6.40917	6.89765

To study the significant difference of gender on spiritual intelligence, t-test was conducted. The calculated t value was 0.073 so it can be said that there is no significant difference of gender on spiritual intelligence. Hence, hypothesis 1 is accepted.

H2: There will be no significant difference of gender on self-efficacy.

Table 3: Group Statistics

Group Statistics					
	Gender	N	Mean	Std. Deviation	Std. Error Mean
Self Efficacy	MALE	56	30.8571	3.83964	.51309
	FEMALE	62	29.8226	6.01507	.76392

Table 4: Independent samples test

Independent Samples Test									
		Levene's Test for Equality of Variances		t-test for Equality of Means					
								95% Confidence Interval of the Difference	
		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	Lower	Upper
Self_Efficacy	Equal variances assumed	9.180	.003	1.100	116	.274	1.03456	.94032	-.82786	2.89698
	Equal variances not assumed			1.124	104.798	.263	1.03456	.92023	-.79013	2.85926

To study the significant difference of gender on spiritual intelligence, t-test was conducted. The calculated t value was 0.124 so it can be said that there is no significant difference of gender on self-efficacy. Hence, hypothesis 2 is accepted.

H3: There will be a significant relationship between spiritual intelligence and self-efficacy among individuals

Table 5: Correlations

Correlations			
		Spiritual Intelligence	Self-Efficacy
Spiritual Intelligence	Pearson Correlation	1	.039
	Sig. (1-tailed)		.339
	N	118	118
Self-Efficacy	Pearson Correlation	.039	1
	Sig. (1-tailed)	.339	
	N	118	118

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

Positive correlation, moderate correlation, significant at 1 level

To study the correlation between spiritual intelligence and self-efficacy Pearson correlation was carried out. So, the correlation between spiritual intelligence and self-efficacy is found to be significant at the 0.339 level as the Pearson's r= 1. Therefore, there is a positive relationship between spiritual intelligence and self-efficacy. Hence hypothesis 3 is accepted.

Chapter – 5: Discussion

The aim of this research was to understand Spiritual intelligence and its effect on self-efficacy of working young adults.

The instruments used were Ralf Schwarzer's General Self-efficacy Scale (GSE), a 10-item self-report questionnaire with a Likert scale that asks respondents to rate each item on a scale from 0 to 4, and the Spiritual Intelligence Scale by K.S. Mishra (SIS), a 42-item self-report questionnaire denoting reasoning about spiritual matters that has a five-point Likert scale. The scale gauges how firmly a person believes in their ability to respond to novel or difficult circumstances and to overcome any difficulties or setbacks that may arise.

In order to test the hypotheses H1, "There will be no significant difference of gender on spiritual intelligence," and H2, "There will not be a significant difference of gender on self-efficacy," we utilised the t-test. When determining whether there is a difference between populations, we employ the t-test with independent means.

The Pearson correlation was also utilised to determine H3, which states that "There will be a significant relationship between spiritual intelligence and self-efficacy among individuals." Finding the relationship between two separate variables is done via correlation.

The discussion of the results of each of the hypothesis is given point-wise –

For the first hypothesis, "There will not be a discernible gender difference in spiritual intelligence," T-test was used to investigate the gender gap in spiritual intelligence. Given that the computed t value was 0.073, it may be concluded that there is no discernible gender difference in spiritual intelligence. As a result, hypothesis 1 is accepted.

There won't be a discernible gender difference in self-efficacy, according to the second hypothesis. Using a t-test, it was possible to determine whether gender had a discernible impact on spiritual intelligence. There is no discernible gender difference in self-efficacy, according to the computed t value of 0.124. As a result, theory 2 is adopted.

Kearney and Cooke (1999) studied "Gender Differences and Self-efficacy" and found that girls incline to have lesser self-efficacy and bad assessments of their physical features and knowledgeable abilities compared to boys.

The third hypothesis is that "There will be a significant relationship between spiritual intelligence and self-efficacy among individuals." Using Pearson correlation, it was possible to examine the relationship between spiritual savvy and self-efficacy. The Pearson's r of 1 indicates that the relationship between spiritual intelligence and self-efficacy is significant at the level of 0.339. Spiritual intelligence and self-efficacy are thus positively correlated. Therefore, proposition three is accepted.

Spiritual Intelligence typically grows as a result of questing, pleading, and practise. Depending on the specific situation and integration techniques, spiritual encounters may also contribute to the course of events. Through understanding and compassionate action on the earth, extra-terrestrial progress is transmitted. Deep understanding is essential for wisdom in making judgements that add to mental prosperity and generally good human outcomes.

Spiritual intelligence is not difficult to encounter. We as a whole encounter SQ quite often on various occasions. However, it is very erratic and unpredictable that when one might encounter or experience it. Subsequently it's imperative to learn how to encounter SQ purposefully.   At the point when you can draw in your Spiritual Intelligence intentionally, whenever based on your very own preference, SQ turns into your most remarkable individual asset.

The ability to carry out the behaviours necessary to produce specific performance outcomes is known as self-efficacy (Bandura, 1977, 1986, 1997). Self-efficacy is the perception of one's ability to exert control over one's own motivation, behaviour, and social environment. These cognitive self-evaluations have an impact on goals that people pursue, the amount of effort they expend to pursue those goals, and the likelihood that they will be able to achieve specific levels of behavioural performance.

Contrary to standard psychological notions, it is hypothesised that self-efficacy beliefs can alter depending on the operating domain and the context of a conduct. Self-efficacy is more about how strongly you believe you can use your skills to work towards goals than it is about your skills themselves. Self-efficacy is not a universal idea or trait, although people do hold beliefs in it in a variety of contexts, including academic contexts, problem-solving contexts, and self-regulatory contexts. Higher levels of self-efficacy beliefs are associated with favourable outcomes like enhanced academic success, improved sports performance, happier romantic relationships, and a healthier lifestyle.

Therefore, the extreme ends of the spectrum are not healthy for anyone and there should be a balance maintained between them. A realistic and positive balance should be maintained by the individual.

It is possible to think of spiritual intelligence as a more advanced form of insight that embodies the qualities and prowess of the true self (or spirit), including empathy, knowledge, uprightness, delight, love, inventiveness, and harmony. Spiritual intelligence results in a sense of deeper importance and reason, as well as improvements in a wide range of important foundational talents and professional skills. It calls for a variety of awareness techniques as well as a blending of the inner existence of the psyche and soul with the outer existence of work on the earth.

Bickerton and Miner (2021) conducted a study on 491 Australian professional religious believers assessing the connections between spiritual factors and expert efficacy dependent on conservation of resources. Results from the item level underlying condition demonstrating utilizing a full board three-wave longitudinal plan support conservation of resources fundamentals of gain graphs, loss graphs, and caravanning of assets. In particular, a managed model addressing complementary cross-slacked connections among spiritual factors, and unidirectional

connections between spiritual factors and expert efficacy gave the best match of the information. This is the main examination to move toward the powerful connections between indicators of development and decrease among singular elements of spirituality and individual assets from a conservation of resources (COR) point of view.

Chapter – 6: Summary and Conclusion

The aim of this study was to assess the effect of Spiritual Intelligence on self-efficacy of young working adults. A total of 118 young adults were included in the study and two groups were also made between them on the basis of sex, male and female.

From this study we have found that there is no significant difference of gender on both Spiritual Intelligence and Self-efficacy, and there is a positive relationship between spirituality and self-efficacy.

The presence of spirituality is certified by a wide scope of logical discoveries. The concept of spiritual quotient therefore verifies spirituality in observational terms. Spiritual quotient (SQ) is a high-level component of intellect that anyone can encounter as an intrinsic potentiality, without depending on religious convictions. SQ subsequently addresses mainstream spirituality, in light of the study of the spirit.

Limitation of this study:

- More data can be obtained for conducting the research.
- Further studies could be conducted for taking consideration age, religion, socioeconomic background, demographic background etc.
- Could be an inter-country research taking consideration of time and resources.

Implications:

Higher level of spiritual intelligence can boost one's self esteem

No matter the method of practice, ritual or place of worship, religion and spirituality can play a significant role in a person's life.

- Longevity
- Improved Emotional State
- Stronger Immune System
- Reduced Risk of Disease
- Improved Self Confidence and Fitness

Having a good self-efficacy

- Helps us being authentically ourselves
- Helps having a sense of purpose
- Gives clarity in decision making
- Helps being realistic
- Helps us to understand our value
- Helps in developing good communication skills
- Gives the ability to live life fully

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