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RELATIONSHIP BETWEEN SPIRITUALITY, JOB SATISFACTION, AGGRESSION, MENTAL HEALTH AND LIFE SATISFACTION.

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Abstract: This study aims to find the relationship between spirituality, aggression, job satisfaction, mental health, and overall life satisfaction. The scales used for the research are The Spiritual Intelligence Self-Report Inventory, Minnesota Satisfaction Questionnaire (21), Buss- Perry Scale, DASS21, and The Satisfaction with Life Scale. The study was conducted on an age group between 20 to 50 who are currently working professionals. The data collected have been analyzed by SPSS statistical software, Pearson correlation, and Linear Regression. Based on the study conducted it was found that there was a weak significant relationship between spirituality, job satisfaction and life satisfaction. Also, a weak negative correlation was found between spirituality, anxiety and stress. However, there was no statistical significance found between spirituality, depression and aggression.

Index Terms - Spirituality, job satisfaction, aggression, mental health, life satisfaction.

INTRODUCTION

The word "spirituality" is derived from the Latin word called "*spirits*" which means "breath" which indicates life. The concept of spirituality is large with a lot of views. In general, it is a way to connect to something bigger than human lives, concerning the meaning of life. For some, spiritual life could be associated with a church or temple, or mosque. For some, it's prayer or private courting, and for some, it is finding meaning through their connections with nature.

Many studies, articles, and research studies have discovered the full-size relationship between spirituality and emotional health. The variety of non-secular ideals and customs is as varied as the people practising them. One thing not unusual is the variety of results they have got on intellectual fitness. Spirituality impacts mental fitness in a number of approaches. Spirituality impacts the selections humans make. Spirituality helps in coping with strain by giving a feeling of peace, cause, and forgiveness. Many fantastic influences have been located as one might also experience better confidence, self-worth, and self-control. It enables one to make more sense of experiences in lifestyles, experiences inner electricity, and work higher relationships with oneself and others. Spirituality, unlike religion itself, wasn't initially created to convey the deepest human experiences, though it has now become a means to express and explore those experiences. According to Sandra Schneiders, a scholar of spirituality, the term "spiritual" was likely introduced by Saul of Tarsus, also known as Paul. Once he embraced his newfound faith, Paul found it compelling to describe his personal encounters with the "holy spirit". He referred to individuals who exhibited faith as "spiritual people" in contrast to those who were called normal people who lacked inspiration.

After that time period, the term spirituality vanished during the world wars. After many failed meetings, peace treaties, and various ties among nations and organizations, the World Council of Churches was formed in 1948. Especially after the horrifying incident of the holocaust, the popularity of Israel grew, parallelly Gandhi's non-violent movement also started. From the 20th century onwards, the "new psychology" trend started. Therapeutic interventions were done. This was a time of the emergence of Freud, Jung, and Adler. Also, pastoral counselling came up this time. This psychological practice was based on the agenda of caring for the souls. "Pastoral counselling" became a movement to become a tool for non-secular improvement through the mid-20th century.

Job Satisfaction

The concept of job satisfaction, started around the early 1930s when the financial crisis and employment despair were increasing. In their book "The Dissatisfied Worker" (1931), Fisher and Hannah conducted clinical studies to explore the correlation between "emotional maladjustment" and the "enjoyment of tasks". Meanwhile, Rexford Hersey (1932) examined the patterns of workers, which he associated with daily variations in productivity, physiological states, and events in their personal lives, using what could be considered mood checklists in present times. In a different approach, Hoppock (1935), intrigued by the widespread effects of the Great Depression, directed his focus toward the social implications rather than the organizational implications of job satisfaction.

Over time, the focus on employee satisfaction shifted towards evaluating and judging various aspects of work, such as job satisfaction, and investing in the causes and consequences of these attitudes. A significant study that greatly influenced the prevailing approach was conducted by Kornhauser and Sharp (1932) at Kimberly Clark. In their research, they laid the groundwork for future endeavours by utilizing questionnaires to inquire about different aspects of job satisfaction and correlating these aspects with job performance and management. The examination of work attitudes emerged as the primary avenue for studying job satisfaction, questionnaires became the predominant research tool, measuring various facets of work, satisfaction became the main content and enhancement became the primary objective of these studies.

Aggression

The term "aggression" originated from the Latin word "*aggressio*", meaning an attack. It was first dated back to 1611 as a sense of unprovoked attack. In Sigmund Freud's writing "hostile or destructive behavior" was found in a more psychological sense. It was in the 1930s that experts referred to anger as aggression. Robert B. Cairns and Beverly D. Cairns did a study on "The Natural History and Development of Aggression", in that aggression and violence have deep historical roots in human nature. From Odyssey and the Iliad to George Washington, Franklin D. Roosevelt, Napoleon Bonaparte, and Adolf Hitler, great oration in bringing in war, death, and destruction. Aggression has often been romanticized in historical records. But depending on the context and circumstances, aggression could be the cause of arrest, dismissal, or separation. From a more psychological aspect, aggression could be the hormonal imbalance, genetics, temperament, nurture, and stress. Some other factors contributing to it could be youth, male sex, substance abuse, lower socioeconomic status, substance abuse, medications, and psychiatric diseases.

Ancient Views on Mental Health

Mental fitness includes our emotional, mental, and social well-being. It impacts how we suppose, sense, and act. It also enables us to determine how we cope with stress, relate to others, and make wholesome picks. Mental health is crucial at each degree of lifestyle, from formative years and childhood to maturity. Over the years, intellectual health issues have visible a consistent upward thrust globally, accentuated similarly with the aid of the onset of COVID-19. The scale of intellectual problems in India money owed for almost 15 per cent of the global mental health burden, the core and underlying reason is stigma.

A National Institute of Mental Health and Neurosciences (NIMHANS) took a look and discovered that stigma inhibits nearly 80 per cent of those bothered from receiving treatment, regardless of being sick for over twelve months. This alone is an alarming statistic, given the social and economic effects of terrible mental health. The interviews with mental health professionals, employers, and employees, aim to bring on an unbiased assessment of employees' mental fitness in the group of workers, the challenges they face in this context, and present a case for trade.

Old culture thinks intellectual problems were because of supernatural power, along with demonic possession. Ancient Egyptian's most innovative perspectives on mental illness, they thought could be treated through leisure sports, religious dance, or frame artwork. Though they believed that maladies, mental or bodily, have been precipitated metaphysically, they had been the primary in human society to file treatments for such ailments that extended beyond prayer or different supernatural interventions. Archaeologists have located numerous files, such as the Ebers papyrus, detailing the exercise of historical Egyptian scientific remedies, including herbal treatments similar to spiritual practices. The timeline of popular paradigms used to understand mental contamination is: The Freudian Approach was introduced in the early 20th century. Sigmund Freud advocated the psychodynamic approach, which assumes we can understand mental health through childhood experiences and conflicts/imbances in the unconscious mind. Later in the mid-20th century, Skinner's behavioural approach was accepted. This duration saw a shift toward psychology as technological know-how. Psychologists sought to apprehend behaviour through commentary.

Talking approximately about **Overall Life Satisfaction**, this line of studies is rooted in 18th- Enlightenment questioning. From this attitude, the reason for lifestyles is existence itself, in preference to the service of the King or God. Self Actualization and happiness turn out to be important. The development turned into measurement by way of literacy, manipulation of epidemic sickness, and the removal of starvation. Social facts have evolved to report the extent to which progress in these areas was carried out. Advances in the fight against those social ills have been accompanied by using efforts to create welfare states that make sure an excellent life for all of us, especially a terrific standard of living. The extent of progress in that location was expressed in terms of economic gains, the safety of income, and the diploma of earnings equality. This gave an upward thrust to an abundance of social studies on poverty and social inequality, which today continues to be a chief research tradition. In the 1960s, by way of which era maximum Western Nations had

sizable Welfare-States, the brand new subject of 'limits to economic increase' appeared on the political agenda, and values came to shift to 'submit-materialism'.

This paper intends to understand whether higher spirituality has an effect on job satisfaction, aggression, mental health and life satisfaction. This is a combined study to know whether being spiritual has anything to do with all the other variables mentioned above. This is a keen study to find out how or if all these aspects affect each other or not.

REVIEW OF LITERATURE

A study conducted by Weber, Samuel R, Pargament, and Kenneth I, conducted a research article on "The role of religion and spirituality in mental health" in 2014. It stated spirituality helps in increasing coping mechanisms, community engagement and positive beliefs. But the other side of the story was that spirituality could also cause negative religious coping, misunderstandings, miscommunications as well as negative beliefs. The conclusion was that spirituality as well as religion has the ability to promote or damage mental health.

Another study conducted by Camp, Mary E. in 2011, named Religion and Spirituality in psychiatric practice, found a correlation between spirituality and mental and physical health. Research is still done to understand how and when an intervention could be given pertaining to faith.

A study conducted by Lucchetti, Alessandra, Barcelos-Ferreira, Ricardo, Blazer, Dan G., Moreira-Almeida, and Alexander on "Spirituality in geriatric psychiatry" (2018) found that involvement of religion or spirituality with low levels of depression, substance abuse and "cognitive decline" and better life quality and well being in elderly. Generally, also, a positive correlation is found between spirituality and mental health.

Another study called "The relationship between spirituality and aggression in a sample of men in residential substance use treatment" by Ryan C. Shorey, JoAnna Elmquist, Scott Anderson, and Gregory L (2007) did a study to know the connection between aggression and spirituality among "men in residential treatment for substance use (N=398)". Interventions based on spiritual practices were added and in the results, it was found a negative correlation between aggression (attitudinal, physical and verbal). Spirituality continued to associate negatively with aggression.

"Relationship between Spirituality and Job Satisfaction" is a study conducted by Hojjat Taheri Goodarzi and Mostafa Kaviani (2000) where they wanted to know the relationship of spirituality and job satisfaction from Pipe and Telecommunication Company. It was found that spirituality was found to be significant and the sampling was done using the Morgan sampling table (n=140).

In the study named "The Role of Hope, Spirituality and Religious Practice in Adolescents Life Satisfaction: Longitudinal Findings" by Susana C. Marques, Shane J. Lopez & Joanna Mitchell (2015), with a sample size of 227 adolescents (15-19 years of age), did a cross-sectional and longitudinal study and it was found that hope and spirituality were strongly associated with life satisfaction.

A study conducted by Michael. S. and Nandakumar M. (2019), named "The Relationship between workplace spirituality, job satisfaction, and job performance", was conducted on 262 employees in Western India using cross-sectional research. The results showed that there was a positive significance between the three variables.

Another study by Amal Altaf and Mohammad Atif named "Moderating Affect of Workplace Spirituality on the Relationship of Job Overload (2011), was conducted on 76 respondents, who filled out questionnaires. The results showed that there was a significant effect of workplace spirituality on job satisfaction.

The study named "The relationship between spirituality and aggression in the workplace during the covid-19 pandemic: A cross-sectional study among Iranian nurses" by Hossein H, et. al., (2022) aimed to explore the effect of spirituality on aggression among the nurses working in the COVID-19 wards. The sample size was 200, using a random sampling method. Buss-Perry Aggression Questionnaire and Paloutzian and Ellison spirituality well-being scale. T-test, ANOVA, Pearson correlation coefficient, and multiple linear regression. The result is a significant negative weak correlation between aggression and spiritual health. As per regression analysis, spiritual health and working experience were the significant factors associated with aggression ($p < 0.05$). Conclusions: It is evident that nurses who consider spirituality in their life actions are in a state of reduced negative emotions, such as aggression.

"Relationship between aggression and individual resilience with the mediating role of spirituality in academic students - A path analysis" Fathola H. et. al., (2020) aim to investigate the relationship between the tendency to aggression and individual resilience also considering the role of mediator of spirituality in academic students by path analysis. Participants included 200 people who were selected by stratified random sampling. Data collection tools were Buss and Perry aggression, spirituality assessment, and resiliency of Connor and Davidson questionnaire. In this study, bivariate analysis was used to determine the directionality correlation between the study variables. One of the results showed there was no significant correlation between aggression and spirituality ($r = 0.05\%$, $P = 0.942$).

“Religious Orientation, Spirituality, and Life Satisfaction: A Gendered Perspective” by Sajid M. and Saira B. (2021) investigates the relationships between religiosity, spirituality, and life satisfaction among individuals residing in Haripur, Khyber Pakhtunkhwa (KPK) Pakistan, with special reference to gender. For this purpose, a sample of 150 adults. Results indicate that religiosity and spirituality have a significant positive correlation with life satisfaction. Results of linear regression showed that religiosity and spirituality significantly predict life satisfaction.

“The association between loneliness and life satisfaction: examining spirituality, religiosity, and religious participation as moderators” by T. Muhammad (2023). The purpose of the present study was to assess the association between loneliness and life satisfaction among older adults in India, and the extent to which the association between loneliness and life satisfaction is moderated by spirituality, religiosity, and religious participation. Methods Data come from the Longitudinal Ageing Study in India, with a sample of 31,464 individuals aged 60 years and above. Results show the prevalence of low life satisfaction (LLS) was 30.84%; a total of 37.25% of participants reported feeling lonely, 12.54% reported a lack of spiritual experience, 21.24% reported not being religious, and 19.31% reported not participating in religious activities. Older adults who felt lonely had higher odds of LLS relative to peers who were not lonely. Further, the adverse impact of loneliness on LLS among older Indians is moderated by their spirituality, religiosity, and religious participation. Specifically, the adverse impact of loneliness on LLS was less negatively pronounced among older adults who were spiritual, religious, and engaged in religious activities. Conclusions The study found an independent association between loneliness and lower life satisfaction among older adults in India. It also revealed that religiosity, spirituality, and religious participation moderate the association between loneliness and lower life satisfaction.

The Relationship Between Spirituality and Psychological Wellness: A Serial Multi-Mediation Analysis (2022) by Hacer Y. et.al., this study aims to investigate the relationships between spirituality, psychological well-being, compassion, and life satisfaction among adults, as well as the mediating role of compassion and life satisfaction in the relationship between spirituality and psychological well-being among adults. A sample size of 418 adults was recruited to participate in the study. The Spirituality Scale, Psychological Well-Being Scale, Compassion Scale, and Life Satisfaction Scale were used to collect data. Pearson Product-Moment Analysis was used to examine the links between adults' spirituality, psychological well-being, compassion, and life satisfaction. In the Regression-Based Bootstrapping Technique and Serial Multiple Mediator Variable analysis, the researchers investigated the mediating function of compassion and life satisfaction in the link between spirituality and the psychological well-being of adults. The sequential mediation function of compassion and life pleasure was found to be significant in the link between adult spirituality and psychological well-being.

METHODOLOGY

The chapter presents the methods used in the study, the data to be gathered, and the procedures followed to accomplish the objectives. It describes the research design, sampling size, sampling design, and research instruments that were used in the study, the data gathering procedures as well as the statistical treatment of the numerical data.

Aim

The aim is to study the relationship between spirituality, job satisfaction, mental health, aggression, and overall life satisfaction.

Hypotheses

H1: “There will be a positive significant correlation between spirituality and job satisfaction.”

H2: “There will be a significant negative correlation between spirituality and anger.”

H3: “There will be a significant negative correlation between spirituality and mental health.”

H4: “There will be a significant positive correlation between spirituality and life satisfaction.”

Sample and its selection

The sample population selected was adults ranging from 20 - 50 years of age who were working professionals. There was no specificity given to gender. The method chosen for the study was a random sampling method.

Description of tools employed

This survey includes five categories of questions/measures: Minnesota satisfaction scale, Life Satisfaction Scale, Mental Health (depression, anxiety, stress), Aggression scale, and Spirituality. The Spiritual Intelligence Self-Report Inventory by D. King (2008) was used. It is a 24-item inventory. It has a five-point Likert scale. The Minnesota Satisfaction Questionnaire - Short Version (Weiss et al., 1967) was used. This has 20 items. The Buss-Perry Aggression Questionnaire, by Arnold H. Buss and Mark Perry. It's a 29-item questionnaire. Depression Anxiety Stress Scale - 21 which measures depression, anxiety, and tension/stress. Satisfaction With Life Scale (SWLS) by Ed Diener. 5-item questionnaire.

Procedure

The questionnaire was prepared both in offline and online (Google Forms) format. The questionnaires were efficiently distributed. Participation in the study was **voluntary**, keeping in mind that informed consent was taken before filling out the form. 110 participants took part in the study. Online community groups. Once the data collection was over, the gathered data were analyzed using appropriate statistical tools to determine the hypothesis. Data collected were interpreted, statistically analyzed, and treated confidentially.

Statistics

Collecting data, analyzing it, modelling it and transforming it into a piece of reliable information, and giving conclusions and suggestions is called data analysis. Descriptive statistics and correlation is used by researchers.

ANALYSIS

This chapter presents the results of the survey questionnaire conducted. In total, 110 participants (working professionals) between 20 and 50 years of age participated in this study. It presents the frequency and value of spirituality on job satisfaction, aggression, mental health (depression, anxiety, and stress), and overall life satisfaction.

The following table shows the results received after doing Pearson Correlation Coefficient analysis with each dependent variable and then Multiple Regression analysis.

Correlation Analysis

Spirituality - Overall Life Satisfaction - From the table1, it can be found that there is a significant correlation at 0.01 level. This depicts that the relationship between spirituality and overall life satisfaction is significant but the relationship is weak. The Pearson correlation coefficient is .333 which can be interpreted as a low degree of relationship.

Table 1

Correlation Analysis			
		spi	life sat
spi	Pearson Correlation	1	0.333
	Sig (2-tailed)		<.001
	N	110	110
	mean	52.2727	
	std. deviation	9.97328	
life sat.	Pearson Correlation	0.333	1
	Sig (2-tailed)	<.001	
	N	110	110
	mean	20.3909	
	std. deviation	5.45052	

Spirituality - Job Satisfaction

From Table 2, it can be observed that the Pearson correlation of spirituality and job satisfaction was found to be weak ($r = .209$, $p > 0.01$). There is a significance of 0.05, which depicts that there is a significant relationship between spirituality and job-satisfaction. The Pearson correlation coefficient is .209, which is a very low degree of relationship.

Table 2

Correlation Analysis			
		spi	job sat.
spi	Pearson Correlation	1	0.209
	Sig (2-tailed)		<.05
	N	110	110
	mean	52.2727	
	std. deviation	9.97328	
job sat.	Pearson Correlation	0.209	1
	Sig (2-tailed)	<.05	
	N	110	110
	mean	73.0545	
	std. deviation	9.84917	

Spirituality - Aggression

From Table 3, it can be observed that there is no mention of a correlation being significant, neither 0.01 nor at the 0.05 level, which depicts that the correlation is not significant between spirituality and aggression, ($r= 0.501$, $p>0.05$).

Table 3. Correlation Table

Correlation Analysis			
		spi	aggre.
spi	Pearson Correlation	1	0.063
	Sig (2-tailed)		0.501
	N	110	110
	mean	52.2727	
	std. deviation	9.97328	
aggre.	Pearson Correlation	0.063	1
	Sig (2-tailed)	0.501	
	N	110	110
	mean	131.1091	
	std. deviation	28.32101	

Spirituality - Mental Health (sub-dimensions)

- Depression

From table 4, it can be observed that there is no mention of correlation being significant, neither 0.01 nor .05, $r = (-0.077)$, $p > 0.05$ depicts that there is no significant relationship between depression and spirituality although a negative correlation could be observed.

Table 4

Correlation Analysis			
		spi	depre
spi	Pearson Correlation	1	-.077
	Sig (2-tailed)		.423
	N	110	110
	mean	52.2727	
	std. deviation	9.97328	
depre	Pearson Correlation	-.077	1
	Sig (2-tailed)	.423	
	N	110	110
	mean	16.2182	
	std. deviation	10.44811	

- Anxiety

From Table 5, it can be observed that there is no mention of correlation being significant, neither 0.01 nor 0.05 ($r = -.62$, $p > 0.05$). Although a correlation coefficient of $-.062$ indicates that there is a weak negative correlation.

Table 5

Correlation Analysis			
		spi	anxie
spi	Pearson Correlation	1	-.062
	Sig (2-tailed)		.519
	N	110	110
	mean	52.2727	
	std. deviation	9.97328	
anxie	Pearson Correlation	-.062	1
	Sig (2-tailed)	.519	
	N	110	110
	mean	16.7455	
	std. deviation	10.06715	

- Stress

From Table 6, it can be observed that there is no mention of correlation being significant, neither at 0.01 nor at 0.05 ($r = -0.038$, $p > 0.05$). However, the correlation coefficient is -0.038 which indicates a weak correlation.

Table 6

Correlation Analysis			
		spi	stress
spi	Pearson Correlation	1	-.038
	Sig (2-tailed)		.690
	N	110	110
	mean	52.2727	
	std. deviation	9.97328	
stress	Pearson Correlation	-.038	1
	Sig (2-tailed)	.690	
	N	110	110
	mean	16.3818	
	std. deviation	10.27153	

Regression Analysis

Spirituality and Overall Life Satisfaction - From the table below, the relationship between spirituality and life satisfaction is significant. R square is .111, F value of 13.457 is associated with a p-value that is less than .0001. This shows that there is a substantial effect of the independent variable on the dependent variable. The coefficient at .333 shows the estimated of spirituality on life satisfaction.

Model	R	R Square	Adjusted R Square	Std. error of the estimate
1	0.333	0.111	0.103	5.16345

model	sum of squares	df	mean square	f	Sig.
1 regression	358.783	1	358.783	13.457	<.001
residual	2879.408	108	26.661		
total	3238.191	109			

Dependent variable: life sat
Predictors: (constant), spi

Model	Unstandardised B	Coefficients Error	Std. Coefficients	Standardized Coefficients Beta	t	Sig.
1 (constant)	10.882	2.639			4.124	<.001
spi	0.182	0.05	0.333		3.668	<.001

Dependent variable: life sat

Spirituality and job satisfaction - From the table given below it can be studied that the r square value is 0.044. The F-value of 4.922 suggests that the regression model is statistically significant. The P-value is 0.209 suggests that the coefficient associated with the independent variable is not statistically significant at the conventional significance level of 0.05. It suggests that there may not be a substantial relationship between spirituality and job satisfaction.

Model	R	R Square	Adjusted R Square	Std. error of the estimate
1	0.209	0.044	0.035	9.67662

Predictors (constant): spirituality

Model	Sum of Squares	df	Mean Square	F	Sig.
1	460.887	1	460.887	4.922	0.029
	10112.786	108	26.661		
	10573.673	109			

Dependent: job satisfaction
Predictors: (constant), spi

Model	Unstandardised B	Coefficients Std. Error	Standardized Coefficients Beta	t	Sig.
1	(constant) 62.277	4.945		12.595	<.001
	spi 0.206	0.093	0.209	2.219	0.029

Dependent: job satisfaction

Spirituality and aggression - The R-squared value is 0.004 indicating approximately 0.4% variation. With a p-value greater than 0.05, the F-test indicates that the regression model is not statistically significant at the conventional significance level of 0.05. This means that there is insufficient evidence to conclude that spirituality has a significant effect on aggression. With a p-value of 0.510, there is no statistical significance detected for the coefficient. In summary, both the F-test and t-test suggest that spirituality does not have a significant effect on aggression. The low R-squared value indicates a very weak relationship between the variables.

Model	R	R Square	Adjusted R Square	Std. error of the estimate
1	0.063	.004	-0.005	28.39454

Predictors: (Constant), spi

Model		Sum of Squares	df	Mean Square	f	Sig.
1	regression	351.707	1	351.707	0.436	0.51
	residual	87074.984	108	806.25		
	total	87426.691	109			

Dependent:

Predictors: (constant), spi

aggre

Model		Unstandardised B	Coefficients Std. Error	Standardized Coefficients Beta	t	Sig.
1	(constant)	121.694	14.51		8.387	<.001
	spi	0.18	0.273	0.063	0.66	0.51

Dependent: aggre

Spirituality and mental health (sub-parts) Spirituality - Depression

The R-squared value is 0.36 and the F-test indicates that the regression model is not statistically significant at the conventional significance level of 0.05. With a p-value of 0.423, there is no statistical significance detected for the coefficient. This further supports the finding that spirituality does not significantly affect depression. The t-value is -0.804. The negative sign indicates the direction of the relationship between the independent and dependent variables. In summary, the R-squared value indicates a moderate relationship between the variables, but the F-test and the p-value for the coefficient do not support the statistical significance of the independent variable's effect on the dependent variable.

Model	R	R Square	Adjusted R Square	Std. error of the estimate
1	0.77	0.006	-0.003	10.46506

Predictors: (Constant), spi

Model		Sum of Squares	df	Mean Square	f	Sig.
1	regression	70.867	1	70.867	0.647	0.423
	residual	11827.896	108	806.25		
	total	11898.764	109			

Dependent:

Predictors: (constant), spi

depre

Model		Unstandardised B	Coefficients Std. Error	Standardized Coefficients Beta	t	Sig.
1	(constant)	20.444	5.348		3.823	<.001
	spi	-0.081	0.101	-0.077	-0.804	0.423

Dependent: depre

Spirituality - Anxiety

R-squared value is 0.004 which indicates 0.4% of variation. The F-value of 0.419 is associated with a p-value of 0.519. With a p-value greater than 0.05, the F-test indicates that the regression model is not statistically significant at the conventional significance level of 0.05. This means that there is insufficient evidence to conclude that the independent variable has a significant effect on the dependent variable. With a p-value of 0.519, there is no statistical significance detected for the coefficient. This further supports the finding that spirituality does not significantly affect anxiety.

Model	R	R Square	Adjusted R Square	Std. error of the estimate
1	0.062	0.004	-0.005	10.09408

Predictors: (constant), spi

Model		Sum of Squares	df	Mean Square	f	Sig.
1	regression	42.695	1	42.695	0.419	0.519
	residual	11004.177	108	101.891		
	total	11046.873	109			

Dependent:

Predictors: (constant), spi

anxie

Model		Unstandardized B	Coefficients Std. Error	Standardized Coefficients Beta	t	Sig.
1	(constant)	20.026	5.158		3.882	<.001
	spi	-0.063	0.097	-0.062	-0.647	0.519

Dependent: anxie

Spirituality - Stress

The R-squared value is 0.001 indicating 0.1% variation. The F-value of 0.160 is associated with a p-value of 0.690, ($p > 0.05$) With a p-value of 0.690, there is no statistical significance detected for the coefficient. The t-value is -0.400. The negative sign indicates the direction of the relationship between the independent and dependent variables. In summary, both the R-squared value and the p-value suggest a very weak relationship and lack of statistical significance between spirituality and stress.

Model	R	R Square	Adjusted R Square	Std. error of the estimate
1	0.038	0.001	-0.008	10.31134

Predictors: (constant), spi

Model		Sum of Squares	df	Mean Square	f	Sig.
1	regression	17.011	1	17.011	0.16	0.69
	residual	11482.953	108	106.324		
	total	11499.964	109			

Dependent:

Predictors: (constant), spi

stress

Model		Unstandardised B	Coefficients Std. Error	Standardized Coefficients Beta	t	Sig.
1	(constant)	18.452	5.269		3.882	<.001
	spi	-0.04	0.099	-0.038	-0.4	0.69

Dependent: stress

DISCUSSION

The study aimed to know the relationship between spirituality and job satisfaction, aggression, mental health and overall life satisfaction. The study was conducted on adults ranging from 22-50 years of age, currently working professionals. The results of the correlation analysis show that there is a significant correlation but weak relationship between spirituality and life satisfaction as well as job satisfaction. No correlation was found between spirituality and aggression. In terms of mental health, there is no significant relationship but a weak negative correlation was found between spirituality and mental health, i.e., depression, anxiety and stress.

The results of linear regression show whether there is a substantial effect of the independent variable on the dependent variables. R square is .111, F value of 13.457 is associated with a p-value that is less than .0001. This shows that there is a substantial effect of the independent variable on the dependent variable. The coefficient at .333 shows the estimated of spirituality on life satisfaction. The P-value is 0.209 which suggests that the coefficient associated with spirituality is not statistically significant at the conventional significance level of 0.05. It suggests that there may not be a substantial relationship between spirituality and job satisfaction. With a p-value of 0.510, there is no statistical significance detected for the coefficient. In summary, both the F-test and t-test suggest that spirituality does not have a significant effect on aggression. The low R-squared value indicates a very weak relationship between the variables. With a p-value of 0.423, there is no statistical significance detected for the coefficient. This further supports the finding that spirituality does not significantly affect depression. The t-value is -0.804. The negative sign indicates the direction of the relationship between spirituality and anxiety. With a p-value of 0.519, there is no statistical significance detected for the coefficient. This further supports the finding that spirituality does not significantly affect anxiety. With a p-value of 0.690, there is no statistical significance detected for the coefficient. The t-value is -0.400. The negative sign indicates the direction of the relationship between the independent and dependent variables. In summary, based on the provided results, both the R-squared value and the p-value suggest a very weak relationship and lack of statistical significance between spirituality and stress.

SUMMARY AND CONCLUSION

The study aimed to know the relationship between spirituality, job satisfaction, aggression, mental health and life satisfaction. After conducting the data analysis and interpretation, the following hypotheses can be concluded as follows:

H1 - "There will be a positive significant correlation between spirituality and job satisfaction."

- Hypotheses accepted.

H2 - "There will be a negative significant correlation between spirituality and anger."

- Hypotheses are rejected.

H3 - "There will be a significant negative correlation between spirituality and mental health."

- Hypotheses are rejected.

H4 - "There will be a significant positive correlation between spirituality and life satisfaction."

- Hypotheses are accepted.

It is found that spirituality substantially has a positive effect on job satisfaction. It shows that working professionals who are high in spirituality show satisfaction in their jobs. People who scored high in spirituality also showed a high level of life satisfaction. However, the relationship between spirituality and aggression couldn't be identified as the statistics came out to be insignificant. Although in the relationship between spirituality and mental health, looking more into its sub-divisions, that is, depression, anxiety, and stress, a weak negative correlation was found between spirituality and anxiety and stress. That means, it can be said that someone with high spirituality will have low anxiety and stress. However, concerning depression, no significance was found in the analysis so, is insignificant.

IMPLICATIONS OF RESEARCH

In this research study, it was found that few correlations were not significant. There could be a few reasons. One could be the demographic data. The participants either didn't respond honestly or by the end of the process of filling out a lengthy questionnaire, they lost touch with it. It is suggested to keep a less lengthy questionnaire to keep the interest of the participants. Other research studies as well have shown less correlation between spirituality and aggression and spirituality and mental health. It is suggested to choose more specific aspects to find the relationship between spirituality and aggression and mental health. Either choose a specific population or any sub-division to get a better gist of it.

Another point to be noted is that spirituality can vary from person to person. Some studies have shown that severe spiritual practices or beliefs can sometimes turn irrational as well which can further affect some mental illnesses. Therefore, choosing the sample population is something to be taken into consideration. It is advised to take a more specific sample population with a more aimed intention to know the relationship between the chosen variables.

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