

# Role of Psychological Capital and Spiritual Transcendence in Quality of Life Among Social Workers

–Samina Bano\*, Teena Wadhera\*\*, Amika Sevak\*\*\*

## ABSTRACT

*Certain professions are demanding and often the cause of stress among the professionals. One such profession is social work. Social workers being in a challenging role, provide help and support to improve outcomes in people's lives. It is not easy for social workers to deal with job related stress. Despite challenging and stressful work life, they opt to be in this profession. Present study is an attempt to find out some contributing factors for sustaining in stressful professions like this. Various studies have revealed that psychological capital and spiritual transcendence play an important role in adding value to one's life. The aim of the present study was to find out the relationship between Psychological Capital, Spiritual Transcendence and Quality of Life. Purposive sampling technique was used to select 60 social workers, with minimum two years of experience working in NGO's of Delhi. A correlation method was used with one group design. The tools administered were ASPIRES, PCQ and WHOQOL-BREF. The obtained data was used to analyze the results. All the variables were significantly related with each other. Psychological capital and spiritual transcendence came out as a significant predictor of quality of life in social workers. Hence they help to sustain in this profession with positivity.*

**Keywords:** *Spirituality, Spiritual Transcendence, Psychological Capital, Quality of Life*

---

\* (Corresponding Authors) Assistant Professor, Department of Psychology, Jamia Millia Islamia, New Delhi, India. Email: banosamina@gmail.com

\*\* Assistant Professor, Jagan Institute of Management Studies, New Delhi, India.  
Email: teena.wadhera@jimsindia.org

\*\*\* M.A. Student, Department of Psychology, Jaima Millia Islamia, New Delhi, India.

## INTRODUCTION

Professionals that are involved in human services especially in the areas of mental health like psychologists, social workers or nurses often spend sizeable period of time being tangled in others lives (Maslach, Schaufeli & Leiter, 2001). As a result these professionals get exposed to high risk of persistent stress, exasperation and exhaustion from the continual involvement in assisting others (Ben-Zur & Michael, 2007; Gray-Stanley & Muramatsu, 2011). Caringi et al. (2017) in their findings indicate that social workers experienced significant levels of secondary traumatic stress meeting the criteria for posttraumatic stress disorder confirming the presence of high levels of burnout and compassion fatigue. Data was collected at three six-month interval from 362 social workers. The result suggested that work-family conflict, role ambiguity and role conflict significantly influence exit seeking behavior because of stress and burnout. This highlights the need to further examine job burnout among social workers (Travis, Lizano & Mor Barak, 2015). Many sources of occupational stress emanate from the context and content of work. These stress sources produce dire outcomes in the form of such as less morale, bad performance, uncertainty in career, absenteeism, health problems, work-life conflict and turnover (Babatunde, 2013). Based on previous research and theory on Psychological capital (PsyCap) it is expected that individuals who are confident about themselves and have high levels of hope along with optimism about achieving work-related goals and are resilient to workplace challenges will be less likely to develop burnout (Laschinger & Fida, 2014). Rabenu, Yaniv and Elizur (2016) in their study examined coping with stress by examining the association between Psychological Capital (PsyCap) and approaches for coping. It was established that PsyCap have a profound, undeviating and positive variance on well-being and performance. Tomcsányi et al. (2013) in their study examined the role of spiritual transcendence in individual contrasts in mental health. Better mental health was predicted by higher universality after containing for gender, profession, age and the basic personality dimensions. Results suggested the prospective mental health advantages of spirituality.

Since social workers are those professionals who aim to help people in resolving difficult problems. They work for improving the well-being

of the people along with their quality of life. Social workers have a very demanding, yet gratifying work. Social workers work towards helping people and families to survive with problems they are facing in their lives in order to make it better. In today's time when every individual tries to seek meaning and purpose of his living it's imperative to tap the positive approach of selfless service provided by the social workers to enhance and benefit the life of destitute, socially and economically disadvantaged groups. Quality of life is a predictor of job satisfaction and its consequential outcome is in job performance (Rubel & Kee, 2014). Also it has been found that "psychological capital has positive contribution on both job performance and quality of life" (Nguyen, 2012). Spiritual transcendence also positively affects quality of life (Young, 2012). Therefore, since social workers work in stressful environment this study aims to understand the role of psychological capital and spiritual transcendence in improving quality of life of social workers.

## LITERATURE REVIEW

### **Spiritual Transcendence**

The relevance of spirituality is increasing by leaps and bounds in the contemporary world because of spurious inflation in stress resulting from the rising demands of one's occupation. Definition of spirituality could be divided into two groups; one assumes that spirituality should be understood as a relationship with God while the other does not make this assumption (Westerink, 2012). The other group assumes spirituality as the search for giving meaning to life (Doyle, 1992). Spirituality relates to unity, transcendence and search for meaning (Skrzypińska, Piotrowski & Żemojtel-Piotrowska, 2013). The concept of Spiritual transcendence as conceived by Ralph Piedmont (1999) is the ability of an individual to perceive life from a broader and objective perspective where one transcends a direct sense of time and place. Piedmont (1999) says "transcendence is a fundamental capacity of the individual, a source of intrinsic motivation that drives, directs and selects behaviors". Unterrainer, Lewis, & Fink (2014) emphasize the concept of considering a spiritual or the transcendent element in the field of personality and research on health which means that religiosity/spirituality can play an important role in the process of

recovering from mental illness as well as providing a protective function against addictive or suicidal behaviors. Substantial research suggests number of indicators of mental health like aspects of personality and subjective well-being to have positive relationship with religiosity or spirituality. Spiritual orientation with spiritual transcendence contributed major variance in the wellbeing of believers (Bano & Hasnain, 2014). It implies that the higher level of spirituality leads toward the level of transcendence, which is a strong personality dimension. The combination of spirituality and religion is not only based on rituals but also based on good human values and deep faith in God, which brings positivity in life. Thus positivity increases the wellbeing in our everyday life in a stable manner, which is self-evident (Bano & Hasnain, 2015). Finding of one study suggests that spirituality has significant variance on Quality of life (Lau, Hui, Lam, Lau & Cheung, 2015). “Possessing spirituality and transcendent values like tradition, conformity, benevolence and universalism positively predict Quality of life” (Zhang et al., 2014).

### **Quality of Life**

Quality of life (QOL) as a term is considered as the degree of excellence of an individual's life that leads to satisfaction and happiness and has benefits to mental health. Many researchers recently have attempted to discover out those elements that lead to improved quality of life. It has been found that psychological capital increases the quality of life of members of the faculty in university (Bidarian, Jafari & Ghourchian, 2015). In addition psychological capital underlines both job performance and quality of life (Nguyen & Nguyen, 2011). It has been established that spirituality positively affects the quality of life of people having severe mental illness (Young, 2012). Furthermore it has been identified that spiritual well being has a positive variance on quality of life (Kreitlow, 2015).

### **Psychological Capital**

Psychological capital (PsyCap) has evoked tremendous interest from academicians and practitioners. It is associated with not only individual's attitudes and behaviors but is also linked with performance. The employees with positive PsyCap show better performance, enjoy work, have

satisfaction, good health, confidence in coping, social support, respect for diversity (Nafei, 2015). These employees tend to show passion and positive attitude work, which leads to happiness, concern for family and society, spirituality and achievement (Zehra & Husain, 2015). It has been found that PsyCap mediates the association between subjective well-being and burnout (Hansen, Buitendach & Kanengoni, 2015). This puts forward that enhancement of the positive abilities of PsyCap and the supporting potential of subjective well-being can lead to reduction in burnout (Hansen et al, 2015). “Individuals with high PsyCap reported lower levels of job stress as compared to their low PsyCap counterparts” (Abbas & Raja, 2015). In the association connecting the negative ramification of failure and the positive facet of learning from failure it has been discovered that elevated level of psychological capital plays a moderating role (De Hoe & Janssen, 2014). Studies suggest that the impact of employee spirituality on task and extra-role performance is carried through PsyCap (Fox & Casper, 2015). Zehra & Husain (2015) found significant correlation has been found between spiritual values and PsyCap and spiritual values and the four dimensions of PsyCap (self efficacy, hope, resilience and optimism).

## OBJECTIVES OF THE STUDY

1. To study the relationship between psychological capital, spiritual transcendence and quality of life among social workers.
2. To study psychological capital as a significant predictor of quality of life among social workers.
3. To study spiritual transcendence as a significant predictor of quality of life among social workers.

## HYPOTHESES

- H1 Psychological capital, Spiritual transcendence and Quality of life are significantly related.
- H2 Psychological capital will have significant variance in quality of life.
- H3 Spiritual transcendence will have significant variance in quality of life.

## METHOD

The sample size of this study was 60 social workers. The selected social workers had minimum two years of experience of working in NGO's of Delhi. Samples were selected using purposive sampling technique. The data was collected by administering structured questionnaire to the samples. Correlation method was used with one group design to analyze data. In this study psychological capital and spiritual transcendence are the predictors and quality of life is the criterion.

### Tools of Measurement

**Assessment of Spirituality and Religious Sentiments (ASPIRES):** The spiritual transcendence was measured by the scale developed by Piedmont (2010). The scale on spiritual transcendence measures 3 facets that are found to be correlated. The first facet is prayer fulfillment. Second facet is universality. And the third facet is connectedness. It measures two major dimensions of numinous functioning; Religious sentiments (RS) and Spiritual transcendence (ST). Items are rated from 1 for 'strongly disagree' to 5 for 'strongly agree'. Piedmont (1999) has shown that these scales have acceptable reliabilities that are .83 for universality, .87 for prayer fulfillment and .64 for connectedness. There are three correlated facet scales to ST: Prayer fulfillment, Universality, and connectedness. To score the STS-R, scores on all 23 items were added together to find out the total score of a respondent. On the current sample of 60 social workers the Cronbach alpha was found to be .77 for 23 questions, showing that the present questionnaire has been highly reliable with the present sample.

**Psychological Capital (PSYCAP) Questionnaire (PCQ):** Psychological capital was measured by scale developed by Fred Luthans, James A. Avey and Bruce J. Avolio (2007). This is a twenty four item scale. It is a 6-point Likert scale rated from 1 'strongly disagree' to 6 'strongly agree' containing six-item scale for each construct (self-efficacy, optimism, hope and resilience), drawn from four existing instruments. Across four preliminary studies the Cronbach alphas show support for the reliability of overall psychological capital ( $\alpha = .88-.89$ ) and for each scale: resiliency ( $\alpha = .66-.72$ ), hope ( $\alpha = .72-.80$ ), self-efficacy ( $\alpha = .75-.85$ ), and optimism ( $\alpha = .69-.79$ ) (Luthans, Avolio, Avey, & Norman, 2007). The Cronbach alpha reliability on the current sample of 60 social workers was .92 for 24 questions indicating that the present questionnaire was reliable with the present sample.

**WHOQOL-BREF:** Quality of life was measured by the scale developed by Alison Harper (1998). It has been developed on the behalf of the WHOQOL group. It contains a total of 26 questions. To provide comprehensive and broad evaluation, 1 item from each of the twenty four facets included in the WHOQOL-100 has been considered. On the present sample of 60 social workers the Cronbach alpha reliability was .80 which indicates that the questionnaire was highly reliable for the current sample.

## RESULTS

SPSS version 19 was used to analyze data. After analyzing data for the three variables collected from the social workers it was found that the sample size is 60 and the minimum score for spiritual transcendence is 57 and maximum score is 106, the mean for the following is 89.15 and standard deviation is 10.03. The minimum score for psychological capital is 32 and maximum score for the following are 132, with a mean of 113.63 and standard deviation for psychological capital is 15.18. The minimum score for quality of life is 28 and maximum score is 74, with the mean of 59.06 and standard deviation of 8.46.

**Table 1: Correlation Among Study Variables**

		Spiritual transcendence	Psychological capital	Quality of life
Spiritual transcendence	Pearson Correlation	1	.59**	.27*
Psychological capital	Pearson Correlation	.59**	1	.65**
Quality of life	Pearson Correlation	.27*	.65**	1

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

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

The results from the above table conclude that correlation coefficient for spiritual transcendence and quality of life is 0.27 significant at 0.05 level (2-tailed). Correlation coefficient for psychological capital and quality of life is 0.65 significant at 0.01 level (2-tailed). Also the correlation coefficient for spiritual transcendence and psychological capital is 0.59 significant at 0.01 level (2-tailed). So it can be interpreted

that psychological capital, spiritual transcendence and quality of life are significantly correlated and the direction of relationship is positive between all the variables.

### Results for the Linear Regression for Quality of Life as a Criterion and Spiritual Transcendence Its Predictor for Social Workers.

**Table 2: Model Summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.27	.07	.06	8.19

a. Predictors: (Constant), Spiritual Transcendence

**Table 2.1: ANOVA**

	Model	Sum of Squares	df	Mean Square	F	Sig.
1	Regression	328.40	1	328.40	4.89	.03
	Residual	3895.33	58	67.16		
	Total	4223.73	59			

a. Predictors: (Constant), Spiritual Transcendence

b. Dependent Variable: Quality of Life

**Table 2.2: Coefficients**

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	38.10	9.54		3.99	.00
Spiritual Transcendence	.23	.10	.27	2.21	.03

a. Dependent Variable: Quality of Life

The results from the above tables, indicates that R is .27 and adjusted R square is .06, showing that 6% of variance of quality of life is being explained by spiritual transcendence, The amount of significance is at .03 level and F value corroborates to this as it is (4.89) indicating spiritual transcendence is significant for quality of life. Although the variance being contributed by the predictor spiritual transcendence is low.

**Results for the Linear Regression for Quality of Life as a Criterion and Psychological Capital its Predictor for Social Workers.**

**Table 3: Model Summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.65 <sup>a</sup>	.42	.41	6.44

a. Predictors: (Constant), Psychological capital

**Table 3.1: ANOVA**

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	1811.34	1	1811.34	43.54	.00
	Residual	2412.39	58	41.59		
	Total	4223.73	59			

a. Predictors: (Constant), Psychological Capital

b. Dependent Variable: Quality of Life

**Table 3.2: Coefficients**

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	17.61	6.33		2.78	.00
Psychological capital	.36	.05	.65	6.59	.00

a. Dependent Variable: Quality of Life

The results from the above tables, indicate that R is .65 and adjusted R square is .41, showing that 41% of variance of quality of life is being explained by Psychological capital, The amount of significance is at .00 level and F value corroborates to this as it is (43.54) indicating psychological capital is significant for quality of life. The variance being contributed by the predictor psychological capital is high.

**DISCUSSION**

The focus of this study was to assess quality of life of social workers as consequence of psychological capital and spiritual transcendence.

It is evident from the results that quality of life is positively correlated with psychological capital ( $r=0.65$ ;  $p<0.01$ ). Quality of life is positively correlated with spiritual transcendence ( $r=0.27$ ;  $p<0.05$ ). Also the correlation coefficient for spiritual transcendence and psychological capital is 0.59 significant at 0.01 level. So hypothesis 1 is accepted where it can be interpreted that psychological capital, spiritual transcendence and quality of life are positively correlated. One study reveals that in hospitals quality of life of their personnel leads to improvement in their job satisfaction and improvement in quality of services given by them to the patients. And psychological capital is one such construct that positively correlates to quality of life of personnel in hospitals. Psychological capital helps in building and improving the quality of life (Mortazavi, Shalbah Yazdi & Amini, 2012). Also it has been found that spirituality has been correlated with Quality of life (Lau et al, 2015). Having spirituality and transcendent values positively predict quality of life. (Zhang et al, 2014).

The results of linear regression between quality of life (criterion) and psychological capital (predictor) indicates that R is .65 and adjusted R square is .41, showing that 41% of variance of quality of life is being explained by psychological capital indicating psychological capital is significant for quality of life and hypothesis 2 is accepted. As social workers have to work in stressful situations, there should be a focus on all the four dimensions of Psychological capital so that it can increase their quality of life (Mortazavi et al., 2012) as these dimensions can be important predictors in any profession that is stressful in nature. Positive capacities of psychological capital together can create a condition where social workers can fulfill the “need of belonging, knowledge and survival” (Luthans & Youssef, 2004). It can also help them to enhance their performance in work (Nguyen, 2011).

The results of linear regression between quality of life (criterion) and spiritual transcendence (predictor) indicates that R is .27 and adjusted R square is .06, showing that 6% of variance of quality of life is being explained by spiritual transcendence indicating spiritual transcendence is significant for quality of life and hypothesis 3 is accepted. Although the contribution by the predictor spiritual transcendence is low but is playing a significant role in quality of life. According to Piedmont (2010), “Spiritual Transcendence projects the ability of a person to stand outside of his/her immediate sense of time and place”. It is the person’s ability to vision life from a bigger and broader view point. People with higher spiritual transcendence believe that life consists of a bigger plan giving meaning

to one's life that is beyond one's corporeal reality. In spite of all the ups and downs in the person's life, there is something more permanent and constant. It gives not only direction and meaning but also adds value to life. Social workers should try to attain certain level of spiritual transcendence so that they could become more tolerant, committed and ethical in their profession (Young, 2012).

It can be inferred that transcendent dimension, which is the deepest dimension of spirituality creates strong impulse in social workers to serve people and society. It can be said that social workers who connect their work with divine intentions gives another dimension to meaning and purpose of their work and life. So it can be presumed that spiritual transcendence in social workers gives impetus, meaning and value to social workers' lives. With the presence of spiritual transcendence, social workers get contentment while dealing with stressful situations at work. They experience greater strength, confidence to provide selfless services to the people in need.

Hence it can be said that Psychological capital can create a situation that promotes Quality of life (Nafei, 2015) along with spiritual transcendence. Research evidence supports that social workers spiritual transcendence experiences that creates connection with supreme or divine leads to plenty of health-related benefits like reduced feeling of loneliness, less depression, increase in maturity, better psychosocial capabilities and improved psychosocial adaptation in the time of stress (Hill & Pargament, 2008). Therefore, both psychological capital and spiritual transcendence contribute significantly towards quality of life of social workers.

## **CONCLUSION**

This study examined the role of Psychological Capital and Spiritual Transcendence in Quality Of Life among social workers. It is well documented and researched that extended exposure to challenging profession like social work can route to burnout, which is a condition of emotional exhaustion. It has been widely indicated that social workers experience higher levels of emotional distress, anxiety, depression and burnout. With alarming increase in stress among social workers it has been seen that many of them do not depersonalize their work. It is noticeable that they survive well to the psychological stresses of their work and continue to perform services in their profession successfully with high quality of

life. This brings attention towards the positive resources possessed by social workers that might indicate the source of strength projected and needed by social workers to stay in this profession. According to the findings of this study, the two predictors that are psychological capital and spiritual transcendence predict quality of life among social workers. It can be said that the four positive capacities of Psychological capital together predicts quality of life of social workers. The first component which is self-efficacy that helps social workers to face work challenges with self confidence. Second component that is optimism may help them in making a positive attribution about work, third component that is hope, may redirect their paths towards goals. Finally to survive, conquer and rebound from work difficulties, exhaustion, frustration and hardships, resilience mostly plays an important role. Based on research it has been discovered that people with elevated levels of psychological capital effectively manage stressful situations (Hicks & Knies, 2015; Luthans, Youssef-Morgan & Avolio, 2015). Thus, the findings of this research supports that psychological capital improve well being of social workers and help them combat stressful situations. Social workers closeness to the transcendent also predicts their quality of life. There is strong relationship between spirituality and mental health. Spirituality raises consciousness in people and brings mental peace. Good values, perspective, opinions and strength obtained through spiritual pursuit bestow a sense of happiness. Spiritual transcendence brings a person in touch of divine nature of universe that illuminates ones beliefs. Social workers with spiritual transcendence may consider their experiences with people in distress as fundamentally spiritual in nature. They consider themselves to be walking on a spiritual path where they see the challenges of their profession with a richer view as altruistic and as a part of their fulfilling and satisfying life, therefore improving their quality of life.

## **DIRECTIONS FOR FUTURE RESEARCH**

Further research could be conducted in other professions to generalize the results as confirming these results in other professions can reinforce them. Also the role of different dimensions of psychological capital (hope, optimism, resiliency and self-efficacy) should be studied separately in relation to quality of life.

## REFERENCES

- Abbas, M., & Raja, U. (2015). Impact of psychological capital on innovative performance and job stress. *Canadian Journal of Administrative Sciences/Revue Canadienne des Sciences de l'Administration*, 32(2), 128-138.
- Avey, J. B., Luthans, F., Smith, R. M., & Palmer, N. F. (2010). Impact of positive psychological capital on employee well-being over time. *Journal of occupational health psychology*, 15(1), 17.
- Babatunde, A. (2013). Occupational stress: A review on conceptualisations, causes and cure. *Economic Insights-Trends & Challenges*, 65(3).
- Bano, S., & Hasnain, N. (2015). Spirituality and wellbeing among believers and non believers, *LAMBERT Academic Publishing (LAP)*, OmniScriptum GmbH & Co.KG, Saarbrucken, Deutschland/Germany. ISBN 978-3-659-80409-0
- Bano, S., & Hasnain, N. (2014). Spiritual Orientation among Believers and Non-Believers across the Gender, in A. Husain, S. Kaneez and M. Jahan (Eds) *Studies in Spiritual Psychology*, Research India Press, New Delhi, Ch 2, pp. 14-25. ISBN: 978-81-89131-88-3.
- Bano, S., & Hasnain, N. (2013). Spiritual Transcendence and Religiosity, National Seminar on Spiritual Psychology: Recent Trends in Research, Theory, Practice & Training. Deppt. of Psychology, Under UGC (SAP) DRS-I, Aligarh Muslim University, Aligarh, (U.P), March 23rd -25th ).
- Ben-Zur, H., & Michael, K. (2007). Burnout, social support, and coping at work among social workers, psychologists, and nurses. *Social Work in Health Care*, 45(4), 63-82.
- Bidarian, S., Jafari, P., & Ghourchian, N. (2015). The relationship between organizational justice and quality of life in faculty members at Islamic Azad University (Case Study: Districts 8 and 12). *Indian Journal Fundamental Applied Life Science*, 5, 461-466.
- Caringi, J. C., Hardiman, E. R., Weldon, P., Fletcher, S., Devlin, M., & Stanick, C. (2017). Secondary traumatic stress and licensed clinical social workers. *Traumatology*, 23(2), 186.
- De Hoe, R., & Janssen, F. (2014). Developing psychological capital to learn and bounce back from entrepreneurial failure. In *Fourth International Workshop Entrepreneurship, Culture, Finance and Economic Development*.

- Doyle, D. (1992). Have we looked beyond the physical and psychosocial?. *Journal of Pain and Symptom Management*, 7(5), 302-311.
- Falb, M. D., & Pargament, K. I. (2014). Religion, spirituality, and Positive Psychology: strengthening well-being. In *Perspectives on the intersection of multiculturalism and positive psychology* (pp. 143-157). Springer Netherlands.
- Fox, C., & Casper, W. C. (2015, January). An Exploration Into The Interplay Of Employee Spirituality, Psychological Capital And Performance. In *Academy of Management Proceedings* (Vol. 2015, No. 1, p. 18306). Academy of Management.
- Gray-Stanley, J. A., & Muramatsu, N. (2011). Work stress, burnout, and social and personal resources among direct care workers. *Research in Developmental Disabilities*, 32, 1065-1074. Retrieved from <http://dx.doi.org/10.1016/j.ridd.2011.01.025>
- Hansen, A., Buitendach, J. H., & Kanengoni, H. (2015). Psychological capital, subjective well-being, burnout and job satisfaction amongst educators in the Umlazi region in South Africa. *SA Journal of Human Resource Management*, 13(1), 9.
- Hicks, R. E., & Knies, E. M. (2015). Psychological capital, adaptability, coping with change, and employee engagement, in a multinational company. *Journal of International Business Disciplines*, 10(2), 36-51.
- Hill, P. C., & Pargament, K. I. (2008). Advances in the conceptualization and measurement of religion and spirituality: Implications for physical and mental health research.
- Jafari, P., Bidarian, S., & Ghourchian, N. G. (2015). The relationship between quality of life and psychological capital in faculty members of Islamic Azad University in Iran. *IOSR Journal of Business and Management (IOSR-JBM)*, 17(7), 116-120.
- Kreitlow, A. (2015). *Religiosity, Spirituality and Subjective Quality of Life Among Selected University Students* (Doctoral dissertation, Minnesota State University, Mankato).
- Laschinger, H. K. S., & Fida, R. (2014). New nurses burnout and workplace wellbeing: The influence of authentic leadership and psychological capital. *Burnout Research*, 1(1), 19-28.
- Lau, W. W., Hui, C. H., Lam, J., Lau, E. Y., & Cheung, S. F. (2015). The relationship between spirituality and quality of life among university students: An autoregressive cross-lagged panel analysis. *Higher Education*, 69(6), 977-990.

- Luthans, F., Youssef-Morgan, C. M., & Avolio, B. J. (2015). *Psychological capital and beyond*. USA: University Press.
- Luthans, F., Avolio, B. J., Avey, J. B., & Norman, S. M. (2007). Positive psychological capital: Measurement and relationship with performance and satisfaction. *Personnel psychology*, *60*(3), 541-572.
- Luthans, F., & Youssef, C. M. (2004). Human, social, and now positive psychological capital management: Investing in people for competitive advantage. *Organizational dynamics*, *33*(2), 143-160.
- Maslach, C., Schaufeli, W. B., & Leiter, M. P. (2001). Job burnout. *Annual Review of Psychology*, *52*, 397-422. Retrieved from <http://dx.doi.org/10.1146/annurev.psych.52.1.397>
- Mortazavi, S., Shalhaf Yazdi, S. V., & Amini, A. (2012). The role of the psychological capital on quality of work life and organization performance. *Interdisciplinary Journal of Contemporary Research in Business*, *4*.
- Nafei, W. (2015). Meta-analysis of the impact of psychological capital on quality of work life and organizational citizenship behavior: A study on Sadat City University. *International Journal of Business Administration*, *6*(2), 42.
- Nguyen, T. D., & Nguyen, T. M. (2011). Psychological capital, quality of work life, and quality of life of marketers: Evidence from Vietnam. *Journal of Macromarketing*, 1-9. doi: 10.1177/0276146711422065.
- Piedmont, R. L. (1999). Does spirituality represent the sixth factor of personality? Spiritual transcendence and the five-factor model. *Journal of Personality*, *67*(6), 985-1013.
- Rabenu, E., Yaniv, E. & Elizur, D. (2016). *Current psychology*. doi:10.1007/s12144-016-9477-4
- Skrzypińska, K., Piotrowski, J., & Żemojtel-Piotrowska, M. (2013). The scale of spiritual transcendence: Construction and validation. *RocznikiPsychologiczne*, *16*(3)), 469-485.
- Tomcsányi, T., Martos, T., Ittész, A., Horváth-Szabó, K., Szabó, T., & Nagy, J. (2013). Spiritual transcendence and mental health of psychotherapists and religious professionals in a Hungarian adult sample. *International Journal for the Psychology of Religion*, *23*(2), 161-170.
- Travis, D. J., Lizano, E. L., & Mor Barak, M. E. (2015). 'I'm so stressed!': A longitudinal model of stress, burnout and engagement among social workers in child welfare settings. *The British Journal of Social Work*, *46*(4), 1076-1095.

- Unterrainer, H. F., Lewis, A. J., & Fink, A. (2014). Religious/spiritual well-being, personality and mental health: a review of results and conceptual issues. *Journal of Religion and Health, 53*(2), 382-392.
- Westerink, H. (2012). Spirituality in psychology of religion: A concept in search of its meaning. *Archive for the Psychology of Religion, 34*(1), 3-15.
- Young, K. W. (2012). Positive effects of spirituality on quality of life for people with severe mental illness. *International Journal of Psychosocial Rehabilitation*. (Online).
- Zehra, S., & Husain, A. (n.d.). Relationship between spiritual values and psychological capital among university employees. *Stanisław Juszczak, 253*.
- Zhang, K. C., Hui, C. H., Lam, J., Lau, E. Y. Y., Cheung, S.-F., & Mok, D. S. Y. (2014). Personal spiritual values and quality of life: Evidence from Chinese college students. *Journal of Religion and Health, 53*(4), 986-1002.