EXPLORING THE RELATIONSHIP BETWEEN PSYCHOLOGICAL CAPITAL AND SPIRITUAL WELL-BEING AMONG YOUNG ADULTS

A

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submitted in partial fulfillment of the requirements for the award of the Degree of M.A. Psychology (Clinical and Counselling) of MIER College of Education, is an authentic record of my own research work carried out under the supervision of Mrs. Ayushi Grover, Assistant Professor.

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TABLE OF CONTENTS

CONTENT **Page No.**

Supervisor Certificate…… ii

Declaration by the Candidate…… iii

Acknowledgement…… iv

List of Tables…… viii

List of Figures…….. ix

List of Abbreviations x

List of Appendices……. xi

Abstract..... xii

CHAPTER I

INTRODUCTION

1.1 Introduction.....1

1.2 Psychological Capital (PsyCap).....2

1.2.1 Components of Psychological Capital.....3

1.3 Spiritual Well-Being 5

1.4 Theoretical Framework.....9

1.4.1 Positive Organizational Behavior (POB) Theory – Luthans (2002) 9

1.4.2 Positive Psychology Theory – Seligman & Csikszentmihalyi (2000) 10

1.4.3 Meaning-Centered Theory – Viktor Frankl (1963) 10

1.4.4 Theory of Spiritual Well-Being – Ellison (1983).....10

1.5 Statement of the Problem.....11

1.6 Need and Significance of the Study.....11

1.7 Operational Definitions.....12

1.7.1 Psychological Capital (PsyCap) 12

1.7.2 Spiritual Well-Being (SWB).....12

1.8 Objectives of the Study 13
1.9 Hypotheses of the Study 13
1.10 Delimitations of the Study 13

CHAPTER II

REVIEW OF LITERATURE

2.1 Introduction 14
2.2 Psychological Capital and Spiritual Well-Being: Relationship Studies 14
2.3 Psychological Capital and Mental Health and Well-Being 16
2.4 Spiritual Well-Being and Mental Health 18
2.5 Spirituality among Young Adults and Students 20
2.6 Gender Differences in Psychological Capital and Spiritual Well-Being 22

CHAPTER III

RESEARCH METHODOLOGY

3.1Introduction 25
3.2 Research Design 25
3.2.1 Method of the Study 25
3.2.2 Variables of the Study 25
3.2.3 Population 25
3.2.4 Sample of the Study 26
3.2.5 Data Collection 26
3.3 Tools Employed and its Description 26
3.3.1 Psychological Capital Questionnaire (PCQ-12) 26
3.3.2 Spiritual Well-Being Scale (SWBS) 27
3.4 Statistical Techniques Used 27

CHAPTER IV

ANALYSIS AND INTERPRETATION OF DATA

4.1 Introduction 28

4.2 Results and Findings 28
4.2.1 Demographic Profile of the Sample 28
4.2.2 Research Objective 1 30
4.2.3 Research Objective 2 31
4.2.4 Research Objective 3 32
4.3 Summary of the Findings 32

CHAPTER V

FINDINGS, CONCLUSION, FUTURE IMPLICATIONS AND SUGGESTIONS

5.1 Introduction 33
5.2 Major Findings 34
5.2.1 Research Objective 1 34
5.2.2 Research Objective 2 34
5.2.3 Research Objective 3 34
5.3 Conclusion and Discussion 35
5.4 Limitations of the study 36
5.5 Future Implications and Suggestions 37

Summary 39
References 45
Appendices 56

LIST OF TABLES

Table No.	Title	Page
Table 4.1	Frequency Distribution of Gender Among Young Adults	28
Table 4.2	Frequency Distribution of Age Among Young Adults	29
Table 4.3	Descriptive Statistics and Correlation Between Psychological Capital and Spiritual Well-Being Among Young Adults	30
Table 4.4	Independent Samples t-Test for Gender Differences in Psychological Capital	31
Table 4.5	Independent Samples t-Test for Gender Differences in Spiritual Well-Being	32

LIST OF FIGURES

Figure No.	Title	Page No.
Figure 1.1	Positive Organizational Behaviour Theory	9
Figure 4.1	Bar Graph Showing Frequency Distribution of Gender	29
Figure 4.2	Bar Graph Showing Frequency Distribution of Age	30

LIST OF ABBREVATIONS

Abbreviations	Full Form
CWB	Counterproductive Work Behaviour
EWB	Existential Well-Being
HERO	Hope, Efficacy, Resilience, Optimism
NCR	National Capital Region
OCB	Organisational Citizenship Behaviour
PCQ-12	Psychological Capital Questionnaire – 12 Items
PERMA	Positive Emotions, Engagement, Relationships, Meaning, Accomplishment
POB	Positive Organisational Behaviour
PPC	Positive Psychological Capital
PSS	Perceived Social Support
PsyCap	Psychological Capital
RWB	Religious Well-Being
SD	Standard Deviation
SWB	Spiritual Well-Being
SWBS	Spiritual Well-Being Scale
TPW	Teacher's Professional Well-Being
WHO	World Health Organisation
WS	Workplace Spirituality

LIST OF APPENDICES

S. NO.	Title	Page
Appendix 1	Psychological Capital Questionnaire (PCQ-12)	56
Appendix 2	Spiritual Well-Being Scale (SWBS)	57

ABSTRACT

The present study examined the relationship between psychological capital and spiritual well-being among young adults (18–21 years), with gender as a comparative variable. Young adulthood is a critical developmental phase marked by identity exploration, academic pressures, and heightened psychological vulnerability, making it essential to investigate the role of internal protective resources in sustaining mental health.

A sample of 200 young adults (89 males, 111 females) was recruited from undergraduate colleges in the Jammu region using a quantitative research design. Psychological capital was assessed using the psychological capital questionnaire (PCQ-12) and spiritual well-being using the spiritual well-being scale (SWBS). Pearson's correlation and independent samples t-test were employed for data analysis.

The findings revealed a significant positive relationship between psychological capital and spiritual well-being ($r = .31$, $p < .01$). No significant gender differences were found in either construct, indicating that both resources operate comparably across male and female young adults. The study underscores the significance of fostering psychological and spiritual strengths together as complementary foundations of well-being, with meaningful implications for mental health intervention and student support programs in educational settings.

Keywords: Psychological Capital, Spiritual Well-Being, Young Adults, Jammu.

CHAPTER I
INTRODUCTION

1.1 INTRODUCTION

Young adulthood, which usually lasts from the ages of 18 to 25, is a crucial period of human development characterised by critical self-discovery, emotional development, and self-definition (Arnett, 2015). People negotiate difficult shifts from reliance to independence throughout this time, attempting to forge secure relationships, job paths, and personal ideals. Through experiences that promote both autonomy and connectivity, self-concept, identity, and social belonging are actively built throughout this time (Erikson, 1968). This stage involves developing internal psychological tools to deal with life's uncertainties in addition to reaching exterior milestones. Young adults have new demands and obligations that need for emotional control and flexible coping mechanisms. Therefore, this stage of life is essential for the growth of Psychological Capital (PsyCap), a collection of positive psychological traits including optimism, hope, self-efficacy, and resilience that enable people to overcome obstacles and preserve wellbeing (Luthans et al., 2007). Spiritual well-being has become another important factor in determining overall mental health, in addition to psychological capabilities. A person's sense of meaning, purpose, and connection to oneself, other people, and a transcendent aspect of life are all considered aspects of spiritual well-being (Paloutzian & Ellison, 1982). It combines religious well-being a feeling of faith or a connection to a higher power with existential well-being, which is the pursuit of inner peace and meaning (Gomez & Fisher, 2003). According to research, cultivating these inner strengths in early adulthood improves mental health and future life happiness, highlighting the significance of building strong mental health foundations at this time (Schreiner, 2018). According to studies, improving psychological resources like resilience and hope, as well as cultivating spiritual meaning and connection, can be vital in boosting general well-being and preventing the decline of mental health (Lomas et al., 2015).

Evidence of significant increases in anxiety, depression, and stress-related disorders has made mental health problems among young adults a global concern in recent years (Kessler et al.,

2022). Academic demands, social comparison, financial strain, and future uncertainty are just a few of the pressures that come with growing up and can have a big impact on one's mental health. The 15–29 age range still has one of the highest suicide rates in the world (25.5 per 100,000), according to the World Health Organisation (2024), which is a serious public health issue. According to recent international research, university students report significant levels of loneliness, exhaustion, and decreased life satisfaction as a result of the COVID-19 pandemic, which has worsened mental health issues (Lipson et al., 2023). The continued high rate of mental health problems among young adults highlights the significance of cultivating internal resources like spiritual well-being and psychological capital where psychological capital which encompasses hope, optimism, resilience, and self-efficacy improves a person's ability to manage stress and preserve emotional equilibrium (Luthans et al., 2007) and Spiritual well-being promotes inner peace, meaning, and connection, all of which lead to increased psychological stability and decreased anxiety (Koenig, 2020).

1.2 PSYCHOLOGICAL CAPITAL (PsyCap):

The concept of positive psychology, which highlights people's inner strengths and adaptive capacities rather than concentrating only on their shortcomings, gave rise to the idea of Psychological Capital (PsyCap) (Seligman & Csikszentmihalyi, 2000). Hope, self-efficacy, optimism, and resilience are the four main components of PsyCap, which is a positive psychological condition of development. Together, these elements enable people to flourish in difficult circumstances (Luthans et al., 2007). PsyCap is a flexible psychological resource that supports long-term motivation, wellbeing, and productivity. It symbolises "who you are" and "what you can become." PsyCap is state-like, which means it can be purposefully built and improved through training and introspection, in contrast to personality qualities that are more fixed. According to Youssef et al. (2013), those with higher PsyCap typically take a proactive attitude to life's problems, seeing obstacles as chances for development rather than threats and considering failures as transient and manageable. Psychological Capital (PsyCap) was first conceptualized as created with organizations in mind. According to Luthans and Youssef (2004), organizational success depends more and more on the growth of psychological and human capital, which are long-term sources of competitive advantage, Human and psychological resources, such as employees' motivation, resilience, optimism, and efficacy, are

unique and deeply ingrained inside individuals, in contrast to financial, structural, or physical resources that can be duplicated or obtained. Investing in employees' psychological development is crucial for long-term organizational effectiveness, according to Luthans, because these inner capacities promote creativity, dedication, and adaptation in dynamic contexts. Psychological capital, also known as positive psychology, is the study of the processes by which positive attitudes, feedback, and criticism help an individual, group, or corporation function and grow (Çavuş & Gökçen, 2014).

1.2.1 Components of Psychological Capital:

Four essential positive psychological resources are hope, self-efficacy, resilience, and optimism which combine to generate Psychological Capital (PsyCap), a higher-order construct that contributes differently to an individual's capacity to adapt, perform, and thrive (Luthans et al., 2007). These elements work together to improve an individual's overall psychological ability to handle difficulties and maintain motivation in the face of hardship.

Hope: Snyder (2002) asserts that hope is a motivating condition that empowers people to establish specific objectives, recognise several routes to get them, and maintain the drive (agency) required to follow those paths. Two essential cognitive processes are involved in hope: pathways thinking, which is the belief in one's capacity to create practical paths towards objectives, and agency thinking, which is the conviction that one will use those paths successfully. When faced with challenges, people with high levels of hope are able to modify their tactics and keep their attention and energy directed towards their goals. According to Luthans et al. (2007), hope is an active process that enables people to come up with different solutions when presented with obstacles rather than just wishful thinking. High levels of hope in young adults are linked to improved academic achievement, better emotional control, and more resilience throughout life changes like starting college or a career.

Self- Efficacy: Bandura (1997) first defined self-efficacy as a person's confidence in their ability to mobilise the motivation, mental resources, and behaviours required to successfully complete particular tasks. According to the PsyCap paradigm, self-efficacy is the belief in one's capacity to accomplish difficult objectives. People who have high levels of self-efficacy are more likely to approach challenges with more perseverance, see challenging activities as

opportunities rather than threats, and do better. According to Luthans et al. (2007), self-efficacy greatly increases psychological capital by boosting one's sense of competence and control, especially in stressful or uncertain situations. Self-efficacy has been associated with increased motivation, adaptive learning, and emotional stability in educational and professional contexts (Stajkovic & Luthans, 1998).

Resilience: According to Luthans et al. (2006), resilience is the capacity to overcome adversity, failure, and setbacks. It is important to use adversity as a chance for personal development rather than just putting up with it. Resilient people exhibit emotional adaptability, tenacity, and a positive approach that enables them to overcome challenges without losing sight of long-term objectives. Resilience is a dynamic process that may be improved and increased via experience, introspection, and supportive situations, according to Luthans et al. (2007). Resilience is especially important in the developmental setting for young adults who face emotional, social, and intellectual obstacles. According to research, students who are resilient report feeling more psychologically well and experiencing less worry (Lorenz et al., 2016). As a result, resilience acts as a safeguard that enables people to preserve psychological balance and goal orientation in the face of adversity.

Optimism: According to Seligman (1998), optimism is keeping optimistic expectations for the future and viewing setbacks as situational and passing rather than permanent or personal. According to the PsyCap model, optimism is a proactive mindset that enables people to face difficulties with confidence and hope. According to Luthans et al. (2007), optimism helps people see setbacks as teaching moments and maintain motivation in the face of uncertainty. People that are optimistic tend to be proactive in their coping mechanisms, expect success, and be more persistent in reaching their goals. Optimism helps young adults manage stress, maintain emotional health, and adjust to school (Carver et al., 2010).

In contrast to other types of capital like human and social capital, psychological capital (PsyCap) is "state-like," meaning it can be strengthened and increased via training, experience, and supportive environments (Luthans et al., 2007). PsyCap can be purposefully developed through psychological therapy, as contrast to personality traits, which are more fixed. According to Luthans et al. (2010), PsyCap is a developable capacity that increases when people participate in activities that boost optimism, hope, resilience, and self-efficacy. PsyCap

levels, for example, have been demonstrated to increase with goal-setting workshops, gratitude exercises, mindfulness, and cognitive-behavioral training (Reivich & Shatté, 2002).

According to Luthans et al. (2007), psychological capital, or PsyCap, is a vital and dynamic psychological resource that includes the positive traits of optimism, resilience, self-efficacy, and hope. These traits all contribute to a person's capacity for development, adaptability, and well-being. PsyCap, which has its roots in positive psychology, emphasises the significance of psychological strengths in attaining success and fulfilment by focussing on "who the individual is becoming" rather than just what they possess (Seligman, 2002). In conclusion, Psychological Capital is a crucial psychological resource that enables people to overcome obstacles and attain long-term wellbeing. By including the fundamental elements of optimism, efficacy, hope, and resilience, PsyCap helps people develop an optimistic outlook and preserve emotional stability in unpredictable situations (Snyder, 2002). Its beneficial effects are felt in the personal, professional, and academic spheres, assisting young adults in adjusting to changes in their lives with courage and tenacity (Carver & Scheier, 2014). Furthermore, PsyCap's adaptability sets it apart from fixed personality traits, highlighting the fact that psychological strengths can be consciously cultivated through positive experiences and treatments (Luthans et al., 2015).

1.3 SPIRITUAL WELL- BEING

Spiritual well-being (SWB) refers to a person's sense of meaning, purpose, and harmony with oneself, others and the transcendent combines the ideas of spirituality and well-being (Ellison, 1983). It illustrates how individuals feel and communicate their spiritual lives in ways that support general well-being and contentment. According to Ellison (1983), there are two essential components of spiritual well-being: existential well-being, which has to do with inner peace and a feeling of purpose in life, and religious well-being, which reflects one's relationship with a higher power. One of the key components to well-being is spiritual well-being (SWB), which represents a person's sense of balance, purpose, and connection to oneself, others, and a greater or transcendent reality (Ellison, 1983). It combines the existential and transcendental facets of human existence, symbolising not just the pursuit of fulfilment and meaning but also the discovery of inner peace and a connection to something more than oneself. A greater sense of purpose, optimism, and general life satisfaction result from spiritual well-being, which emphasises the harmony between a person's inner world and exterior

interactions (Fisher, 2010). In a broader sense, well-being encompasses a person's psychological stability, fulfilment, and general quality of life (Ryff, 1989). It represents the active experience of positive functioning, self-realization, and personal development rather than just the absence of illness. Hedonic well-being, which focusses on happiness, pleasure, and life satisfaction, and eudaimonic well-being, which emphasises meaning, authenticity, and the realisation of human potential, are the two main viewpoints on well-being that are frequently discussed in psychology (Ryan & Deci, 2001). According to Ryff (1989), a person's eudaimonic fulfilment is defined by six fundamental elements of psychological well-being: self-acceptance, positive relationships, autonomy, environmental mastery, purpose in life, and personal growth. Building on this, Seligman's PERMA model of positive psychology (2011) suggested that five pillars: positive emotions, engagement, relationships, meaning, and accomplishment necessary for wellbeing. According to this holistic perspective, personal meaning and purpose are essential for long-term happiness and mental health since well-being encompasses not only emotional fulfilment but also cognitive and existential integration (Diener et al., 2018). The basis of spiritual well-being is spirituality, which gives people the depth and guidance they need to find meaning and purpose in life. Koenig (2020) asserts that spirituality is a multifaceted, intensely personal construct that represents the human need for transcendence, understanding, and connection beyond this world. Whether understood as God, a universal consciousness, or an inner sense of harmony, it includes both the search for meaning and the realisation of a higher reality (Frankl, 1959). Spirituality, according to Pargament (2013), is the continuous process through which individuals look for and express meaning and connection to the sacred, to nature, to others, and to themselves. Spirituality, in contrast to organised religion, is personal, experiential, and focused on moral awareness, ideals, and introspection (Miller & Thoresen, 2003). Research demonstrates that spirituality fosters thankfulness, forgiveness, empathy, and compassion, all of which support emotional equilibrium, resiliency, and optimism (Emmons, 2005). Additionally, spiritual activity improves psychological functioning and subjective well-being by fostering acceptance and meaning-making amid stressful situations (Park, 2010).

According to Ellison (1983), there are two essential components of spiritual well-being: existential well-being, which has to do with inner peace and a feeling of purpose in life, and religious well-being, which reflects one's relationship with a higher power. According to

Moberg and Brusek (1978), there are two components to spiritual well-being. The first is the individual's relationship with a higher power within a particular set of religious principles, and the second one is about finding meaning and purpose in life. This definition suggests that a person's sense of meaning and purpose in life can exist outside of a particular religious framework. Fisher (2010) asserts that a dynamic indication of spiritual health is the degree to which people live in harmony within relationships across different domains of spiritual well-being. The human spirit's search for identity and self-worth is reflected in the **personal domain**, which is one's relationship with oneself and includes self-awareness, values, meaning, and purpose in life. The **community domain** is concerned with interpersonal interactions, which are moulded by cultural, religious, and moral aspects and are exemplified by traits like love, hope, trust, forgiveness, and faith. The **environmental domain** encompasses a person's relationship with the natural world, cultivating awe, wonder, and unity that goes beyond simple concern for the physical surroundings. Last but not least, the **transcendental domain** deals with a person's relationship expressed via faith, adoration, and reverence for the mystery and source of existence with a higher power or ultimate reality, such as God, a cosmic force, or transcendent entity. Spiritual well-being is characterized by a sense of meaning, communication, and communication with others. A life's purpose and believing in and being connected to a higher power (Hawks et al. 1995). The importance of spiritual well-being (SWB) in relation to psychological functioning and general human health is becoming more widely acknowledged. It describes a condition of balance and harmony that results from a person's sense of transcendence, purpose, and connection in life (Moberg, 2002). According to researchers, SWB is a multifaceted concept that integrates the transcendental (connection with a higher power or spiritual reality) and existential (meaning and purpose in life) dimensions (Tanyi, 2002).

Multidimensional models that highlight the relationship and meaning-oriented aspects of spiritual well-being are frequently used to conceptualise it. Piedmont (2012) asserts that spirituality is a "motivational trait" that propels individuals to look for meaning in life's experiences and to establish a relationship with the divine. Beyond religious activities or belief systems, he contends that spirituality makes a special contribution to personality and wellbeing. According to some theories, SWB includes four relational dimensions: relationships with oneself, others, the environment, and the transcendent (Moberg, 2010). Together, these

factors influence a person's moral orientation and sense of inner peace. Furthermore, spirituality is dynamic rather than static; it changes as people deal with various life stages, difficulties, and existential issues (Pargament, 2013). Therefore, spiritual well-being functions as a continuous process of development and self-discovery that fosters pleasant emotions, purpose, and adaptive coping. The pursuit of meaning and purpose, which has long been linked to existential and psychological well-being, is one of the core tenets of SWB. According to Frankl's (1959) logotherapy, the "will to meaning" is the fundamental human motivator, implying that fulfilment stems from discovering meaning in life's experiences rather than from achievement or pleasure. Building on this basis, contemporary researchers confirm that people who have a clear sense of purpose exhibit higher levels of resilience, emotional stability, and overall happiness (Steger et al., 2006). By assisting people in creating a cohesive story about their lives, spiritual well-being makes it easier for them to understand hardship and uncertainty in the context of a larger spiritual framework (Park, 2010). Additionally, spirituality cultivates acceptance, gratitude, and compassion qualities that improve interpersonal connections and mental health (Emmons, 2005). From this perspective, SWB serves as a system of meaning-making that enables people to confront hardship with fortitude and perspective.

An increasing number of studies indicates that spiritual well-being and mental health are closely related. Because spirituality fosters acceptance, forgiveness, and hope, people with higher levels of SWB have reduced rates of stress, anxiety, and depression (Koenig, 2020). Spirituality offers a coping strategy that enables people to view difficulties as chances for development rather than as insurmountable roadblocks. Additionally, research has demonstrated a beneficial relationship between spiritual well-being and life satisfaction, emotional control, and general psychological well-being (Fetzer Institute, 2003). For example, Panzini et al. (2017) discovered that among Brazilian adults, spiritual well-being strongly predicted lower psychological distress and higher life satisfaction. Additionally, spirituality promotes communal ties and social support, which act as a buffer against existential discomfort and loneliness (Idler et al., 2017). Therefore, spiritual well-being is an essential component of holistic mental health since it promotes not only individual tranquilly but also group resilience and compassionate living.

1.4 THEORETICAL FRAMEWORK

1.4.1 Positive Organizational Behavior (POB) Theory - Luthans (2002)

The focus of Positive Organizational Behaviour (POB) is on the quantifiable and adaptable psychological abilities that enhance human welfare and performance. POB was developed by Luthans (2002) in an effort to refocus organisational psychology's traditional deficit-focused methods on positive, strength-based functioning. According to the theory, optimism, resilience, efficacy, and hope are important state-like psychological resources that may be developed and directly affect performance and adaptation. These elements make up Psychological Capital (PsyCap), which is a measure of a person's self-assurance in taking on difficult tasks, perseverance in pursuing objectives, and capacity to bounce back from failures. According to POB, people can develop these psychological traits through focused interventions, constructive criticism, and encouraging surroundings. POB explains how internal psychological resources support motivation, flexibility, and stress tolerance throughout transitional stages in the context of young people. POB offers a theoretical framework for comprehending how PsyCap enhances resilience and general mental health by encouraging proactive coping, optimism, and self-belief (Luthans et al.,2007).

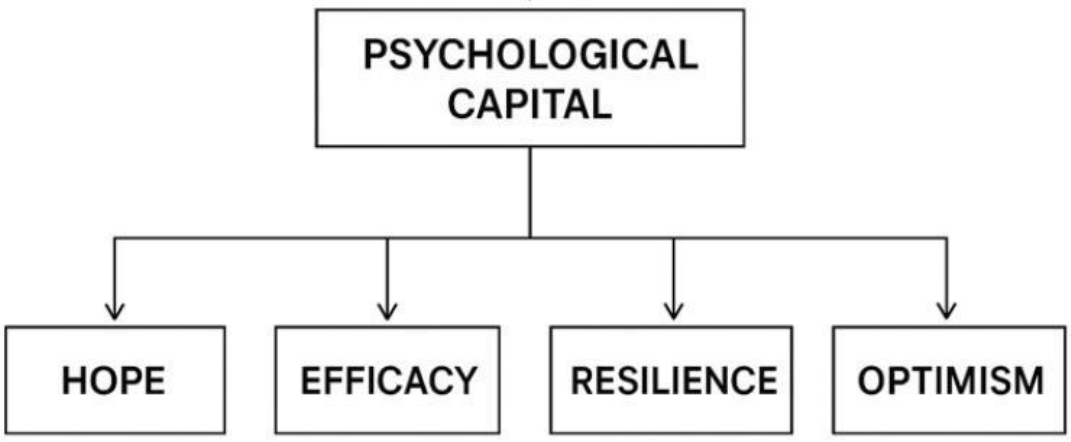


Figure:1.1 *Positive organizational behaviour theory*

1.4.2 Positive Psychology Theory - Seligman & Csikszentmihalyi (2000)

The five fundamental elements of Seligman's PERMA model positive emotions, engagement, relationships, meaning, and accomplishment offer a thorough framework for comprehending well-being. This model holds that well-being is a multifaceted construct that represents how people feel satisfied and function at their best in life rather than a single emotional state. Happiness, joy, and contentment are examples of positive emotions that increase life satisfaction, whereas engagement entails fully immersing oneself in activities that play to one's strengths. Together, these components show that mental well-being goes beyond the absence of distress and is based on positive functioning, purpose, and sustained personal growth. Relationships highlight the significance of supportive and meaningful social connections, which are essential for psychological health. Meaning relates to having a sense of purpose and belonging to something larger than oneself, and accomplishment highlights the pursuit and achievement of goals that foster competence and self-efficacy (Seligman, 2011).

1.4.3 Meaning-Centered Theory -Viktor Frankl (1963)

According to Viktor Frankl's Meaning-Centered Theory, the search for meaning is what drives people to live their lives. According to Frankl (1963), finding purpose can help people find psychological resilience and fulfilment even in the midst of pain. Meaning-Centered Theory holds that connections, creativity, and one's perspective on inevitable adversity can all lead to the discovery of meaning. This existential perspective emphasises that life is valued no matter what, which has a strong connection to spiritual well-being. People can gain inner strength, hope, and tranquilly by shifting their attention from external circumstances to internal meaning-making. These traits overlap with psychological capital aspects like optimism and resilience. Meaning-centered life reduces existential discomfort and improves psychological stability for young adults experiencing stress, uncertainty, or identity crises by giving them direction and purpose. Therefore, by presenting mental health as anchored in meaning, purpose, and transcendence, it links spirituality and psychology (Frankl, 1959).

1.4.4 Theory of Spiritual Well-Being - Ellison (1983)

A framework for comprehending spirituality as a crucial element of holistic health is provided by Ellison's (1983) Theory of Spiritual Well-Being. According to the notion, there are two main components to spiritual well-being: existential well-being, which stands for a sense of fulfilment and purpose in life, and religious well-being, which reflects a person's relationship

with a higher power. This approach recognises that spiritual well-being can exist apart from organised religion and incorporates both faith-based and secular viewpoints. Ellison suggested that harmony in life, self-acceptance, and inner serenity is fostered by striking a balance between these two aspects. The interconnectivity of the human experience was further highlighted by later extensions, such as Fisher's (2010) multidimensional model, which included communal, personal, environmental, and transcendental elements. In the context of this study, Ellison's theory clarifies how spirituality supports resilience and good mental health in young people by improving meaning-making and emotional regulation. Spiritual well-being enhances psychological capital and general well-being by cultivating a sense of transcendence and belonging.

1.5 STATEMENT OF THE PROBLEM

The present study examines the relationship between Psychological Capital and Spiritual Well-Being among young adults

1.6 NEED AND SIGNIFICANCE OF THE STUDY

The current study is crucial to understand how spiritual well- being and psychological capital are connected in supporting mental health in young adults, a population group that frequently faces identity exploration, instability, and increased psychological distress as they enter adulthood. In an era where mental health issues like depression, stress, and anxiety are becoming more prevalent worldwide, finding helpful psychological and spiritual resources becomes crucial. Despite their individual significance, not much research exists about the relationship between psychological capital and young adults spiritual well-being, especially those between the ages of 18 and 21 and particularly in collectivist and culturally spiritual nations like India where spirituality is ingrained in values and beliefs. By studying their relationship, we can better understand how spiritual connection and internal psychological qualities work together to improve young people' coping strategies, emotional stability, and overall well-being. Although spiritual well-being and psychological capital have been studied extensively as independent predictors of psychological well-being, little research has been done to analyse the direct relationships between these two dimensions. This is where the study's relevance comes in. Thus, recognising the connection between spiritual well-being and

psychological capital is one of the goals of present study. This research is also useful to the development of intervention programs in counselling and educational settings that integrate psychological skills with spiritual understanding to promote holistic well-being. As a result, the study is important from both practical and theoretical perspective. In theory, it contributes to the expanding field of positive psychology by combining the psychological and spiritual aspects of well-being, and in practice, it offers insightful information that helps educators, counsellors, and policymakers create programs that develop young adults who are emotionally capable, mentally healthy, and spiritually connected.

1.7 OPERATIONAL DEFINITIONS

1.7.1 Psychological Capital (PsyCap)

For the purposes of the present study, Psychological Capital is conceptualized as a higher-order positive psychological state comprising four interrelated dimensions:

- **Hope**- the capacity to identify multiple pathways toward a goal and to sustain the motivation (agency) to pursue those pathways, even in the face of obstacles.
- **Self-Efficacy**- an individual's belief in their own ability to mobilize the cognitive resources, motivation, and actions necessary to successfully complete specific tasks.
- **Resilience**- the ability to bounce back from adversity, setbacks, and failure, and to use such experiences as opportunities for growth and adaptation.
- **Optimism**- the tendency to maintain positive expectations about the future and to attribute setbacks to situational, temporary, and controllable causes.

A higher score on the PCQ-12 indicates a greater level of Psychological Capital, reflecting a more developed set of positive psychological resources.

1.7.2 Spiritual Well-Being (SWB)

For the purposes of the present study, Spiritual Well-Being is conceptualized as an individual's overall sense of meaning, purpose, inner harmony, and connection to self, others, and a transcendent reality. It is measured across two interrelated subscales:

- **Religious Well-Being (RWB)**- the subjective sense of relationship with a higher power or God, reflecting one's faith, spiritual connectedness, and religious orientation.

- **Existential Well-Being (EWB)**- the sense of life purpose and satisfaction, reflecting one's inner contentment, meaning in life, and overall sense of direction independent of specific religious beliefs.

A higher score on the SWBS indicates greater Spiritual Well-Being, reflecting stronger existential purpose and religious or transcendent connectedness.

1.8 OBJECTIVES OF THE STUDY

1. To explore the relationship between psychological capital and spiritual well-being among young adults (18-21 years).

2. To determine whether there are gender differences in psychological capital among young adults.

3. To determine whether there are gender differences in spiritual well-being among young adults.

1.9 HYPOTHESES OF THE STUDY

HO1: There is no significant relationship between psychological capital and spiritual well-being among young adults.

HO2: There is no significant gender difference in psychological capital among young adults.

HO3: There is no significant gender difference in spiritual well-being among young adults.

1.10 DELIMITATIONS OF THE STUDY

1. The study is limited to young adults aged 18–21 years.

2. Only students enrolled in colleges and universities of the Jammu region are included.

3. Both male and female participants are considered in the study.

4. Only participants who voluntarily agreed to participate are included in the study.

5. Sample size limited to 200 students only.

CHAPTER II

REVIEW OF LITERATURE

2.1 INTRODUCTION

Recent studies on a variety of groups have shown how spiritual aspects like purpose, faith, and connectedness combine with psychological traits like hope, optimism, efficacy, and resilience to support holistic well-being. Previous research relating to the connection between these two constructs is systematically presented in this chapter. International and Indian studies are included in the evaluated literature, which is organised in chronologically to show the advancement of knowledge in this area. This review's objectives are to summarise previous research, pinpoint areas of agreement and disagreement, and support the necessity of the current study on young people in the Indian sociocultural setting.

2.2 Psychological Capital and Spiritual Well-Being: Relationship Studies

López-Guerra et al. (2025) investigated how spirituality and psychological capital relate to predicting psychological well-being in adults in Ecuador and Peru. Using a quantitative study, 1,044 people between the ages of 18 and 71 participated in the study with 64.8% of them being female. PsyCap was the most reliable predictor of psychological well-being, accounting for 13% of the variation, followed by spirituality, according to structural studies that revealed a high model fit. Furthermore, a strong positive correlation between spirituality and PsyCap was discovered, indicating that spiritual beliefs may promote the growth of constructive psychological traits like optimism, hope, and resilience. Higher levels of these internal qualities are associated with better psychological well-being, according to the study's findings, underscoring their significance in Latin American cultural contexts.

Philipose et al. (2025) investigated the relationship between Spiritual Well-Being and Psychological Capital (PsyCap) and their combined impact on emotional experiences among Indian college students. The study used a quantitative correlational approach and included a sample of 214 students from a private residential university. Positive emotional experiences were found to be significantly predicted by PsyCap, and the association between PsyCap and emotions was mediated by spiritual well-being. The findings imply that the PsyCap dimensions

of hope, efficacy, optimism, and resilience interact with spiritual well-being to improve students' capacity to control both positive and negative emotions. Students with higher PsyCap scores reported feeling happier, and those with higher spiritual well-being reported feeling more emotionally balanced, according to regression analysis. The study demonstrated how well-being promotion interventions for college students might incorporate psychological and spiritual resources.

The association between Psychological Capital (PsyCap), Spirituality at Work, and Psychological Well-Being among nurses working at Mafi Nezam Hospital in Shush City, Iran, was examined in a correlational study by Moghadam and Rashidi (2020). Significant positive correlations between the three constructs were found. PsyCap and spirituality at work together accounted for 70% of the variance in psychological well-being, according to the regression results, suggesting that both factors are strong indicators of mental health.

A descriptive-correlational study was carried out by Kalhori et al. (2018) to investigate the connection between psychological capital and spiritual well-being among students at Kermanshah University of Medical Sciences in Iran. A strong positive correlation between PsyCap and spiritual well-being was found by statistical analysis utilising Pearson's correlation. The results showed that student’s psychological capital were higher among those with higher levels of spiritual well-being. The researchers came to the conclusion that spirituality, as demonstrated by religious orientation and existential significance, enhances university students' psychological functioning and adaptive capacity.

In order to predict psychological well-being among university students based on the elements of psychological capital (PsyCap) and spiritual attitude, Vahidi and Jafari Harandi (2017) carried out a correlational study. The study discovered that while resilience, hope, and spiritual attitude did not exhibit significant predictive power, self-efficacy, optimism, and spiritual capacity strongly predicted psychological well-being using correlation and multiple regression analyses. The researchers came to the conclusion that students' psychological well-being may be effectively improved by fostering self-efficacy, optimism, and spirituality, highlighting the relationship between positive psychological and spiritual resources in enhancing mental health.

In order to investigate the relationship between spirituality, psychological capital, and psychological well-being among emerging adults in India, Madan and Rastogi (2021) carried

out a non-experimental correlational study. 200 people between the ages of 18 and 25 made up the study sample. The results showed a strong favourable relationship between spirituality and psychological well-being and PsyCap. PsyCap and psychological well-being jointly strongly predicted spirituality, accounting for 53.2% of the variance, according to regression analysis. These findings highlighted the fact that people who possess higher PsyCap tend to report better levels of psychological balance and spiritual connectedness.

Shakarami et al. (2014) looked into how students' psychological well-being was predicted by psychological capital, psychological hardiness, and spiritual intelligence. The results showed that PsyCap, psychological hardiness, and spiritual intelligence together accounted for 58.8% of the variation in students' psychological well-being. The results showed that students' psychological stability, adaptability, and life satisfaction were higher when they had higher levels of self-efficacy, optimism, resilience, and spirituality. The study found that students' mental health and psychological functioning might be greatly improved by interventions targeted at enhancing PsyCap and spiritual intelligence.

2.3 Psychological Capital and Mental Health and Well-Being

The effect of Psychological Capital (PsyCap) on the mental health of young adults with depressive symptoms in Uganda was investigated by Oladunmoye et al. (2025). With 300 participants between the ages of 18 and 30, the study used a correlational research design in response to the rising mental health issues among young people. The results showed that while self-esteem had a negative impact, hope, resilience, and self-efficacy strongly predicted improved mental well-being. Although they served as mediators, social support and self-esteem were not statistically significant. The researchers came to the conclusion that treatments meant to improve young adults' mental health should increase efficacy, hope, and resilience.

Khan et al. (2024) investigated the connection between university students' psychological capital (PsyCap) and mental health (MH), focussing on the mediating function of perceived social support (PSS). A sample of 443 undergraduate students from Wuhan, China's Huazhong University of Science and Technology was taken. The findings showed that PsyCap and PSS both positively predicted students' mental health. Furthermore, the association between PsyCap

and MH was significantly mediated by PSS, suggesting that those with greater psychological resources also gain from more robust social networks that improve emotional wellbeing.

In order to better understand how positive psychological resources affect adjustment during crises, Prasath et al. (2021) investigated the association between Psychological Capital (PsyCap), coping mechanisms, and well-being among 609 university students. The findings showed that compared to pre-pandemic values, well-being levels were considerably lower during the COVID-19 pandemic. Coping methods acted as a mediating factor in the link between PsyCap and well-being. Optimism and self-efficacy were important predictors of well-being before to the epidemic, whereas hope, optimism, and resilience were more important predictors during the pandemic. Students' well-being was further improved by adaptive coping mechanisms, proving that psychological qualities reduce stress during trying circumstances. The study highlighted the value of counselling and psychoeducation programs that help students develop PsyCap and adaptive coping mechanisms.

In order to investigate gender disparities in Psychological Capital (PsyCap) and its connection to young people' mental health, Younas et al. (2020) undertook an empirical study. The results showed that male students outperformed female students in terms of conduct and hyperactivity. Higher levels of PsyCap were linked to improved mental health outcomes, according to regression analysis, which showed that PsyCap positively predicted prosocial behaviours and negatively predicted emotional disorders. Significantly, it was discovered that gender moderated the association between externalising behaviour problems and PsyCap, accounting for 8% of the variation. The findings highlight how important gender is in comprehending how university students' behavioural health and positive psychological resources interact.

You (2016) investigated the connection between college students' learning empowerment, psychological capital (PsyCap), and engagement. The study discovered that PsyCap significantly improved learning empowerment, which in turn completely mediated the association between PsyCap and engagement. This suggests that students who have higher levels of resilience, hope, optimism, and self-efficacy are more empowered in their learning processes, which boosts academic motivation and engagement. Fostering these psychological resources can greatly improve educational outcomes and perseverance in higher education

situations, according to the study, which also emphasises the critical role that PsyCap plays in improving students' academic experiences.

Parviniannasab et al. (2022) investigated the mediating function of Psychological Capital (PsyCap) in the connection between mental health and spiritual well-being among Iranian nursing students. A sample of 426 undergraduate nursing students enrolled in a four-year program was taken. Both PsyCap and mental health were positively impacted by spiritual well-being, and PsyCap was positively correlated with mental health outcomes, according to correlational and structural equation modelling analyses. Crucially, PsyCap was discovered to partially moderate the association between mental health and spiritual well-being, indicating that spirituality improves mental health both directly and indirectly by enhancing positive psychological resources.

2.4 Spiritual Well-Being and Mental Health

Agarwal and Srivastava (2025) examined how spiritual practices affected college students' psychological health and academic performance, highlighting the need of holistic development in higher education. Convenience sampling was used to pick 100 students, 50 of whom were male and 50 of whom were female, between the ages of 18 and 25. Pearson's correlation analysis revealed a moderately good link with academic achievement and a considerable positive relationship between spiritual activities and psychological well-being. Spiritual activities explained 39.5% of the variance in academic brilliance and 59.9% of the variance in psychological well-being, according to regression analysis. The factors did not differ significantly according to gender-based t-tests. According to the study's findings, students academic performance and emotional equilibrium are improved when they participate in spiritual activities.

Two years after the COVID-19 epidemic, Mangoulia et al. (2025) examined the correlations between stress, anxiety, depression, resilience, hope, and spiritual well-being among Greek dentistry and nursing students. A sample of 271 students from the National and Kapodistrian University of Athens participated in the study. The findings showed that almost half of the individuals had mild to severe levels of stress (48.7%), anxiety (51.3%), and depression (53.5%), with female students exhibiting higher levels of anxiety than males. Stress concern

was found to be adversely correlated with resilience, but hope was found to be a strong positive predictor using hierarchical regression analysis. Lower stress levels were associated with higher family wealth, highlighting the importance of socioeconomic stability in emotional regulation. Enhancing students hope, resilience, and spiritual well-being is essential for fostering their psychological well-being and academic achievement, according to the study.

Among emerging adults between the ages of 18 and 29, DeWald (2024) investigated the protective impact of spirituality in the link between social media use and psychological well-being. The results showed that excessive social media use was linked to worse anxiety, lower self-esteem, and lower well-being; however, spirituality mitigated these negative effects by encouraging emotional balance and a sense of purpose. The findings highlighted young adults' use of spirituality as a helpful coping strategy and psychological resource.

A cross-sectional study was carried out by Leung and Pong (2021) to investigate the relationship between psychological health and spiritual well-being among Chinese university students in Hong Kong. There were 500 students in the sample, 279 of them were female and ranged in age from 17 to 24. The findings showed a negative correlation between all aspects of spiritual well-being and psychological suffering, including stress, anxiety, and depression. Hierarchical multiple regression analysis further revealed that the three spirituality domains explained 79.9% of the variance in depression, 71.3% in anxiety, and 85.5% in stress, with the personal and communal domain emerging as the strongest predictor. These findings underscore the crucial role of spiritual well-being in promoting mental health and emotional stability among young adults.

In the context of students' academic disciplines, Bożek et al. (2020) investigated the connections between spirituality, health-related behaviours, and psychological well-being. A sample of 595 university students from six different schools whose academic programs concentrated on either the human body or the human mind and soul participated in the study. The results showed that psychological well-being was positively correlated with both spirituality and health-related behaviours, and that the relationship between spirituality and well-being was mediated by health-related behaviours. It's interesting to note that among students studying topics pertaining to the human mind and spirit, spirituality shown better

correlations with psychological well-being. This suggests that education that emphasises introspection and meaning enhances spiritual connectedness.

Alorani and Alradaydeh (2018) investigated the connections between life happiness, perceived social support, and spiritual well-being among Jordanian university students. The results showed that students had somewhat greater levels of life satisfaction and moderate levels of perceived social support and spiritual well-being. Both spiritual well-being and life satisfaction and felt social support showed a strong positive link, according to statistical studies. Additionally, there was a positive correlation between life satisfaction and felt social support. All types of perceived social support were substantially correlated with both spiritual well-being dimensions, suggesting that spirituality enhances emotional fulfilment and interpersonal relationships.

The role of spirituality as a potential component of Psychological Capital (PsyCap) among accounting students under academic stress was examined by Komalasari and Kurniawan (2020). The results showed a strong inverse association between spirituality and academic stress, indicating that higher spirituality levels improve students' psychological ability to handle academic difficulties. According to the study, spirituality is a personal psychological resource that supports goal direction, emotional control, and endurance in the face of hardship and is consistent with the theoretical foundations of PsyCap.

2.5 Spirituality among Young Adults and Students

Arora and Dutt (2024) looked into how spirituality affected young adults' psychological health and academic achievement. A sample of 120 individuals, 60 men and 60 women, between the ages of 18 and 25 who lived in Delhi NCR was taken. The findings showed a strong positive relationship between spirituality and well-being and academic achievement. Gender disparities showed that women were more spiritual than men. The study found that among young individuals, spirituality promotes improved emotional well-being and performance outcomes.

Singh and Sharma (2023) investigated the connection between young adults' psychological health and spirituality. From Jaipur and surrounding areas, 120 participants (60 men and 60 women) between the ages of 18 and 28 made up the sample. For both male and female participants, the results showed a substantial positive association between spirituality and

psychological well-being using Pearson's correlation and t-test analyses, suggesting that greater spiritual engagement was linked to better well-being. While there were no noticeable differences in psychological well-being between the sexes, gender comparisons revealed that women scored much higher on spirituality. The study found that among young individuals, spirituality plays a significant role in promoting mental health and emotional stability.

Nimmi et al. (2022) investigated how spirituality growth improved psychological resources and life well-being in Keralan management students. A cross-sectional design was used in the study, and 212 participants were chosen by multi-stage random sampling. The results showed that spirituality significantly improved life well-being, and that this link was somewhat mediated by psychological capital (PsyCap) and perceived employability. According to the findings, developing spirituality improves the PsyCap elements of hope, resilience, optimism, and self-efficacy, which in turn improves general wellbeing. In order to encourage students' holistic growth during difficult times, the researchers stressed the significance of incorporating spiritual development programs inside educational environments.

In order to investigate the predicted association between spirituality and the elements of Psychological Capital (PsyCap) while taking religious affiliation into account as a moderating variable, Romero (2022) carried out a non-experimental correlational study. 170 adult volunteers from a variety of religious and nonreligious backgrounds, including Protestant, Roman Catholic, Jewish, Muslim, Buddhist, and unaffiliated organisations, made up the sample. Higher levels of spirituality were found to be major predictors of enhanced hope and optimism, although religious membership alone did not significantly predict hope or optimism, according to multiple regression models. According to the study's findings, spirituality serves as a stand-alone positive psychological resource that fosters optimism and hopeful thinking outside of religious identity. Romero stressed the significance of creating educational and workplace interventions to promote spirituality and positive psychological traits.

2.6 Gender Differences in Psychological Capital and Spiritual Well-Being

Guerrero-Alcedo and Espina-Romero (2024) investigated age and gender disparities in Psychological Capital (PsyCap) among university students in Peru with the goal of extending knowledge of PsyCap outside of organisational contexts into academic settings. A total number

of 708 students between the ages of 18 and 61 (77.4% female and 22.6% male) participated in the study. Strong evidence of significant variations across age groups was found using Bayesian statistical analysis, suggesting that age had a major impact on PsyCap levels. However, findings did not reveal significant gender-based differences in overall PsyCap or its dimensions, suggesting that gender may not play a decisive role in the development of these psychological resources among students.

Margaça et al. (2021) examined the impact of gender and Psychological Capital (PsyCap) on entrepreneurial ambitions among Portuguese university students. The results showed notable gender disparities in psychological well-being, subjective standards, perceived behavioural control, and entrepreneurial goals. Men showed greater psychological well-being, whereas women scored better on perceived behavioural control and intention. Additionally, mediation analysis revealed that, in females but not in men, psychological resilience had a substantial impact on the pathway between behavioural control and intention. The findings highlight gendered pathways in entrepreneurial drive that are connected to wellbeing and resilience.

Wu (2025) examined demographic variations in workplace spirituality, psychological capital (PsyCap), and job engagement among junior high school teachers in Taiwan. Three primary constructs were evaluated in the study, which included 123 teachers: workplace spirituality (which includes meaningful work, inner life, and a feeling of community), PsyCap (which includes efficacy, hope, optimism, and resilience), and work engagement (vigour, devotion, and absorption). The results showed that older teachers had more optimism and a better feeling of community, whereas male instructors had higher levels of hope and overall PsyCap. The findings also showed that workplace spirituality, PsyCap, and work engagement were strongly positively correlated, with both PsyCap and spirituality acting as key predictors of engagement. The study came to the conclusion that improving psychological and spiritual resources in work environments leads to increased wellbeing and motivation.

The predictive influence of spiritual intelligence on psychological capital (PsyCap) and its four components such as optimism, resilience, hope, and self-efficacy among international students enrolled in Gujarati institutions was investigated empirically by Labib and Mathur (2025). A sample of 200 Asian and African students participated in the study and the results showed a substantial and positive relationship between spiritual intelligence and all of PsyCap's

dimensions, with optimism showing the largest connections, followed by self-efficacy and hope. Males reported greater overall PsyCap than females, according to gender comparisons, while ethnic group differences were found in optimism, resilience, and hope. The researchers came to the conclusion that improving spiritual intelligence can successfully bolster psychological resources essential for wellbeing and adaptation.

Paul and Jena (2022) tested the mediating effect of Positive Psychological Capital (PPC) among teaching professionals in India and investigated the association between workplace spirituality (WS) and teachers' professional well-being (TPW). Using a standardised questionnaire, the study gathered information from 345 faculty members employed by higher education institutions. Teachers with a stronger spiritual orientation reported higher levels of professional well-being, according to the results, which showed a substantial positive association between WS and TPW. Additionally, PPC partially moderated this link, indicating that the beneficial benefits of spirituality on wellbeing are amplified by the psychological resources of hope, optimism, resilience, and efficacy.

Bhattacharyya and Afroz (2023) investigated how workplace spirituality and psychological capital (PsyCap) affected employees in India's banking industry's organisational citizenship behaviour (OCB) and counterproductive work behaviour (CWB). Using a cross-sectional methodology, 314 participants were selected from banks in Northeast India's public and private sectors. The findings showed that PsyCap and workplace spirituality had a negative correlation with CWB and a good correlation with OCB. While public sector workers scored higher on counterproductive behaviours, private sector workers showed noticeably higher levels of PsyCap, workplace spirituality, and citizenship behaviours. PsyCap and spirituality serve as psychological barriers that encourage moral, involved, and emotionally stable work behaviour, according to the study. It also pointed out how little empirical research has been done on the cultural variations of spirituality in Indian culture.

CHAPTER III

RESEARCH METHODOLOGY

3.1 INTRODUCTION

According to Creswell and Creswell (2018), research methodology is the systematic framework that directs the process of gathering, evaluating, and interpreting data in order to address certain research questions and accomplish the goals of the study. The present chapter explained the methodology used for the study titled "Exploring the relationship between Psychological Capital and Spiritual Well-Being among Young Adults (18–21 Years)." This chapter covers the research design, population, sample, data collection tools and the statistical techniques used for data analysis. The methodology is meant to ensure objectivity, reliability, and validity in addressing the objectives and hypotheses of the study.

3.2 RESEARCH DESIGN

3.2.1 Method of the Study

The present study adopted a quantitative research design. A correlational method was used to examine the relationship between Psychological Capital and Spiritual Well-Being among young adults and a two-group comparative design to assess gender differences in both variables.

3.2.2 Variables of the Study

The present study included two main variables. Psychological Capital (PsyCap) served as the first variable, comprising four dimensions namely hope, self-efficacy, resilience, and optimism. Spiritual Well-Being (SWB) served as the second variable, comprising two dimensions namely religious well-being and existential well-being. Gender was treated as a grouping variable to examine differences between male and female young adults on both constructs.

3.2.3 Population

The study target population will be young adults in the 18–21 age range, including both male and female participants. Individuals will be recruited from various educational undergraduate colleges and universities from Jammu region.

3.2.4 Sample of the Study

A sample of 200 young adults between the ages of 18 to 21 will be chosen. Purposive sampling will be used in the study which enables the researcher to specifically choose participants who are well- suited for the study. Participants from a variety of educational institutions, including undergraduate colleges and universities, are included in the sample and informed consent will be taken prior data collection.

3.2.5 Data Collection

Data were collected using an online mode through Google Forms, where the questionnaire was digitally distributed to the participants. The questionnaire comprised two standardized psychological scales: the Psychological Capital Questionnaire (PCQ-12) developed by Luthans et al. (2007), and the Spiritual Well-Being Scale (SWBS) developed by Paloutzian and Ellison (1982). Informed consent was obtained from all participants prior to data collection.

3.3 TOOLS EMPLOYED AND ITS DESCRIPTION

Two standardized psychological scales will be used:

3.3.1 Psychological Capital Questionnaire (PCQ-12) developed by Luthans, Avolio, Avey, and Norman (2007) which measures four traits: optimism, resilience, efficacy, and hope. It includes 12 items and uses a 6-point Likert scale (from strongly disagree to strongly agree). Strong internal consistency has been demonstrated by reliability coefficients for the entire scale, which have consistently varied from α =.84 to.90 (Luthans et al., 2007; Avey et al., 2011). Additionally, the subscales show respectable reliability, usually exceeding α =.70 for each of the four components. Through confirmatory factor analysis, the PCQ-12 has demonstrated good construct validity, supporting the four-factor model (hope, efficacy, resilience, and optimism) as separate but connected dimensions (Avey et al., 2011).

3.3.2 Spiritual Well-Being Scale (SWBS) developed by Paloutzian and Ellison (1982) which uses existential and religious dimensions to evaluate general spiritual well-being. It includes 20 items with each dimension including 10 items and uses a 6-point Likert scale (from strongly disagree to strongly agree). Strong internal consistency was demonstrated in the initial development research by Paloutzian and Ellison (1982), that reported a Cronbach's alpha of.89 for the overall SWBS,.87 for the Religious Well-Being subscale, and.78 for the Existential Well-Being subscale. The SWBS exhibits good construct and criterion validity, showing negative correlations with anxiety and depression and positive correlations with measures of psychological well-being, life satisfaction, and meaning in life (Bufford et al., 1991).

3.4 STATISTICAL TECHNIQUES USED

The data obtained will be analysed using the Statistical Package for Social Sciences (SPSS). The following statistical techniques will be used:

- Pearson's Product Moment Correlation to find out the relationship between Psychological Capital and Spiritual Well-Being.
- Independent Samples t-test to analyse gender differences in Psychological Capital and Spiritual Well-Being.
- Descriptive statistics (Mean, Standard Deviation) will be used to evaluate spiritual well-being and psychological capital levels

CHAPTER IV

ANALYSIS AND INTERPRETATION OF DATA

4.1 INTRODUCTION

This chapter presents the analysis and interpretation of the data collected to examine the relationship between psychological capital and spiritual well-being among young adults. Using the proper statistical methods, the data collected from the participants was carefully processed and examined. To investigate the relationships and differences between the study variables, descriptive statistics, correlation analysis, and independent sample t-tests were used. The findings from these analyses are displayed in the subsequent tables and bar graphs, accompanied by their interpretation and discussion.

4.2 RESULTS AND FINDINGS

4.2.1 Demographic Profile of the Sample

Table 4.1: *Frequency Distribution of Gender Among Young Adults (N = 200)*

Gender	Frequency	Percentage
Male	89	44.5
Female	111	55.5
Total	200	100.0

The table presents the frequency distribution of gender among the 200 participants included in the study. Out of the total sample, 89 participants (44.5%) were male and 111 participants (55.5%) were female. This indicates that female participants constituted a slightly higher proportion of the sample than male participants. Since there were no missing responses, the

percent and valid percent values were identical for both categories. Overall, the sample was relatively balanced in terms of gender, although females were somewhat more represented than males.

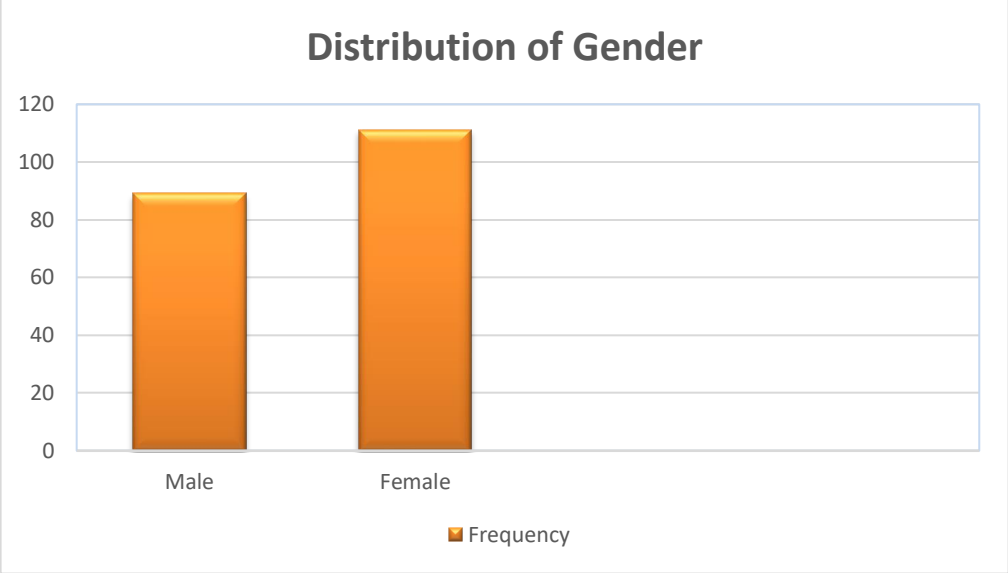


Figure 4.1: *Bar Graph Showing Frequency Distribution of Gender*

Table 4.2: *Frequency Distribution of Age Among Young Adults (N = 200)*

Age	Frequency	Percentage
18-19	45	22.5
20-21	155	77.5
Total	200	100.0

The table presents the frequency distribution of age categories among the 200 participants in the study. Of the total sample, 45 participants (22.5%) belonged to age group 18-19, whereas 155 participants (77.5%) belonged to age group 20-21. This shows that the majority of the participants were concentrated in age group 20-21. As there were no missing responses, the percent and valid percent values were the same for both groups. Overall, the sample was unevenly distributed across age categories, with age group 20-21 being substantially more represented than age group 18-19.

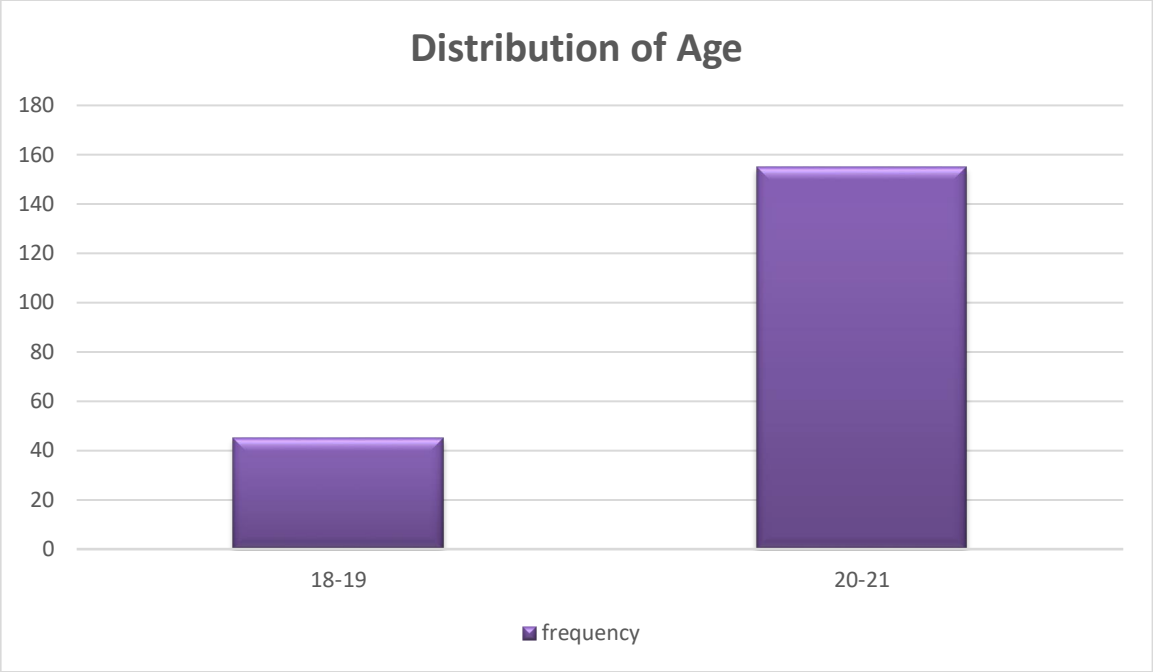


Figure 4.2: *Bar Graph Showing the Frequency Distribution of Age*

4.2.2 Research Objective 1: To explore the relationship between psychological capital and spiritual well-being among young adults

To address this objective, Pearson's Product Moment Correlation was computed along with descriptive statistics (Mean and Standard Deviation) for both variables. The results are presented in Table 4.3.

Table 4.3: *Descriptive Statistics and Correlation Between Psychological Capital and Spiritual Well-Being Among Young Adults (N = 200)*

	Mean	**Std. Deviation**	**r**	**p**
PsyCap	51.49	9.67	.31**	.01
SWB	86.77	18.89		

Note- *PsyCap = Psychological capital, SWB = Spiritual Well-Being. **p < .01*

The table presents the descriptive statistics and Pearson's correlation between psychological capital and spiritual well-being among young adults. The mean score for psychological capital was M = 51.49 (SD = 9.67), while the mean score for spiritual well-being was M = 86.77 (SD = 18.89).

The results indicated a positive and statistically significant relationship between psychological capital and spiritual well-being, r = .31, p = .01. This suggests that individuals with higher psychological capital tend to report higher levels of spiritual well-being. The magnitude of the correlation suggests a low to moderate positive relationship between the two variables.

Since a statistically significant positive relationship was obtained, the first null hypothesis (HO1: There is no significant relationship between psychological capital and spiritual well-being among young adults) was rejected. The objective was successfully addressed.

4.2.3 Research Objective 2: To determine whether there are gender differences in psychological capital among young adults.

To address this objective, an Independent Samples t-test was conducted to compare the mean scores of male and female participants on Psychological Capital. The results are presented in Table 4.4.

Table 4.4: *Independent Samples t-Test for Gender Differences in Psychological Capital*

Gender	n	M	SD	t	df	p
Male	89	52.74	10.06	1.65	198	.100
Female	111	50.48	9.28			

The results of the independent samples t-test revealed that there was no statistically significant gender difference in Psychological Capital between Group 1 (Male participants) and Group 2 (Female participants), t = 1.65, p = .100. Although the mean score of male group was slightly higher than the female group but this difference was not statistically significant and may have occurred by chance. This indicates that male and female young adults did not differ significantly in their levels of psychological capital.

Since no statistically significant gender difference was found in psychological capital, the second null hypothesis (HO2: There is no significant gender difference in psychological capital among young adults) was accepted.

4.2.4 Research Objective 3: To determine whether there are gender differences in spiritual well-being among young adults.

To address this objective, an Independent Samples t-test was conducted to compare the mean scores of male and female participants on Spiritual Well-Being. The results are presented in Table 4.5

Table 4.5: *Independent Samples t-Test for Gender Differences in Spiritual Well-Being*

Gender	n	M	SD	t	df	p
Male	89	84.90	18.69	1.26	198	.210
Female	111	88.27	18.99			

The results of the independent samples t-test revealed that there was no statistically significant gender difference was found in spiritual well- being between Group 1 (Male participants) and Group 2 (Female participants), $t = 1.26$, $p = .210$. It suggests that female participants scored somewhat higher than male participants; however, this difference was not statistically meaningful. This implies that both male and female young adults reported similar levels of spiritual well-being.

Since no statistically significant gender difference was found in spiritual well-being, the third null hypothesis (HO3: There is no significant gender difference in spiritual well-being among young adults) was accepted.

4.3 SUMMARY OF THE FINDINGS

Taken together, the findings of the present study provide clear and consistent answers to all three research objectives. First, a significant positive relationship was established between psychological capital and spiritual well-being among young adults ($r = .31$, $p < .01$), indicating that these two internal resources are meaningfully interrelated. Second and third, no significant

gender differences were found in either psychological capital [$t = 1.65$, $p = .100$] or spiritual well-being [$t = 1.26$, $p = .210$], suggesting that both constructs operate comparably across male and female young adults. These results collectively underscore the importance of psychological and spiritual resources as universal protective factors during the critical developmental phase of young adulthood.

CHAPTER V
FINDINGS, CONCLUSION, FUTURE IMPLICATIONS AND SUGGESTIONS

5.1 INTRODUCTION

Young adulthood is generally considered a broader developmental stage extending from late adolescence into the late twenties or even early forties, depending on cultural and theoretical perspectives. However, for the purpose of the present study, young adulthood was operationally defined as individuals aged 18 to 21 years, as this age group represents a transitional period characterized by emerging independence, identity exploration, and adjustment to academic and social responsibilities. In today's world, where mental health challenges among youth are escalating at an alarming rate, the identification of protective psychological and spiritual resources has become a pressing concern for researchers, clinicians, and educators alike.

The present study titled "Exploring the Relationship between Psychological Capital and Spiritual Well-Being among Young Adults" was undertaken with the overarching aim of understanding how two significant internal resources Psychological Capital (PsyCap) and Spiritual Well-Being (SWB) are interrelated in a sample of young adults and whether these constructs differ as a function of gender.

Psychological Capital, as conceptualised by Luthans, Youseff, and Avolio (2007), is a positive psychological state comprising four core components: hope, self-efficacy, resilience, and optimism collectively referred to as the HERO framework. Unlike fixed personality traits, PsyCap is state-like and can be intentionally cultivated through training and supportive environments. Spiritual well-being (SWB), on the other hand, reflects an individual's sense of meaning, purpose, inner peace, and connection to something beyond the self. As defined by Paloutzian and Ellison (1982), spiritual well-being encompasses two dimensions: religious well-being, reflecting one's relationship with a higher power, and existential well-being, reflecting one's sense of purpose and inner contentment.

5.2 MAJOR FINDINGS

The major findings of the present investigation are summarized below:

5.2.1 Research Objective 1: To explore the relationship between psychological capital and spiritual well-being among young adults (18–21 years).

The mean score of participants on Psychological Capital was M = 51.49 (SD = 9.67) and on Spiritual Well-Being was M = 86.77 (SD = 18.89), indicating moderate-to-good levels of both constructs among the young adult sample. Pearson's Product Moment Correlation revealed a statistically significant positive relationship between the two variables ($r = .31$, $p < .01$), indicating that young adults with higher levels of hope, self-efficacy, resilience, and optimism tend to report a greater sense of meaning, inner peace, and spiritual connectedness. The magnitude of the correlation reflects a **low to moderate positive association** between the two constructs. As a statistically significant relationship was found, the first null hypothesis (HO1) was rejected.

5.2.2 Research Objective 2: To determine whether there are gender differences in psychological capital among young adults.

The Independent Samples t-test revealed no statistically significant gender difference in Psychological Capital [$t = 1.65$, $p = .100$]. Although male participants scored marginally higher than female participants (Mean Difference = 2.26), this difference was not statistically meaningful and is likely attributable to chance. The finding indicates that male and female young adults possess comparable levels of psychological resources such as hope, resilience, optimism, and self-efficacy. Accordingly, the second null hypothesis (HO2) was accepted.

5.2.3 Research Objective 3: To determine whether there are gender differences in spiritual well-being among young adults.

The Independent Samples t-test revealed no statistically significant gender difference in Spiritual Well-Being [$t= 1.26$, $p = .210$]. Although female participants scored marginally higher than male participants but the difference was not statistically meaningful. Both male and female young adults reported similar levels of meaning, life purpose, and spiritual

connectedness, suggesting that spiritual well-being is a shared resource that operates independently of gender in this population. Accordingly, the third null hypothesis (HO3) was accepted.

To summarise the findings, a significant and positive relationship was established between psychological capital and spiritual well-being among young adults, while gender did not significantly influence either variable. These results underscore the importance of fostering internal psychological and spiritual strengths as complementary resources for mental health promotion during early adulthood.

5.3 CONCLUSION AND DISCUSSION

The present study established a statistically significant positive relationship between psychological capital and spiritual well-being among young adults ($r = .31$, $p < .01$), leading to the rejection of the first null hypothesis. Young adults with higher levels of hope, resilience, optimism, and self-efficacy were found to concurrently report a stronger sense of meaning, inner harmony, and existential purpose. This finding is consistent with Madan and Rastogi (2021), who demonstrated meaningful associations between spirituality, PsyCap, and psychological well-being among emerging adults in India, and with Kalhori et al. (2018), who identified a significant positive correlation between the two constructs among university students. López-Guerra et al. (2025) further confirmed that spirituality and psychological capital together serve as robust predictors of overall well-being. Theoretically, these findings are grounded in Luthans' Positive Organizational Behaviour Theory (2002), which posits that state-like psychological resources collectively enhance an individual's adaptive capacity and overall functioning conditions inherently conducive to spiritual growth. Complementarily, Ellison's Theory of Spiritual Well-Being (1983) asserts that a coherent sense of purpose and existential harmony in turn strengthens psychological functioning, suggesting a mutually reinforcing relationship between the two constructs.

The second and third null hypotheses, proposing no significant gender differences in psychological capital and spiritual well-being respectively, were both retained. Male and female young adults demonstrated comparable levels of PsyCap [$t = 1.65$, $p = .100$] and spiritual well-being [$t = 1.26$, $p = .210$]. These results are consistent with Guerrero-Alcedo and Espina-Romero (2024), who reported an absence of significant sex-based disparities in PsyCap

among university students, suggesting that psychological strengths are cultivated through shared academic environments and developmental experiences rather than gender. The equivalence in spiritual well-being across genders may further be attributed to the shared existential pressure identity exploration, academic demands, and transitional uncertainty that young adults of both sexes encounter during this formative period, as well as to the common exposure to religious and value-based traditions in the culturally spiritual context of India.

From a practical standpoint, these findings underscore the value of integrating psychological and and spiritual dimensions within student support frameworks. Since both constructs operate comparably across genders, educational institutions need not adopt gender-specific approaches. Universal initiatives encompassing resilience training, mindfulness, cognitive reframing, and reflective practices may simultaneously strengthen PsyCap and deepen spiritual well-being, fostering holistic development among young adults navigating the challenges of early adulthood. Collectively, the findings of the present study affirm that psychological capital and spiritual well-being function as significant and mutually reinforcing internal protective resources during young adulthood. Their positive interrelation, independent of gender, highlights the potential of cultivating both dimensions simultaneously to support adaptive functioning, emotional stability, and a meaningful engagement with life. It may be conclusively stated that strengthening these internal resources whether through counselling programs, educational interventions, or spirituality-integrated practices has the potential to meaningfully enhance the overall well-being and resilience of the young adult population.

5.4 LIMITATIONS OF THE STUDY

While the present study contributes meaningfully to the existing literature, certain limitations must be acknowledged to contextualize the findings appropriately:

- The study was conducted exclusively within colleges and universities in the Jammu region, which limits the generalizability of the findings to other regions of India or other countries with different cultural, religious, and socioeconomic contexts.
- The use of purposive sampling, while appropriate for the study's goals, introduces the possibility of sampling bias. The sample may not be fully representative of the broader population of young adults aged 18–21 years.

- The cross-sectional nature of the study captures data at a single point in time, making it impossible to establish causal relationships between psychological capital and spiritual well-being or to track changes in these variables over time.
- Both instruments used in the study are self-report questionnaires, which are susceptible to social desirability bias, response sets, and subjective interpretation of items by participants.
- The study focused exclusively on young adults aged 18–21 years. Including a wider age range within young adulthood (18–25 years) might have yielded more comprehensive findings.
- The study examined only two primary constructs. Future research could expand the scope to include variables such as academic stress, mindfulness, family environment, social support, and subjective well-being to develop a more comprehensive model of young adult mental health.
- The exclusive use of quantitative measures did not allow for an in-depth exploration of participants' subjective experiences of spiritual well-being or psychological capital. A mixed-methods approach in future research would provide richer, more contextually grounded insights.

5.5 FUTURE IMPLICATIONS AND SUGGESTIONS

The findings of this study carry significant implications for mental health practitioners and educators working with young adults. Counsellors and therapists can design integrative intervention programs that simultaneously nurture spiritual well-being through mindfulness practices, meaning-making activities, and value clarification alongside psychological capital, using tools such as cognitive-behavioural techniques, hope therapy, and resilience training. Such comprehensive approaches are likely to yield more enduring improvements in overall well-being. At the institutional level, universities and colleges should consider embedding well-being modules within their student support frameworks that address both the spiritual and psychological dimensions of student development. Practically accessible initiatives such as

spiritual retreats, mentoring programs, and reflective journaling can serve as low-cost yet high-impact strategies for fostering holistic student growth.

From a research perspective, future studies should explore whether psychological capital and spiritual well-being mediate or moderate the relationship between academic stress and mental health outcomes. Longitudinal designs would offer a richer understanding of how these inner resources develop and interact across the span of young adulthood. Additionally, replicating this study across diverse cultural, religious, and geographical contexts would strengthen the generalizability of these findings and deepen our understanding of how spirituality and psychological capital operate differently across populations. While no significant gender differences were detected in the present study, future investigations with larger and more diverse samples may uncover subtle gender-based patterns, particularly within specific subscales of PsyCap and spiritual well-being.

At the policy level, psychological capital and spiritual well-being deserve formal recognition as protective factors in public health frameworks and national mental health strategies targeting youth. Policymakers should consider integrating the development of these resources into broad-based mental health initiatives, acknowledging that inner resilience and a sense of meaning are not peripheral concerns but foundational to sustained psychological health. Together, these recommendations point toward a more holistic, resource-oriented approach to youth mental health one that values both the empirical and the existential dimensions of human flourishing.

SUMMARY

TOPIC: EXPLORING THE RELATIONSHIP BETWEEN PSYCHOLOGICAL CAPITAL AND SPIRITUAL WELL-BEING AMONG YOUNG ADULTS

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INTRODUCTION

Young adulthood is a critical period of human development characterised by identity exploration, emotional growth, and the establishment of personal values. During this phase, individuals navigate significant transitions including entry into higher education, the formation of meaningful relationships, and the development of a stable sense of self (Erikson, 1968). These transitions bring with them unique psychological demands that require robust internal resources for adaptive functioning and sustained well-being.

One such internal resource is Psychological Capital (PsyCap), a higher-order positive psychological construct comprising four core dimensions: hope, self-efficacy, resilience, and optimism (Luthans et al., 2007). Rooted in positive psychology and positive organisational behaviour, PsyCap represents what an individual is becoming psychologically, offering a state-like and developable set of strengths that enable people to face challenges proactively, recover from adversity, and maintain motivation in the pursuit of meaningful goals. Research has consistently linked PsyCap to improved mental health, academic engagement, and stress management across diverse populations (Avey et al., 2011).

Alongside these psychological resources, Spiritual Well-Being (SWB) has emerged as a significant dimension of holistic mental health. Conceptualised by Ellison (1983) and Paloutzian and Ellison (1982), SWB encompasses two interrelated dimensions: religious well-

being, which reflects one's sense of relationship with a higher power or transcendent reality, and existential well-being, which pertains to one's sense of meaning, purpose, and inner harmony in life. Empirical evidence suggests that higher levels of spiritual well-being are associated with greater psychological stability, lower levels of anxiety and depression, and a stronger capacity for meaning-making in the face of adversity (Koenig, 2020).

While both Psychological Capital and Spiritual Well-Being have been independently recognised as valuable protective resources during young adulthood, the relationship between them remains underexplored, particularly within the Indian sociocultural context where spirituality is deeply embedded in daily life and values. Understanding how these two internal resources relate to each other, and whether gender influences their expression, holds significant implications for the design of holistic mental health interventions for young adults.

NEED AND SIGNIFICANCE OF THE STUDY

The rising prevalence of mental health concerns among young adults globally underscores the urgent need to identify and cultivate protective psychological resources. According to the World Health Organisation (2024), young people aged 15 to 29 continue to exhibit alarmingly high rates of psychological distress, and among all age groups, those aged 18 to 25 report the greatest prevalence of severe psychological distress. In India, where academic pressures, socioeconomic uncertainty, and transitional demands intersect, this concern is particularly acute.

Despite the documented importance of both Psychological Capital and Spiritual Well-Being as mental health resources, research directly examining their relationship among young Indian adults aged 18 to 21 remains scarce. Most existing studies have explored these constructs independently or in relation to other variables such as job performance, academic achievement, or organisational behaviour. The present study therefore addresses a meaningful research gap by investigating the association between PsyCap and SWB in a young adult population, and by examining whether gender moderates this relationship.

Furthermore, the study carries both theoretical and practical significance. Theoretically, it contributes to the expanding literature on positive psychology by integrating psychological and spiritual dimensions of well-being. Practically, the findings can inform counsellors, educators,

and policymakers in designing integrative programmes that simultaneously foster inner resilience and spiritual connectedness to support holistic young adult development.

STATEMENT OF THE PROBLEM

The present study is entitled as Exploring the Relationship Between Psychological Capital and Spiritual Well-Being Among Young Adults.

OPERATIONAL DEFINITIONS

Psychological Capital (PsyCap): In the present study, Psychological Capital refers to a positive psychological state of development comprising four dimensions: hope (the capacity to identify multiple pathways toward a goal and sustain motivation to pursue them), self-efficacy (belief in one's ability to complete specific tasks successfully), resilience (the capacity to bounce back from adversity and use setbacks as opportunities for growth), and optimism (the tendency to maintain positive expectations and attribute setbacks to temporary, situational causes). It is measured using the Psychological Capital Questionnaire (PCQ-12) developed by Luthans et al. (2007).

Spiritual Well-Being (SWB): In the present study, Spiritual Well-Being refers to an individual's overall sense of meaning, purpose, inner harmony, and connectedness to self, others, and a transcendent reality. It is assessed across two subscales: Religious Well-Being (a sense of relationship with a higher power) and Existential Well-Being (a sense of life purpose and inner contentment independent of specific religious beliefs). It is measured using the Spiritual Well-Being Scale (SWBS) developed by Paloutzian and Ellison (1982).

OBJECTIVES OF THE STUDY

The following objectives were formulated for the present study:

- To explore the relationship between Psychological Capital and Spiritual Well-Being among young adults (18–21 years).
- To determine whether there are significant gender differences in Psychological Capital among young adults.
- To determine whether there are significant gender differences in Spiritual Well-Being among young adults.

HYPOTHESES OF THE STUDY

HO1: There is no significant relationship between Psychological Capital and Spiritual Well-Being among young adults.

HO2: There is no significant gender difference in Psychological Capital among young adults.

HO3: There is no significant gender difference in Spiritual Well-Being among young adults.

POPULATION OF THE STUDY

The target population for the present study comprised young adults between the ages of 18 and 21 years enrolled in various undergraduate colleges and universities in the Jammu region. Both male and female students pursuing different academic disciplines were included in the population.

SAMPLE FOR THE STUDY

In the present study, purposive sampling technique was employed for selecting the sample. Young adults between the ages of 18 and 21 years, enrolled in undergraduate colleges and universities in the Jammu region, were selected as participants. The sample consisted of a total of 200 young adults (89 male and 111 female), recruited from various educational institutions. Informed consent was obtained from all participants prior to data collection.

TOOLS USED

Psychological Capital Questionnaire (PCQ-12) developed by Luthans, Avolio, Avey, and Norman (2007) was used to measure Psychological Capital. The scale comprises 12 items across four subscales-hope, self-efficacy, resilience, and optimism rated on a 6-point Likert scale ranging from Strongly Disagree to Strongly Agree. The tool has demonstrated strong internal consistency with reliability coefficients ranging from $\alpha = .84$ to .90.

Spiritual Well-Being Scale (SWBS) developed by Paloutzian and Ellison (1982) was used to measure Spiritual Well-Being. The scale comprises 20 items across two subscales- Religious Well-Being and Existential Well-Being rated on a 6-point Likert scale. The scale has reported a Cronbach's alpha of .89 for the overall SWBS, .87 for the Religious Well-Being subscale, and .78 for the Existential Well-Being subscale.

RESULTS OF THE STUDY

In this study, the relationship between Psychological Capital and Spiritual Well-Being among young adults in the Jammu region was investigated, along with gender differences in both constructs. The key findings are summarised below:

- The first objective explored the relationship between Psychological Capital and Spiritual Well-Being. The mean score for Psychological Capital was M = 51.49 (SD = 9.67), and the mean score for Spiritual Well-Being was M = 86.77 (SD = 18.89). Pearson's correlation analysis revealed a statistically significant positive relationship between the two constructs ($r = .31$, $p < .01$). This indicates that young adults who possess higher levels of hope, self-efficacy, resilience, and optimism also tend to report a stronger sense of meaning, existential purpose, and spiritual connectedness. The first null hypothesis was therefore rejected.
- The second objective compared Psychological Capital across gender groups. The mean PsyCap score for male participants was M = 52.88 (SD = 9.56), and for female participants it was M = 50.38 (SD = 9.65). The independent samples t-test revealed that this difference was not statistically significant ($t = 1.65$, $p = .100$). Therefore, the second null hypothesis was retained, indicating that male and female young adults demonstrate comparable levels of Psychological Capital.
- The third objective compared Spiritual Well-Being across gender groups. The mean SWB score for male participants was M = 84.63 (SD = 18.51), and for female participants it was M = 88.55 (SD = 19.13). The independent samples t-test indicated that this difference was not statistically significant ($t = 1.26$, $p = .210$). Therefore, the third null hypothesis was also retained, indicating that male and female young adults demonstrate comparable levels of Spiritual Well-Being.

DELIMITATIONS OF THE STUDY

- The study is limited to young adults aged 18–21 years only.
- The study is delimited to students enrolled in undergraduate colleges and universities of the Jammu region only.

- The sample size is limited to 200 participants only.

SUGGESTIONS FOR FURTHER RESEARCH

The present study has brought out an important relationship between Psychological Capital and Spiritual Well-Being among young adults in the Jammu region. The findings suggest several directions for future research as follows:

- The present study is limited to young adults aged 18–21 years. Similar research can be extended to other age groups, including adolescents, mid-career adults, and older adults, to understand developmental trajectories of these constructs.
- The sample was drawn exclusively from the Jammu region. Similar studies can be conducted in other cities and regions of India, as well as in cross-cultural settings, to enhance the generalisability of findings.
- A sample of 200 participants was used in the present study. Future studies may employ larger and more diverse samples to obtain more robust and representative results.
- The present study adopted a cross-sectional design. Longitudinal studies would offer richer insight into how Psychological Capital and Spiritual Well-Being develop and interact across the span of early adulthood.
- Future studies could examine the mediating and moderating roles of Psychological Capital and Spiritual Well-Being in relation to academic stress, burnout, loneliness, and life satisfaction among young adults.
- A comparative study can be undertaken to investigate differences in Psychological Capital and Spiritual Well-Being among students from different streams, institutions, or socioeconomic backgrounds.
- Future research could employ mixed-methods designs, incorporating qualitative interviews, to capture the subjective experiences of young adults regarding their psychological strengths and spiritual lives.
- Experimental and intervention-based studies may be conducted to evaluate the effectiveness of PsyCap training programmes and spirituality-integrated counselling approaches in enhancing well-being among young adults.

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APPENDIX

For use by Pravleen Kour only. Received from Mind Garden, Inc. on November 7, 2025

Psychological Capital Questionnaire (PCQ-12)
Self-Rater Short Form

Name: _____ Date: _____

Instructions: Below are statements that describe how you may think about yourself **right now**. Use the following scale to indicate your level of agreement or disagreement with each statement.

Strongly Disagree	Disagree	Somewhat Disagree	Somewhat Agree	Agree	Strongly Agree
1	2	3	4	5	6

1.	I feel confident in representing my work area in meetings with management.	1 2 3 4 5 6
2.	I feel confident contributing to discussions about the organization's strategy.	1 2 3 4 5 6
3.	I feel confident presenting information to a group of colleagues.	1 2 3 4 5 6
4.	If I should find myself in a jam at work, I could think of many ways to get out of it.	1 2 3 4 5 6
5.	Right now I see myself as being pretty successful at work.	1 2 3 4 5 6
6.	I can think of many ways to reach my current work goals.	1 2 3 4 5 6
7.	At this time, I am meeting the work goals that I have set for myself.	1 2 3 4 5 6
8.	I can be "on my own," so to speak, at work if I have to.	1 2 3 4 5 6
9.	I usually take stressful things at work in stride.	1 2 3 4 5 6
10.	I can get through difficult times at work because I've experienced difficulty before.	1 2 3 4 5 6
11.	I always look on the bright side of things regarding my job.	1 2 3 4 5 6
12.	I'm optimistic about what will happen to me in the future as it pertains to work.	1 2 3 4 5 6

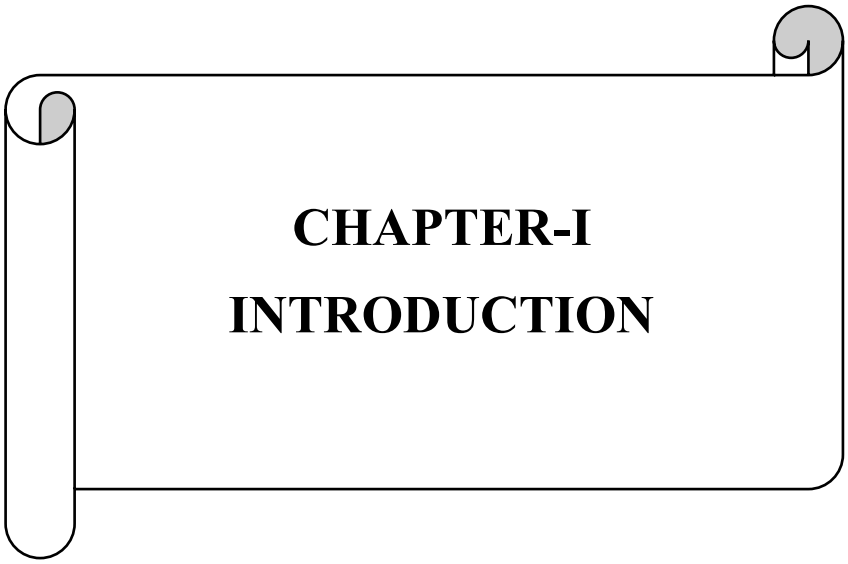
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SWB Scale

For each of the following statements circle the choice that best indicates the extent of your agreement or disagreement as it describes your personal experience:

SA	=	Strongly Agree	D	=	Disagree
MA	=	Moderately Agree	MD	=	Moderately Disagree
A	=	Agree	SD	=	Strongly Disagree

1.	I don't find much satisfaction in private prayer with God.	SA	MA	A	D	MD	SD
2.	I don't know who I am, where I came from, or where I'm going.	SA	MA	A	D	MD	SD
3.	I believe that God loves me and cares about me.	SA	MA	A	D	MD	SD
4.	I feel that life is a positive experience.	SA	MA	A	D	MD	SD
5.	I believe that God is impersonal and not interested in my daily situations.	SA	MA	A	D	MD	SD
6.	I feel unsettled about my future.	SA	MA	A	D	MD	SD
7.	I have a personally meaningful relationship with God.	SA	MA	A	D	MD	SD
8.	I feel very fulfilled and satisfied with life.	SA	MA	A	D	MD	SD
9.	I don't get much personal strength and support from my God	SA	MA	A	D	MD	SD
10.	I feel a sense of well-being about the direction my life is headed in.	SA	MA	A	D	MD	SD
11.	I believe that God is concerned about my problems.	SA	MA	A	D	MD	SD
12.	I don't enjoy much about life.	SA	MA	A	D	MD	SD
13.	I don't have a personally satisfying relationship with God.	SA	MA	A	D	MD	SD
14.	I feel good about my future.	SA	MA	A	D	MD	SD
15.	My relationship with God helps me not to feel lonely.	SA	MA	A	D	MD	SD
16.	I feel that life is full of conflict and unhappiness.	SA	MA	A	D	MD	SD
17.	I feel most fulfilled when I'm in close communion with God.	SA	MA	A	D	MD	SD
18.	Life doesn't have much meaning.	SA	MA	A	D	MD	SD
19.	My relation with God contributes to my sense of well-being.	SA	MA	A	D	MD	SD
20.	I believe there is some real purpose for my life.	SA	MA	A	D	MD	SD



CHAPTER-I
INTRODUCTION

CHAPTER- II
REVIEW OF LITERATURE

CHAPTER-III
RESEARCH METHODOLOGY

CHAPTER-IV

ANALYSIS AND INTERPRETATION OF DATA

CHAPTER-V

FINDINGS, CONCLUSION, DISCUSSION, FUTURE IMPLICATIONS AND SUGGESTIONS

SUMMARY

REFERENCES

APPENDICES