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## **THE RELATIONSHIP BETWEEN SPIRITUAL WELL-BEING WITH QUALITY OF LIFE ON ACTIVE AND NON ACTIVE TEHRAN SPORT AND YOUTH OFFICES EMPLOYEES**

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### **ABSTRACT**

The main purpose of this study was to investigate the relationship between spiritual well-being with quality of life on active and non active Tehran Sport and Youth offices employees. The sample was 167 active and non active Tehran Sport and Youth offices employees with range of 15-39 ages that selected through simple random sampling. The Spiritual Well-Being Scale (Ellison, 1983; Paloutzian & Ellison, 1982) and The Short Form Health Survey (SF-36 developed by Ware & Sherbourne (1992) and Sharkey Physical Activity Index (1997) were used. The results indicate that there is positive significant relationship between quality of life and spiritual well-being. Also, there is positive significant relationship between quality of life and spiritual well-being subscales.

**Keywords:** *Spiritual Well-Being, Quality Of Life, Active and Non Active Offices Employees*

### **INTRODUCTION**

In recent years, spiritual well-being has particular importance on health related fields and the researchers' investigate its influence on health (Hill, 1999; Ridnour, 2008). It seems that spiritual well-being is related to different aspects of mental and physical health (Ridnour, 2008). While the acceptance of spirituality as a firm component of good mental and physical health is becoming more standardized (Moberg & Bruseck, 1978), the fact remains that an orthodox operational definition of spirituality and spiritual well-being has yet to be agreed upon. The terms religion and spirituality are often confused and misrepresented. Emblen (1992) screened the nursing literature for definitions of both. In definitions of religion, six words appeared most frequently including system, beliefs, organized, person, worship, and practices. In definitions of spirituality, nine words appeared most frequently, personal, life, principle, animator, being, God (god), quality, relationship, transcendent. Emblen (1992) concluded that spirituality is currently the broader term and may subsume aspects of religion. Hawks and colleagues (1995) developed the definition of spirituality by defining it as (a) a sense of relatedness or connectedness to others which provides terms for meaning and purpose in life, (b) the fostering of well-being through a stress buffering effect, as well as (c) having a belief in and a relationship with a power higher than the self. Ellison and Paloutzian (1982) developed spiritual well-being and suggest that it has two subscales: religious and existential well-being. The religious well-being subscale provides a self-assessment of one's relationship with God, while the existential well-being subscale gives a self-assessment of one's sense of life purpose and life satisfaction. Therefore, spiritual well-being can be defined as a sense of relatedness to others, having meaning and purpose in life and having relationship with a power higher than the self (Hawks, 1995). The psychological construct of flow (Csikszentmihalyi, 1975) is generally understood to be a spiritual experience and is often considered to be the basis for the exploration of spirituality in sport settings (Watson & Nesti, 2005). However, only recently have studies emerged that shed light on the importance of spirituality in sport (Dillon & Tait, 2000; Storch, Storch, Kolsky, & Silvestri, 2001). These researchers' investigate the effects of prayer and spirituality on coping, stress and so on. Although the

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evidence is increasing that spirituality may aid athletes, the proof that confirms this relationship is far from conclusive.

Individuals' perspective on life has changed and they efforts to improve their aspects of quality of life (Nainian et al, 2005). Given to different meaning of quality of life from individuals' and social groups' prospective, but there is general agreement about the definition of the model. For example, according to the definition of World Health Organization (WHO), quality of life dimensions are physical, mental and social health (Newa, Taylor, 1999). Since some of the main indicators of good life (such as health and mental hygiene) is similar to quality of life therefore it has close relationship with good life concept and the good life is meaningless without mental and physical health (Ramezaninezhad, 2007). Some researches shows that without spiritual well-being other biological, mental and social dimensions haven't proper performance or reach to maximum potential and as a result highest level of quality of life have been unavailable (Omidvari, 2009). Some health models consider spiritual well-being as a one of the quality of life subscale (Fitchett, et al, 2010; Cotton, et al, 1999). Researchers believed that investigation of quality of life and effort to develop it has significant role on individuals' health, personal and social life (Cynthia, 1998). Some researchers are conducted about spiritual well-being and quality of life. Jadidi et al, (2011) show that spiritual well-being has significant relationship with quality of life. AsarRoudi et al, (2011) indicate positive significant correlation between spiritual well-being with quality of life on nurses. Ernest et al (2013) study on students indicates that student with higher spiritual well-being scored high quality of life. More recently Mirzaei et al (2014) indicate that there is positive significant relationship between quality of life and spiritual well-being on martial art athletes. Also, they found positive significant relationship between quality of life and spiritual well-being subscales.

The recent call for, and subsequent interest in, "positive psychology" provides further strength for the argument that the spiritual side of human existence plays an important role in fostering not only mental health and physical well-being, but excellence in human activities as well (Seligman & Csikszentmihalyi, 2000). Therefore, spiritual considered as a power and energy. This can be considered as a external power and spiritually can be energy that derived from Holism and positive relationship with god. The implication of this study could be reinforcement of spiritual sense to improve employees' transcendence. Therefore, the purpose investigates the relationship between spiritual well-being with quality of life on active and non active Tehran Sport and Youth offices employees.

### **METHODOLOGY**

The present study was descriptive- correlational. The population of this study consisted of 300 martial art athletes of Tehran city. The sample was 167 athletes with range of 15-39 ages that selected through simple random sampling. In this study two questionnaire were used:

**The Spiritual Well-Being Scale (SWBS).** The SWBS was developed by Ellison and Paloutzian (Ellison, 1983; Paloutzian & Ellison, 1982) as a 20-item measurement tool with two subscales: (a) the existential well-being scale, which measures the participants' environmental relationship meaning, the conditions that surround people affecting the way they live, and (b) the religious well-being scale, measuring the subjects' relationship with a higher power (God) in regards to commitment, behavioral interaction, communication, cooperation, level of friendship or degree of intimacy. The two subscales were combined to produce a total overall spiritual well-being score using a 6-point Likert-type scale (1 = strongly disagree to 6 =strongly agree). The Spiritual Well-being scale has consistently shown to be reliable and internally consistent. Hammermeister and Peterson (2001) reported alpha coefficients of the religious well-being scale to be .94, the existential well-being scale to be .80, and the spiritual well-being scale to be .89. In this study, alphacronbach is 0.88.

**The Short Form Health Survey(SF-36).** This questionnaire was developed by Ware & Sherbourne (1992). The subscale of this questionnaire includes physical performance, physical role, physical pain,

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general health, energy and happiness, social performance, emotional role and mental health. The maximum score to each part or each subscale is 100 and the maximum score is 0. In this study the alpha cronbachco efficient is 0.92. Also, the alpha cronbachco efficient is for physical performance (0.82), physical role (0.72), physical pain (0.79), general health (0.71), energy and happiness, social performance (0.70), emotional role (0.76) and mental health (0.83).

**The Physical Activity Index (PAI) of Sharkey (1979).** The PAI was developed to assess the nature and level of physical activity in individuals. The scale measures five categories of activity namely intensity, duration, frequency, summer participation and winter participation. Respondents are required to indicate their level of physical activity for summer and winter by using a scale from five (high) to one (low). The level of activity is calculated by multiplying the score for each category:  $\text{Score} = \text{Intensity} \times \text{Duration} \times \text{Frequency}$  (Sharkey, 1984). Higher scores indicate higher levels of sustained physical activity. Categorical distinctions in this study were made according to the criteria of Sharkey (1979). Scores from 40 to 100 identified active sport participants, while scores below 40 indicated non-participants. The PAI has been successfully used in studies by Boshoff (1998), Fourie (1999), Rabie (1999), Sharkey (1997) and Wilders (2002). Although reliability and validity indices were not specified in these studies it can be inferred that the PAI had acceptable reliability and validity for use in the specific groups.

### RESULTS

Table 1 showed that in terms of age, most frequency is related to range of 15 - 19 age that is 37.7% and in terms of education diploma had most frequency. 44.9% haven't history in the premier league.

**Table 1: Demographic information of athletes**

Variable	Range	Frequency	Percent
Age	15-19	63	37.7
	20-24	53	31.7
	25-29	37	22.2
	30-34	7	4.2
	35-39	7	4.2
	Total	167	100.0
Education status	Diploma	91	53.9
	Associate degree	15	9.0
	Bachelor	39	24.0
	Masters	20	12.0
	PhD	2	1.2
	Total	167	100
History in the premier league	Lack of history	75	44.9
	1-5 year	36	21.6
	6-10	40	24.0
	11-15	10	6.0
	Up to 16	6	3.6
	Total	167	100

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**Table 2: Pearson coefficient between spiritual well-being and quality of life on non active employees**

Variables	Mean	SD	1	2	3	4
Existential well-being	52.24	5.88	1			
Religious well-being	56.02	8.93	0.55**	1		
Spiritual Well-being	108.27	13.14	0.82**	0.93**	1	
Quality of life	98.40	6.87	0.29**	0.48**	0.46**	1

\*.P<0.05

The results of table (2) indicate that there is positive significant relationship between quality of life and spiritual well-being on non active employees. Also, there is positive significant relationship between quality of life and spiritual well-being subscales. Again, the relationship between quality of life with spiritual well-being and its subscales is weak but quality of life relationship with spiritual well-being and its subscales is decreased.

**Table 3: Pearson coefficient between spiritual well-being and quality of life on active employees**

Variables	Mean	SD	1	2	3	4
Existential well-being	53.90	8.35	1			
Religious well-being	59.26	8.46	0.52**	1		
Spiritual Well-being	113.17	14.68	0.87**	0.87**	1	
Quality of life	106.17	6.72	0.78**	0.76**	0.88**	1

\*.P<0.05

The results of table (3) indicate that there is positive significant relationship between quality of life and spiritual well-being on active employees. Also, there is positive significant relationship between quality of life and spiritual well-being subscales. Again, the relationship between quality of life with spiritual well-being and its subscales is strong but quality of life relationship with spiritual well-being and its subscales is decreased.

**Table4. Regression coefficients associated with prediction of quality of life according to spiritual well-being and its subscales on non active employees**

	R	R <sup>2</sup>	F (df)	Spiritual well-being	B	Beta	t	Sig
Quality of life	0.48	0.23	13.59* (2.91)		76.37		13.30	0.00
				Existential well-being	0.04	0.04	0.34	0.73
				Religious well-being	0.35	0.46	4.14	0.00

\*.P<0.05

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The result of regression analysis indicates that non active employees spiritual well-being predict 23% of their quality of life. Also, with increase of religious well-being 0.46 quality of life is increased.

**Table5. Regression coefficients associated with prediction of quality of life according to spiritual well-being and its subscales on active employees**

	R	R <sup>2</sup>	F (df)	Spiritual well-being	B	Beta	t	Sig
Quality of life	0.88	0.77	118.75* (2.69)		60.71		20.31	0.00
				Existential well-being	0.42	0.53	7.89	0.00
				Religious well-being	0.38	0.48	7.14	0.00

\*.P<0.05

The result of regression analysis indicates that active employees spiritual well-being predict 77% of their quality of life. Also, with increase of religious well-being 0.53 quality of life is increased.

**DISCUSSION**

The main purpose of this study was to investigate the relationship between spiritual well-being with quality of life on active and non active Tehran Sport and Youth offices employees. In individual level, in order to reach the quality life standards everybody tries to different mental and physical activities. According to superior of athletes in some dimensions of quality of life, the cognitive, emotional and mental-motor elements in sport have diggrent qualities of life in athletes (VaezMousavi, 2000). According to new approaches, spiritual well-being is one of the health dimension then the factors that have positive and negative influences on health may influence spiritual well-being (Tahery, 2013). Spiritual well-being improved mental and physical well-being and the individuals' adaptation level with life events by increase self-awareness, creating relationship with others and receives social support from others and trust sense (Safaeirad, et al, 2010). The findings of this study indicate that there is positive significant relationship between quality of life and spiritual well-being on non active employees. This result is consistent with Jadidi et al, (2011), Ernest et al (2013) and Mirzaei et al (2014). They found the positive relationship between quality of life with spiritual well-being. Other result of this study was positive significant relationship between quality of life and spiritual well-being on active employees. This result was in line with Jadidi et al, (2011), Ernest et al (2013) and Mirzaei et al (2014). Interestingly, except Mirzaei et al (2014) other researches population was non athlete. Other results of this study were predictability of quality of life by spiritual well-being active and non active Tehran Sport and Youth offices employees. It means that the athletes that have high scores on spiritual well-being have high quality of life. As a result, due to lack of literature about relationship between quality of life with spiritual well-being on athletes the future research is needed.

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