The correlation between religious orientation and efficacy to quality of work life

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ABSTRACT: The main aim of this project was to assess the religious orientation and efficacy to quality of work life. This project was successfully carried out and correlation method was used. Statistical society is whole 250 workers of Khorramshahr custom which has been selected by available sampling method based on Morgan table 152 of them were set as research sample. to collect data the efficacy Sherer Adams questionnaire was utilized (1982), religious orientation questionnaire of Alport and Ross (1950) and Qasemzade's quality of work life questionnaire (1384). Data analysis has been done by multiple and simple Regration and Pierrson solidarity. the results represented a positive and meaningful correlation between internal religious orientation and quality of work life. while there would not be any meaningful correlation between external religious correlation and quality of work life. there is a positive and meaningful correlation between efficacy and quality of life. Internal religious orientation is able to anticipate positively and meaningfully to quality of work life, but external religious orientation is not capable of anticipating the quality of work life. Efficacy is able to anticipate positively and meaningfully the quality of work life.

Key words: religious orientation, efficacy quality of work life

INTRODUCTION

The quality of work life is one of significance constantly discussed and studied in years, and there are still number of different opinions in clear examples. the quality of work life possesses special importance due to society complex and work markets and huge consideration to nature of human resources in opinion of some thoughtful men, a part of depression productivity and quality decrease in quality of products in some countries are because of short coming of quality of work life and that have found in workers interests and priorities, the workers are attempting to have interference and monitoring their own works. They tend not to be counted as a nut (Qolami, 1388).

Quality of work life theory followers are seeking for new systems to help workers in order to balance between their work life and personal life (Akderê). Quality of work life has been defined by researchers in different ways being synonyms such as work quality, work content operation, being good worker, work environment, the balance between job necessities, independently making decisions or redressing balance between need and capacity control which have been considered. Also this expression has been come in the definition, that the quality of work life is the level of office men’s satisfactory of important personal necessities removal and organizational desire through their experiences while accessing the organization goals (farsi, 1393). Edgar and Bodin¹ aim the quality of work life is a complex of real work conditions in organizations and believe the quality of work life can represent the overview and workers feelings specially including wide aspect of work environment which can affect learning and health’s workers (Esmaeel, 1392).

One of variant that could be effective on quality of work life is religious orientation (Asadi farhadi, 1388). the role of religion in relationship to health and cure has been found since recent centuries. Religion and medication have been acting together in order to cure and diminish human’s affliction.

Religion is one of terms that hardly could be achieving to its unit definition. To describe the nature of that term in different religion, there is number of concepts like trancentical existence, immaterial existence, finite, infinite, one God, goddesses, belief, blasphemy, atheism which make it impossible enough to reach the unique definition at first sight. behaviors, customs, specific beliefs of any religion added to above mentioned debates. Religion prepares proper conditions to get responses of vague necessities. the problem of humans in connecting to time and being always alive, getting and maintaining social person, the sample of getting away, punishing and
encouraging, intimating the actions, position of each person in world conquering the afflictions and the basically opposition of life can be noticed.

Another variant which could influence the quality of work life is efficacy. The efficacy is raised from social Albert’s recognition theory, and it has been three decades studied by psychological theorists. Bendora believes the purpose of efficacy or self sufficiency is how assurance individuals due to their abilities could express during accomplishing some activities or specific work. He also knows the efficacy as one of recognition processes that we expand lots of social behaviors and personal attitude through that. Whether individuals are getting involved to experience and compromise when facing problem maker occasions or not, indicates how efficiency they have about their effectiveness. Preerved self efficacy reduces not only fears but also the expected inhibition of straw and through its target, insists and would not yield. Constantly acts successfully in convincing others. Individuals with higher efficacy, prefer to pick more challenging and valuable goals, believe themselves more, attempt and insist more.

According to the significance of matter that custom organization is playing an essentialist role in economics of each country, and the initial and main procedures taken in each country is to import and export and exchange goods consisted the key of national economical parts, so it could be said the custom is confronting numerous challenges. This is vital that managers act greatly and actively and can provide an appealing work environment for whom working there, to act. In other hand, because of our country ( Iran ) is being religious and Islamic one which is affective on controlling that. It is necessary by evaluating the impression of religion on quality of life work to take important decisions. In science point of view, running this kind of researches ( although there are not much ) can be preparing the theoretical fundament to do some actions which consider religious training for raising healthy generations in its educational future view.

That is why this research represents the examinations of following hypothesis in order to find out the relation between religious orientation and efficacy to quality of work life:

There is a meaningful relation between sides of religious orientation and quality of work life.

There is a meaningful relation between efficacy and quality of work life of workers.

Dimensions of religious orientation is capable of anticipating quality of work life of workers.

Efficacy is able to anticipate the quality of work life of workers.

Research history

Different researches have been done in this subject, some of them will be noticed as follow:

Strasser, Kets, Keim have resulted that efficacy is an affective agent on quality of life that could remarkably act on presumption of skills and capabilities in doing the operation. Efficacy impresses apprehension of operation and accomodated behaviors and environment selection and circumstances which individuals behaviors try to reach. Keim and his coworkers have been concluding that in their researches religious orientation with excitement and positive feelings like being good-natured, happy, kind, have a positive correlation. Oglio accomplished a research titled correlation among spirituality, efficacy, quality of work life in adult patients. Result of that showed there is a strong meaningful correlation which people with high different spiritual beliefs of efficacy and spiritual beliefs could bring relief and by increasing sense of being controlled and elevating immune sense, reinforcing self confidence can make pace up in compromising and health.

SEIDI SAROUII (2012) did a research named the correlation between spiritual intelligence and quality of work life and endurance in Azad shiraz workers.

The results expressed that there is a meaningful positive correlation among spiritual intelligence dimensions and tolerance and quality of work life. Also reliance on internal core has an anticipated strong meaningful power for quality of work life including humans relations and work progression. Goptra ran a research as religious beliefs and spiritual intelligence to efficacy and self setting excitement in students of university a thoughtful correlation. The conclusion revealed that there was a meaningful correlation between efficacy and self setting excitement. Spirituality and spiritual intelligence could play a vital role as a guideline check to resolve problems and daily tensed issues in variant occasions. Esmaeili and his partners accomplished a research with a title of quality of life and its relation to efficacy in Hemodialysis patients. The results expressed that there is direct and positive correlation between quality of work life and efficacy. Kazemi and Baljani have concluded in their approaches there is a thoughtful positive correlation between spiritual health and operational scale quality of life, spiritual health and big quality hope of life have a positive correlation. There is a meaningful relationship between religious actions and quality of life. Esmaeili did a research as an assessment the correlation between religious orientation ( internal / external) and hope and quality of life. The results expressed that achieved the correlation coefficient among the score of external and internal religious orientation with quality of quality of life and hope has a
statistically meaningful correlation. Karami and Hosseinpour did a research named the correlation between religious view and the quality of work life of military university, the results expressed that there is a positive and meaningful correlation between religious view and quality of work life of workers. Hedayati far carried out a research titled the spiritual correlation and quality of managers of Pars Khodro. The results represented there was a meaningful correlation between spiritual agents and quality of work life. Alizade concluded that there is a positive and meaningful correlation between efficacy and quality of work life.

RESEARCH METHOD

The type of this carrying out this describing research was solidarity. Statistical society of this project includes whole 250 persons of Khorramshahr custom of this research in 1395 has been chosen by available sampling method and based on Morgan’s table, 152 persons have been selected as sample. Analysis of this approach have been done in 2 levels described statistic, statistic presumption. In the level of described statistic of average, standard deviation related to research variants and in the statistical presumption of Pierrson’s solidarity coefficient multivariable has been utilized. To collect information, these tools were used:

Efficacy Questionnaire
In this paper, Sherer Adams (1982) efficacy questionnaire was used and then translated by Barati (1375) which contains 17 sections. Each section of this questionnaire has 5 part answer including Totally disagreed 1 score, disagreed 2 scores, abstainer 3 scores, agreed 4 scores, totally agreed 5 scores. Sections 17, 16, 15, 13, 9, 8, 3, 1 are given scores and sections 14, 12, 11, 10, 7, 6, 5, 4, 2 are given scores conversely. Barati (1375) has employed the splitting method: the questionnaire permanent coefficient was reported through splitting method and by Spearman method with equal length and non-equal 0.76, splitting Gutman Cronbakh alpha  \( \cdot 0.74 \) and retested coefficient 0.73. Mehrabizade (1379) calculated alpha coefficient Cronbakh and the splitting scale of efficacy 0.81 and 0.79 respectively, to determine the permanence of questionnaire. Barati (1375) ran the efficacy questionnaire, Cooper Smith dignity and self evaluation on 100 3rd grade of high school of new system to determine the volubility of this questionnaire, resulted solidarity of 2 dignity and self evaluation with efficacy confirmed the volubility of this questionnaire and it was 0.62. The achieved permanence of efficacy by Cronbakh alpha was 0.88.

Religious Orientation Questionnaire
Allport and Ross provided this scale for testing external and internal orientations of the religion in 1950. This test was translated and evaluated in 1378 and contained 21 sections, totally disagreed and approximately disagreed options are negative ones and the totally agreed and approximately are positive options of this questionnaire. At this scale, the 1-12 options testing the external religious orientation are from totally disagreed to totally agreed and at the next 9 options (13-21) testing the internal religious orientation the answer is completely opposite, non answered ones get 3.

Alport and Ross provided this scale to testify the internal and external religious orientations in 1950. Initial study which has been done due to this structure, it was observed that the internal and external orientation solidarity was 0.21 (Askari, 1391). John Bozorgi reported the volubility of this scale of 235 persons of Tehran universities by 0.71 volubility as a sample group based on Cronbakh alpha. To evaluate the Shafiee and his coworkers (1391)’s research, the main factors analysis with Abilman rotation were utilized and the result was 2 factor structure which could be reported 14.02 and 28.06 of religious variance, respectively. The permanence of this questionnaire of this project by Cronbakh method was achieved 0.79 and 0.86 respectively.

Quality of work life questionnaire
This questionnaire has been provided with 8 main factors of quality of work life by Qasemzade (1384) which includes:

Humans relationship at work environment, questions 1-11; work safety, questions 12-16; work advancement, questions 17-21; contribution, questions 23-26; respect other’s rights, questions 27-30; balance between work and life, questions 31-37; work commitment, questions 38-46; financial and welfare issues, questions 47-53. To give score the Lickeret spectrum 1-5 was employed. But giving score in questions 10,37,36,34,31,16,13,12,42 is done conversely. (5 = totally agreed, 4 = agreed, 3 = not too much agreed, 2 = disagreed, 1 = totally disagreed)
Qasemzade (1384) calculated the permanence coefficients of different fields by Cronbach method which were for humans relationship at work environment, work safety, work advancement, contribution, respect other’s social rights, balance between work and life, work commitment and financial and welfare issues; 0.89, 0.5, 0.76, 0.65, 0.4, 0.71, 0.87. The permanence of this questionnaire of this project was calculated 0.88 by Cronbach method.

**Research approaches**

Collected data were described and evaluated by considering research theories.

**A. described approaches:**

<table>
<thead>
<tr>
<th>Variant</th>
<th>Average</th>
<th>Standard deviation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Internal religious orientation</td>
<td>19.42</td>
<td>2.20</td>
</tr>
<tr>
<td>External religious orientation</td>
<td>22.70</td>
<td>2.11</td>
</tr>
<tr>
<td>Efficacy</td>
<td>59.47</td>
<td>6.13</td>
</tr>
<tr>
<td>Quality of work life</td>
<td>173.11</td>
<td>13.52</td>
</tr>
</tbody>
</table>

In the above table, average, standard deviation, religious orientation dimensions, efficacy and quality of work life were represented.

**B. Presumption approaches**

**First theory:** there is a meaningful correlation between religious orientation and quality of work life.

<table>
<thead>
<tr>
<th>Anticipator variant / Criterion variant</th>
<th>Quality of work life</th>
</tr>
</thead>
<tbody>
<tr>
<td>Internal religious orientation (r)</td>
<td>0.538**</td>
</tr>
<tr>
<td>Internal religious orientation (Sig)</td>
<td>0.000</td>
</tr>
<tr>
<td>External religious orientation (r)</td>
<td>0.095</td>
</tr>
<tr>
<td>External religious orientation (Sig)</td>
<td>0.156</td>
</tr>
</tbody>
</table>

As it can be observed in the above table, the solidarity coefficient between religious orientation dimensions and quality of work life is 0.538. So there is a positive and meaningful correlation between internal religious orientation and quality of work life, while there is not any meaningful correlation between religious orientation and quality of work life.

**Second theory:** there is a meaningful correlation between efficacy and quality of work life.

<table>
<thead>
<tr>
<th>Criterion variant / Anticipator variant</th>
<th>Quality of work life</th>
</tr>
</thead>
<tbody>
<tr>
<td>Efficacy (r)</td>
<td>0.402**</td>
</tr>
<tr>
<td>Efficacy (Sig)</td>
<td>0.000</td>
</tr>
</tbody>
</table>

Table 3 results of Pierson solidarity coefficient between efficacy and quality of work life.

As it can be observed in the above table, the solidarity coefficient between efficacy and quality of work life is 0.402. So there is a positive meaningful correlation between efficacy and quality of work life.

**3rd theory:** religious orientation dimensions is not able to anticipate the quality of work life of workers.

<table>
<thead>
<tr>
<th>Anticipator variant</th>
<th>Criterion variant</th>
<th>R</th>
<th>R²</th>
<th>F</th>
<th>Proportion P Possibility</th>
<th>B</th>
<th>Beta</th>
<th>T</th>
<th>sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Internal religious orientation</td>
<td>Quality of work life</td>
<td>0.493</td>
<td>0.243</td>
<td>F = 8.44</td>
<td>0.530</td>
<td>0.487</td>
<td>5.120</td>
<td>0.000</td>
<td></td>
</tr>
<tr>
<td>External religious orientation</td>
<td>Quality of work life</td>
<td></td>
<td></td>
<td>P= 0.000</td>
<td>0.055</td>
<td>0.106</td>
<td>3.260</td>
<td>0.032</td>
<td></td>
</tr>
</tbody>
</table>

As it can be observed in the above table, the multi solidarity coefficient is R² = 0.493 and achieved determination coefficient is R² = 0.243. This reveals that religious orientation dimensions only can anticipate 24% of quality of work life changes. Beta and meaning level express the internal religious orientation is capable of
anticipating the positively and meaningfully the quality of work life. And by each changing in internal religious orientation it will changes the quality of work life 0.487. External religious orientation dimensions is not able to anticipate the quality of work life.

4th theory : efficacy is not able to anticipate the quality of work life of workers.

Table 5 : Regration analysis results for quality of work life due to efficacy

<table>
<thead>
<tr>
<th>Anticipator variant</th>
<th>Criterion variant</th>
<th>R</th>
<th>R²</th>
<th>F</th>
<th>Beta</th>
<th>t</th>
<th>sig</th>
</tr>
</thead>
<tbody>
<tr>
<td>Efficacy</td>
<td>Quality of work life</td>
<td>0.402</td>
<td>0.162</td>
<td>F= 6.19</td>
<td>0.353</td>
<td>0.402</td>
<td>4.60</td>
</tr>
</tbody>
</table>

As it can be observed in above table, the multi solidarity coefficient is R= 0.402. and achieved determination coefficient is R² = 0.162. this reveals that efficacy anticipates 16 % of quality of life changes. Beta and meaning level express the efficacy is capable of anticipating the positively and meaningfully the quality of work life. And by each changing in efficacy it will changes the quality of work life 0.402.

CONCLUSION

In accordance table 2, it could be told that there is a positive and meaningful relation between religious orientation to quality of life work. While there is not any positive and meaningful correlation between external religious orientation to quality of work life. The results of that section of research are similar to Gibson(2001), Keim and his partners (2004), Edgeblo (2007), Seydi Sarooi (2012), Asadi farhadi(1388), Baljani and his coworkers( 1390), Jamali and Abassi( 1391), Basharpour and his coworkers (1392), Sepahvandi and his partners (1393) and Hedayati and Jamshidifar(1393).

To clarify the positive correlation the internal religious orientation with quality of work life's workers, could be said that the custom's office men encounter important issues such as mentally and physically being healthy. In fact they should be prepared for facing challenges and have proper solutions and suitably pace up. Religion and worship tasks are necessarily in positive bodily, mentally challenges and also represents operational solutions in any field, comfort them mentally and physically. Religion and worship tasks keep workers permanently in society texture and beneficial communication life and relaxing religious actions live. Which all bring about the better quality of work for workers due to the definition of quality of work life. If we set the quality of work life as mental imagination and the concept of office men of an organization in better physical and mental circumstances, religious orientation will make it increase. It can be beneficial that religion plays an unifying role and huge force for mental health. Religious beliefs of workers assist them face mental pressures. treatments and beliefs like trust in God, patience and worship like fasting, saying prayers and the like, could prepare internal relief by creating hope and encouragement for being positive and provide better circumstances in work environment. Workers with stronger religious beliefs, have more power encountering work, personal, mental pressures then can resolve their problems better. So the quality of their life would be better. Researches revealed whom have stronger religious beliefs, checking methods like forgiveness, munificence, looking for connecting spiritually to God, making friendship to religious individuals, receiving social spiritual support, hope, recognition God as kind and gracious, have high mental health and less depression and tension. Previous agents cause health spiritual and physical enhancement of office men, as a result leads improvement of quality of work life. Religious mental mastic affect events and how they occur. Some of personal features such internal locus of control, self respect and the feeling that someone supports them, protect internal religious oriented persons against tension makers events. These individuals usually employ focused facing methods, consequently, they express great compromise and then interact better to coworkers and respect other's rights. So last explanations represent that internal religious orientation could elevate quality of work life of workers.

If the religious orientation be external and workers worships because of increasing social position, getting bonus or fearing of punishment or not to be blamed, these all will not have any effects on quality of work life and even may affect conversely on their behaviors. So it seems individuals with external religious orientation have less beliefs because of their artificial religious orientation then do not have neither non-grownup feeling nor the personality which individuals with internal religious orientation is created and probably that is the reason there is no relief.
Furthermore, table 3 represented that there is a meaningful and positive correlation between efficacy of work life. The result of this section of research is similar to Strauser, Kenz and Keim (2002), Edgeblo(2007), Esmaili and his coworkers (1384) and Alizade and his coworkers (1393).

To clear up this issue, it is safe to say efficacy is pointing to assuring workers to their abilities in accomplishing self protection behaviors in specific conditions. Efficacy as an effective agent can bring about the quality of work life of workers, presumption of workers about skills and abilities. In other words, efficacy influences presumption, operation, compromising behaviors, environment selection and the circumstances which we work to get. Office men with higher efficacy believe their abilities. This leads to have higher endurance, as office men with higher efficacy are capable of reducing stress and making decisions. Consequently, these will make their choices independently (important dimension of quality of work life). If quality of work life could be pictured as a pyramid, its concepts are consisted of life satisfaction (top of pyramid), work satisfaction (middle of pyramid) and also satisfaction of work aspects like enough salary, coworkers and observers. It could be told that by achieved self-confidence due to efficacy, more successes would be found and helped to increase work and life satisfaction. Enhancement the level of efficacy leads to avoid stress and positive view to environment and ability of logically deciding and compromising interaction in work conditions and around society.

The higher efficacy in workers, more physically and mentally compromising to work environment. Efficacy mostly is a sense of autonomy and skill in environment work, this assists to quality of work. Less autonomy and dignity both anticipate less quality of work life. According to social cognitive action, workers presumptions of efficacy affects on most of life aspects like goals, making decisions, how much tasks accomplished, attempt in facing challenges, positive or negative thinking samples and overall on how treatments, thinking, feeling high efficacy is connected to reinforcing the body safety system, reduction hormones releasing of stress and vulnerability of respiratory infections. Bendoras says efficacy influences social mental operation of individuals at psychologically different conditions like depression, tension, misusing drugs. Previous explanations restate that high efficacy could lead them enhance work advancement of workers (quality of work life agent) and their contribution (quality of work life agent) in making choices. Workers can balance between work and life by high efficacy, these workers would have work commitment (quality of work life agent) the next result of this research according to table 4 was that internal religious orientation is able to positively and meaningfully anticipate the quality of work life but the external religious orientation cannot. Results of this approach is similar to Gibson (2001), Keim and his coworkers (2004), Edgeblo(2007), Seydi Sarooii(2012), Asadi Farhadi (1388), Baljani and his coworkers (1390), Jamali and Abbasi (1391), Bashar Pour and his partners (1392), Sepahvandi and his partners (1393) and Hedayatifar and Jamshidi (1393).

To lighten this issue up, this can be said that internal religious orientation in work environment has permanent rule which can bring strong and deep force to individual lives. This strong force is achievable when work life and spirituality merged together. This worker's force make them work thousands of hours enjoyably, more balance, meaningfully. Integral spiritual with work life, bring about having satisfactory at work and when heading home, instead of getting rid of each other, start helping one another. As a result there would be balance between personal life and work environment (quality of work agent) because of ways of individuals taken to internal religious orientation, they assess the occurrence less tensed or after tension they will see it as an agent causes growth, spirituality and mentally reinforcement or it would be seen as destiny with no exit way by considering kindness of God, and they will be preserved. God will surely give them great gift to workers with strong religion belief whom they are patient and worship, hardly believe there is definitely easy after hardship. Workers with internal religious orientation because of their beliefs accepted no one can create sadness and madness but God, because there is nothing happening without God's permission, in other words, true belief causes a feeling which kills all fears, possible events and by relying on God's trust there would absolutely not be any agitation believing in God and other aspects of that including cognitive, volubly, observationally, behaviorally and excitingly lead spirituality growth like lots of personal features for instance self-confidence, self-effectiveness, internal investment seat harness. Consequently office men find more work commitments, interacts positively, respect others rights and feel more comfortably. These factors can improve the quality of life's workers. In opinion of some researchers, religion responds the essential questions about the aim of life and meaning of actions by affecting the way of living and how valuable oppositions resolve. There is an absolute power in believing in God, which enforces humans spiritually to help those to endure all difficulties of life. So if the concept of work life realized as an agent to enhance positions of office men, change organizational culture and increase physically mental welfare of them, it could be told religious office men have better spiritually welfare and respect each other at work. While religious orientation is extroverted, religion will be utilized for non-religion goals (like social support and immune sense) for achieving preferably some targets prior to religion for instance facing
problems or life advancement. Extroverted religious orientation makes non-spiritual and scholar life dimension prior to spiritual ones and are designed to evaluate immature beliefs. Workers with external religious orientation tend to religion that diminishes their necessities and they have less belief which cannot lead to enhance the quality of work.

Also table 5 represents efficacy is not capable of dividing positive and meaningful of quality of work life. The results of this section are similar to Struser, Kenz and Keim (2002), Edgeblo (2007), Esmaeeli and his partners (1384) and Alizade and his partners.

To clarify this issue, it could be told that efficacy generally influences the operation presumption and compromising behaviors and environment selection and the condition which workers are attempting to achieve, in addition, it could be influenced on workers' appetences and their endeavors for achieving targets and appetite, endurance time in case of facing problems, thinking samples, experienced stresses. So these workers by trying hardly are able to afford financial needs, get elevated at their job position (quality of work life agent). The strong sense of efficacy escalates personal life and workers' abilities. High efficacy workers approach to hard tasks, consider higher goals. Efficacy feeling not only clarify them but also is easily alterable through interference. When Bendora introduced the efficacy factor of his theory, brought a suitable tools for other researchers in order to help individuals to have positive life. Efficacy influences operation presumption and compromising treatments, and environment selection aid the conditions which workers are trying to get. Individuals who figure on themselves attempting actively to find more success and by succeeding their self confidence and quality of work life's workers and leads to increase hope and motivation. Workers with higher efficacy and assurance to abilities, contribute in organizational making personal life (quality of work life agent) and bring balance between work and personal life (quality of work life agent) also efficacy beliefs could be effective on agitations facing obstacles experienced by workers. That workers having strong efficacy beliefs, see the tasks as challenges that should be overwhelmed, not as threats they have to get rid of them.

While less efficacy beliefs workers, instead of encountering tasks refuse them or conversely choosing poorly the above criteria and in spite of their capabilities, endeavoring to make tremendous expectations. That is why they fail over and over which leads them to feel worthless.

Generally workers' beliefs about their efficacy is playing a key role in order to how to organize, create and manage effective events in their work lives (one of social events) thus a strong sense of efficacy is connected with achieving big social successes (respect their right, social positions and positive human relationships) is connected and recalled as a key concept in social psychology. Some theorists believe that personal efficacy that declares ability of controlling life occurrences, can be affecting the social operations like job selection, individuals work operation office men are capable of achieving skills in order to resolve oppositions, counteract to higher social health to make effective correlations, this is obvious people who believe certainly in themselves and with higher efficacy, find themselves useful to receive and employ the skills and as in conclusion by creating successful social interactions and resolving individuals oppositions, elevate the social life quality and quality of work life. This research had some limitations either for example people who contributed were Khorramshahr custom workers so to generalize these results should be cautious also using examinations tools (questionnaire) to collect information was the other limit of this project. Suggestions can be applied as follow:

It is suggested to hold preferably by managers some religious gathering and worships in order to recognize religion better and its effects on work life, the other suggestion would be managers are rather to be strongly doing religious worships to make others inherently imitate for fixing religion. The last but not least will be managers should implement the efficacy training in prior schedules.