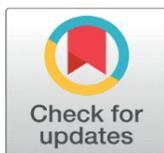


IMPACT OF SELF ESTEEM ON TENDENCY TO FORGIVE & SPIRITUAL WELL BEING AMONG SOCIAL WORK STUDENTS IN HIGHER EDUCATION

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ABSTRACT

Self-esteem is the confidence in one's own value, abilities, and ethics, encompassing personal beliefs. Psychologist Abraham Maslow argued that true psychological health hinges on the fundamental acceptance, love, and respect one receives from others and oneself. A healthy self-esteem enables individuals to approach life with greater confidence, kindness, and optimism, facilitating the achievement of their goals and personal growth. It is crucial for shaping emotional and psychological well-being, impacting one's ability to forgive and fostering a sense of spiritual fulfilment.

In addition to their academic responsibilities, students' psychological well-being is currently a significant concern. The main focus of this research is to examine how self-esteem influences the capacity to forgive and its association with spiritual well-being, especially among social work students. This study investigates how different levels of self-esteem influence students' capacity to forgive others and sustain spiritual well-being, both of which are vital for successful practice in social work.

The study employed a cross-sectional design, using Simple Random Sampling to survey a sample of 300 social work students from Anugraha Institute of Social Sciences College in Dindigul. The authors have utilized standardized questionnaires measuring self-esteem, forgiveness, and spiritual well-being using the constructed scale. The study reveals that most respondents exhibit high self-esteem (85.3%), moderate levels of forgiveness (64%), and spiritual well-being (64%), with significant correlations between forgiveness and spiritual well-being. Gender differences show females experience greater variability in spiritual well-being. Additionally, hostel residents have higher self-esteem but lower forgiveness and spiritual well-being compared to day scholars.

These findings hold significant implications for educational strategies and interventions designed to enhance the psychological and spiritual well-being of social work students. By promoting a positive self-image, educational institutions can potentially enhance students' ability to forgive and improve their overall spiritual well-being, thereby equipping them with vital qualities for their future roles in social work. In the long run, this can help achieve the Sustainable Development Goals (SDGs) successfully.

Keywords: Self-Esteem, Forgiveness, Spiritual Well-Being, Social Work Students, Higher Education, Emotional Regulation

1. INTRODUCTION

In the context of developing academic pursuits, student involvement in social work is crucial for driving societal change. Currently, alongside their academic commitments, the psychological well-being of these students is a pressing concern, as it affects their capabilities and presents challenges in their careers. Self-esteem and the ability to forgive are significant factors influencing the personal and psychological aspects of social work students, potentially more so than other

elements of psychological well-being. This study seeks to examine the levels of self-esteem and the inclination to forgive among social work students.

A student is an individual who attends school or college to acquire knowledge, typically learning from a teacher or lecturer in a university setting, along with extensive reading. Additionally, a student can be someone training for a specific profession. Understanding the self-esteem and tendency to forgive of social work students is crucial for fostering compassion, as they engage with individuals, groups, and communities to promote welfare and address their needs.

Self-esteem is the perception of one's own worth and capabilities. In social work, where empathy and compassion are essential, a student's self-esteem can significantly influence their confidence in addressing sensitive issues. Early theories considered self-esteem to be a fundamental human need. American psychologist Abraham Maslow incorporated self-esteem into his hierarchy of needs, differentiating between two forms: the desire for respect from others, achieved through recognition, success, and admiration, and the need for self-respect, which encompasses self-love, confidence, and a sense of competence.

Forgiveness is the process of transforming negative feelings into positive ones toward someone who has wronged or betrayed us. It is a deliberate act of offering compassion without expecting anything in return. Forgiveness can occur when the offender recognizes their mistake and offers a genuine apology. This process not only brings relief but also strengthens connections with others. Many religious institutions promote forgiveness, emphasizing its importance for building resilience and maintaining healthy relationships. For social work students, a thorough understanding of forgiveness is crucial, as they often face difficult situations involving trauma, conflict, and social injustices.

Social work fundamentally demands understanding, empathy, and support for individuals and communities facing various challenges. Therefore, exploring self-esteem and forgiveness tendencies among social work students is essential for gaining insight into their personal well-being and how it may affect their ability to engage with and support others effectively.

By enhancing the self-esteem, forgiveness and spiritual belief the students especially the social work student's overall well-being of the students in Higher education.

2. REVIEW OF LITERATURE

In their **2012** study titled "Life-Span Development of Self-Esteem and Its Effects on Important Life Outcomes," [Orth et al. \(2012\)](#) conducted a longitudinal analysis that found self-esteem tends to increase during young adulthood and remains stable through middle age. Their research showed that higher self-esteem is closely linked to better mental health, greater life satisfaction, and improved relationship quality. These factors collectively enhance personal resilience and foster a stronger capacity for forgiveness.

In their **2010** study, "Self-Compassion and Psychological Resilience Among College Students," [Neff and McGehee \(2010\)](#) examined the relationship between self-compassion, self-esteem, and resilience. Their findings indicated that students with higher self-compassion and self-esteem are more likely to forgive both themselves and others, enhancing their emotional resilience. This is especially important for social work students, as the ability to self-forgive is essential for sustaining mental health and perseverance in the face of academic and professional challenges.

In another study by [Worthington et al. \(2006\)](#) titled "Forgiveness in Health: Psychological Pathways to Forgiveness," the authors explored the link between self-esteem and forgiveness. They found that individuals with higher self-esteem are more inclined to forgive others, as they are generally less defensive and more empathetic. The study highlighted the importance of forgiveness in promoting emotional well-being and reducing stress, which is especially relevant for students in fields like social work, where emotional resilience is essential.

In their **1998** study titled "Patterns of Positive and Negative Religious Coping with Major Life Stressors," [Pargament et al. \(1998\)](#) investigated the role of spirituality in managing life's challenges. Their findings indicated that individuals who engage in positive spiritual practices, such as seeking spiritual support and practicing forgiveness within religious settings, tend to experience greater emotional and spiritual well-being. These practices were found to strengthen the ability to forgive, contributing to a sense of personal peace and resilience.

2.1. AIM

The aim of the study is to assess how self-esteem affects the tendency to forgive and spiritual well-being among students studying social work.

2.2. OBJECTIVES

- To understand the Socio-demographic factors of the respondents
- To measure the Key Variables: Self-esteem, Tendency to forgive & Spiritual well-being among the respondents.
- To analyze the Socio Demographic factors influencing the key variables: Self-esteem, Tendency to forgive & Spiritual well-being among the respondents.
- To measure the relationship among the key variables: Self-esteem, Tendency to forgive & Spiritual well-being among the respondents.
- To suggest the ways & measure to increase the level of self-esteem by enriching the increased spiritual well-being & tendency to forgive.

3. METHODOLOGY OF RESEARCH

3.1. RESEARCH DESIGN

To meet the study's requirements, a descriptive survey research methodology was employed to investigate and collect data, examining the relationship between the key variable and socio-demographic factors such as gender, family background, course of study, number of siblings, and more.

HYPOTHESES

- 1) Key variables of the study differ with regard to the place of stay of the respondents.
- 2) There is an impact of self-esteem on tendency to forgive & spiritual well-being of the respondents.
- 3) There is a correlation between the respondents' gender and their self-esteem.
- 4) Key variables differ with regard to the no of siblings that the respondents have.

SAMPLING DESIGN

- **Population:** Social work students in higher education (undergraduate/postgraduate level).
- **Sampling Method:** Simple random sampling
- **Sample Size:** 300 Nos of students were selected from Anugraha Institute of social sciences college, Dindigul.

4. TOOLS OF DATA COLLECTION

The researcher has utilized questionnaire and it has the following parts:

- 1) The author created a socio-demographic information sheet to gather background details about the respondents, such as gender, age, family structure, number of siblings, domicile, and preferences regarding their family and course of study.
- 2) Self-esteem was assessed using the Rosenberg Self-Esteem Scale, developed by Morris Rosenberg in 1965.
- 3) Level of tendency to forgive is measured using a scale "Tendency to forgive Scale" by Brown (2003).
- 4) The Spiritual Well-Being Scale (SWBS), created by Paloutzian and Ellison in 1982, was used to assess spiritual well-being.

Statistical technique used: Collected data were coded, edited, recoded, & entered in SPSS & Chi square, t test, ANOVA, Correlation & Regression were applied to make discussion & findings of the study.

5. MAJOR FINDINGS

Table 1

Table 1 Socio Demographic Profile of the Respondents			
Socio Demographic Profile of the Respondents		Frequency	Percent
Gender of the Respondents	Male	156	52.0
	Female	144	48.0
Family of the Respondents	Joint Family	40	13.3
	Nuclear Family	260	86.7
Course pursuing of the respondents	UG	156	52.0
	PG	144	48.0
Age of the Respondents	Below 20 yrs	104	34.7
	Above 20 yrs	196	65.3
Siblings of the Respondents	1 to 2 Nos	200	66.7
	2 to 5 Nos	28	9.3
	4 to 6 Nos	24	8
	None	48	16
Place of stay of the Respondents	Days Scholar	228	76
	Hostel	72	24
Domicile of the Respondents	Rural	244	81.3
	Urban	56	18.7

Family members of the Respondents	2 to 3 Nos	48	16
	4 to 6 Nos	224	74.7
	Above 6 Nos	28	9.3
Course willingness of the Respondents	Yes	292	97.3
	No	8	2.7
Family likeness of the Respondents	Yes	288	96
	No	12	4
Present Happiness status of the Respondents	Yes	288	96
	No	12	4
Hobbies of the Respondents	Extra-Curricular	156	52
	Mobile Gaming	48	16
	Sports	76	25.3
	Others	20	6.7
Consoling person of the Respondents	Family Members	144	48
	Friends	96	32
	Others	60	20
Spiritual belief of the Respondents	Yes	140	46.7
	No	160	53.3
Friends of the Respondents	Below 50 Nos	112	37.3
	Above 50 Nos	176	58.7
	None	12	4
Total		300	100.0

The socio-demographic profile shows a nearly equal gender distribution, with 52% males and 48% females. The majority (86.7%) come from nuclear families, reflecting a trend toward smaller family structures. In terms of age, 65.3% of respondents are over 20 years old, suggesting that most are in the advanced stages of their undergraduate education or pursuing postgraduate studies. A significant portion (76%) are day scholars, with the majority (81.3%) living in rural areas, indicating that the sample is predominantly rural.

Regarding family size, 74.7% of respondents have 4 to 6 family members, indicating an average household size. Nearly all participants (97.3%) are satisfied with their chosen course, and 96% report overall happiness, suggesting contentment with both academic and personal life decisions. A majority are involved in extracurricular activities (52%) or sports (25.3%), while a smaller group (16%) prefers mobile gaming. Family serves as a primary source of emotional support, with 48% turning to family for comfort. Notably, 53.3% do not hold spiritual beliefs, highlighting a divide in spirituality. Social connections are strong, as 58.7% have over 50 friends. In summary, the profile depicts a rural-focused, family-oriented group with high levels of satisfaction and support in their academic and social lives.

Table 2

Table 2 Measuring Key Variable			
Key Variable		Frequency	Percentage
Self Esteem of the Respondents	Low Level Self esteem	12	4
	Moderate Level of Self esteem	32	10.7
	High Level of Self Esteem	256	85.3
Forgiveness level of the Respondents	Lower forgiving tendency	48	16
	Moderate level of Tendency to forgive	192	64
	Highly generous to forgive	60	20
Spiritual well being of the respondents	Poor level of Spiritual well being	48	16
	Moderate level of Spiritual well being	192	64
	High level of Spiritual well being	60	20

The distribution of key variables among the respondents reveals clear trends in self-esteem, forgiveness tendencies, and spiritual well-being. A large majority, 85.3%, reported high self-esteem, while only 4% had low self-esteem, indicating that most respondents feel confident and have a positive self-image. Forgiveness tendencies were mostly moderate, with 64% displaying a balanced approach to forgiving, 20% being highly forgiving, and 16% showing a lower tendency to forgive. Spiritual well-being followed a similar pattern, with 64% reporting a moderate level and 20% indicating a high level of spiritual well-being, while 16% reported low spiritual well-being. Overall, the data points to generally positive trends in self-esteem, forgiveness, and spiritual well-being, though smaller groups show lower levels in each area.

Table 3

Table 3 Relationship between the Key Variables Self Esteem, Tendency to forgive & Spiritual Well Being			
Descriptive Statistics			
Key Variables	Mean	Std. Deviation	N
Level of Self Esteem of the Respondents	2.81	0.482	300
Level of Forgiveness of the Respondents	2.04	0.6	300
Spiritual well-being of the Respondents	2.04	0.6	300

Key Variables	Level of Self Esteem	Level of Forgiveness	Spiritual well being
	of the Respondents	of the Respondents	of the Respondents
Level of Self Esteem of the Respondents	NS	NS	NS
Level of Forgiveness of the Respondents	NS	NS	1.000** .001
Spiritual well-being of the Respondents	NS	1.000** .000	NS

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

The descriptive statistics present the mean and standard deviation for the three key variables: self-esteem, forgiveness, and spiritual well-being. The respondents' average self-esteem score is 2.81, with a standard deviation of 0.482, indicating a moderate level of self-esteem. Likewise, both forgiveness and spiritual well-being have a mean score of 2.04 and a standard deviation of 0.600, also reflecting moderate levels for these variables.

The correlation analysis reveals no statistically significant relationship between self-esteem and either forgiveness or spiritual well-being. However, there is a strong and significant correlation between forgiveness and spiritual well-being, with a correlation coefficient of 1.000 at the 0.01 level. This indicates that higher levels of forgiveness are closely linked to higher levels of spiritual well-being among the respondents.

Independent Sample t- Test applied to test this hypothesis, the results are mentioned below:

Table 4

Table 4 T Test table between the Key Variables * Place of stay of the respondents				
Key Variables	Place of stay of the Respondents	N	Mean	Std. Deviation
Level of Self Esteem	Days Scholar	228	2.77	0.532
of the Respondents	Hostel	72	2.94	0.231
Level of Forgiveness	Days Scholar	228	2.21	0.487
of the Respondents	Hostel	72	1.5	0.605
Spiritual well being	Days Scholar	228	2.21	0.487
of the Respondents	Hostel	72	1.5	0.605

Key Variables	F Value	Significance
Level of Self Esteem of the Respondents	34.387	0.002
Level of Forgiveness of the Respondents	19.624	0.003
Spiritual well- being of the Respondents	19.624	0.005

Hypothesis.No.1: Key variables of the study differ with regard to the place of stay of the respondents.

Independent Sample t test, 't' value is significant at significant at the 0.01 level (2-tailed).

The data reveals notable differences between day scholars and hostel residents in self-esteem, forgiveness, and spiritual well-being. Day scholars have a mean self-esteem score of 2.77 (SD = 0.532), while hostel residents exhibit a higher mean score of 2.94 (SD = 0.231). This difference is statistically significant, with an F-value of 34.387 and a p-value of 0.002, indicating that hostel residents generally have higher self-esteem than day scholars.

In terms of forgiveness, day scholars have a mean score of 2.21 (SD = 0.487), whereas hostel residents score lower, with a mean of 1.50 (SD = 0.605). This difference, supported by an F-value of 19.624 and a p-value of 0.003, suggests that hostel residents tend to be less forgiving than day scholars.

Similarly, for spiritual well-being, day scholars have a mean score of 2.21 (SD = 0.487), compared to a lower mean of 1.50 (SD = 0.605) for hostel residents. This difference is statistically significant, with an F-value of 19.624 and a p-value of

0.005, indicating that hostel residents report lower spiritual well-being than day scholars.

Regression test was applied to rest the hypothesis, the results are mentioned below

Table 5

Table 5 Impact of Self Esteem on Tendency to Forgive & Spiritual well being of the Respondents				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.113 ^a	0.013	0.009	0.48
a. Predictors: (Constant), Spiritual well being of the Respondents				
Model		Sum of Squares	Df	Mean Square
1	Regression	0.886	1	0.886
	Residual	68.661	298	0.23
	Total	69.547	299	

Regression test, value is not significant at the 0.01 level (2-tailed).

Hypothesis.No.2: There is an impact of self-esteem on tendency to forgive & spiritual well-being of the respondents.

The model summary indicates that the independent variable, spiritual well-being, explains 1.3% of the variance in the dependent variable, tendency to forgive, as reflected by the R Square value of 0.013. While the R value of 0.113 suggests a weak positive correlation, the adjusted R Square of 0.009 indicates limited explanatory power when considering sample size. The ANOVA results reveal that the regression model is not statistically significant at the conventional 0.05 level, with a p-value of 0.051. This suggests that spiritual well-being has a marginal effect on the tendency to forgive among respondents, though it is not statistically significant.

Chi square test was applied, to test this hypothesis, the results are mentioned below:

Table 6

Table 6 Chi Square table between Gender & Spiritual well-being of the Respondents					
Variable		Spiritual well-being of the Respondents			Total
		Low Spiritual belief	Moderately Spiritual	Highly spiritual	
Gender of the Respondents	Male	8 2.70%	124 41.30%	24 8.00%	156 52.00%
	Female	40 13.30%	68 22.70%	36 12.00%	144 48.00%
Total		48 16.00%	192 64.00%	60 20.00%	300 100.00%

Chi-Square Tests		
Pearson Chi-Square	Df	Sig.
39.650a	2	0.002

Chi square value is significant at the 0.01 level (2-tailed).

Hypothesis.No.3: There is association between Gender and Self-esteem of the respondents

The Chi-Square test examining the relationship between gender and spiritual well-being indicates a statistically significant association, with a Pearson Chi-Square value of 39.650 and a p-value of 0.002, which is below the 0.05 threshold. This suggests that gender significantly affects the level of spiritual well-being among respondents. The data shows that males are more likely to be moderately spiritual (41.3%), while a higher proportion of females report low spiritual belief (13.3%) compared to males (2.7%). Additionally, females exhibit a greater percentage of high spirituality (12.0%) compared to males (8.0%). These differences imply that spiritual well-being varies significantly between male and female respondents.

Hypothesis.No.4: There is association between Gender and Self-esteem of the respondents

To test this hypothesis One way ANOVA test was applied, the results are mentioned below:

Table 7

Table 7 ANOVA table between Key Variables & No of Siblings of the Respondents				
Key Variables	No of Siblings	N	Mean	Std. Deviation
Level of Self Esteem of the Respondents	1 to 2 Nos	200	2.86	0.402
	2 to 5 Nos	28	2.57	0.742
	4 to 6 Nos	24	3	0
	None	48	2.67	0.63
	Total	300	2.81	0.482
Level of Forgiveness of the Respondents	1 to 2 Nos	200	1.96	0.633
	2 to 5 Nos	28	2.43	0.504
	4 to 6 Nos	24	2	0
	None	48	2.17	0.559
	Total	300	2.04	0.6
Spiritual well-being of the Respondents	1 to 2 Nos	200	1.96	0.633
	2 to 5 Nos	28	2.43	0.504
	4 to 6 Nos	24	2	0
	None	48	2.17	0.559
	Total	300	2.04	0.6

ANOVA test			
Variables	No of Siblings	F Value	Sig.
Self Esteem		5.93	0.002
Tendency to forgive		6.158	0.001
Spiritual Well being		4.234	0.007

One -way Anova value is significant at the 0.01 level (2-tailed).

The ANOVA test results show significant differences in self-esteem, forgiveness tendencies, and spiritual well-being based on the number of siblings among respondents. For self-esteem, an F-value of 5.93 and a p-value of 0.002 suggest that self-esteem levels differ significantly across sibling categories. Similarly, the tendency to forgive varies significantly ($F = 6.158, p = 0.001$), with respondents who have 2 to 5 siblings exhibiting higher levels of forgiveness. Spiritual well-being also shows significant variation ($F = 4.234, p = 0.007$), with those having 2 to 5 siblings reporting the highest spiritual well-being. Overall, the number of siblings has a statistically significant effect on these key psychological and spiritual traits.

6. DISCUSSION

The socio-demographic profile of the study highlights several key trends that provide context for understanding self-esteem, forgiveness, and spiritual well-being among the respondents. The sample is predominantly rural (81.3%) and mostly comprises nuclear families (86.7%), emphasizing the impact of modern, smaller family structures on individual behaviours and attitudes. With 65.3% of respondents over the age of 20, many are likely at a critical stage of personal and academic development, which could influence psychological traits like self-esteem and forgiveness.

Gender and Spiritual Well-being

The study revealed a significant association between gender and spiritual well-being, as indicated by the Chi-Square test. This suggests that males and females experience spirituality in distinct ways. Males were more likely to report moderate spirituality, while females showed greater variability, with higher instances of both low and high spiritual well-being. This may reflect different coping mechanisms or socialization patterns, where females potentially face greater societal or emotional expectations, which could influence their spiritual engagement.

Family Structure and Support

The significant role of family in offering emotional support, with 48% of respondents turning to family for consolation, underscores the importance of familial relationships in rural and nuclear family settings. This support likely contributes to the high levels of reported happiness (96%) and satisfaction with academic choices (97.3%), indicating that strong family bonds play a key role in the respondents' overall well-being.

Self-esteem, Forgiveness, and Spiritual Well-being

positive self-perception. Most also exhibited a moderate tendency to forgive (64%), indicating a balanced approach to relationships. Likewise, spiritual well-being was moderate for the majority (64%), suggesting that while spirituality may not dominate their lives, respondents still maintain some level of spiritual connection.

The strong, statistically significant correlation between forgiveness and spiritual well-being ($r = 1.000$) highlights the close link between these two variables. This aligns with prior research indicating that individuals with greater spiritual well-being are more inclined to be forgiving. Spirituality typically nurtures values such as compassion and forgiveness, leading those with deeper spiritual connections to be more willing to forgive others.

Differences Between Day Scholars and Hostel Residents

A notable finding is the significant differences between day scholars and hostel residents in terms of self-esteem, forgiveness, and spiritual well-being. Hostel

residents exhibited significantly higher self-esteem than day scholars, which may be due to the independence and responsibility that hostel life encourages, potentially enhancing their confidence. However, hostel residents showed lower levels of forgiveness and spiritual well-being compared to day scholars, suggesting that the challenges of hostel life, such as reduced familial support or more competitive environments, might negatively impact their capacity to forgive and their spiritual well-being.

Impact of Sibling Count

The number of siblings significantly impacted self-esteem, forgiveness, and spiritual well-being. Respondents with 2 to 5 siblings reported higher levels of these traits, indicating that individuals from larger families may develop stronger interpersonal skills and support systems, contributing to greater psychological well-being. Growing up with siblings likely nurtures empathy, cooperation, and conflict resolution abilities, which may explain the higher tendency to forgive and improved spiritual well-being observed in those with more siblings.

Spiritual Well-being and Forgiveness: A Marginal but Meaningful Relationship

The model summary and regression analysis show that spiritual well-being accounts for only 1.3% of the variance in forgiveness. Although the relationship is marginally significant ($p = 0.051$), it suggests that spiritual well-being has a modest influence on one's tendency to forgive. This finding implies that while spirituality does contribute to forgiveness, other factors likely play a more substantial role in shaping forgiveness behaviour.

7. CONCLUSION

Overall, the findings present a generally positive profile of self-esteem, forgiveness, and spiritual well-being among the respondents, with notable differences based on gender, family structure, and living arrangements. The study highlights the importance of family, social networks, and sibling relationships in influencing these psychological traits. Furthermore, the notable differences between day scholars and hostel residents underscore how living environments affect personal development. While spiritual well-being is strongly correlated with forgiveness, its limited explanatory power in the regression model suggests that other psychosocial factors also play a role in shaping individuals' ability to forgive.

The findings underscore the intricate interaction between socio-demographic factors, living environments, family structures, and personal traits like self-esteem, forgiveness, and spiritual well-being. The study reveals a group of respondents who, despite the challenges of rural life and academic pressures, demonstrate strong self-esteem and a moderate balance of spiritual and emotional well-being. Differences between day scholars and hostel residents, along with gender-based variations in spirituality, highlight the significant influence these factors have on psychological well-being. These insights could prove valuable for educational institutions, family counselors, and social workers in designing programs that promote both academic and personal development.

7.1. SUGGESTIONS AND RECOMMENDATIONS

- 1) Strengthening Family Support Systems:** Promote family engagement programs to enhance emotional support for students. Provide platforms for students to share experiences and seek advice from family or counsellors.

- 2) **Promoting Emotional and Mental Health Initiatives:** Offer mental health support services like counselling and workshops on self-esteem and emotional well-being. Organize self-esteem-building activities such as group discussions and peer support programs.
- 3) **Developing Forgiveness and Conflict Resolution Skills:** Introduce programs that teach conflict resolution, empathy, and forgiveness techniques. Encourage peer mediation and mentoring programs for practicing forgiveness and emotional intelligence.
- 4) **Incorporating Spiritual Well-being into Student Life:** Offer spiritual well-being workshops, mindfulness sessions, and activities promoting inner peace and resilience. Provide opportunities for students to explore spiritual beliefs in a non-judgmental environment.
- 5) **Tailoring Support for Hostel Residents:** Provide additional emotional support and community-building activities for hostel residents. Organize wellness programs to reduce the impact of stress and competition in hostel settings.
- 6) **Enhancing Sibling and Social Interaction:** Promote activities that enhance peer relationships, teamwork, and cooperation, similar to sibling dynamics. Organize group-based extracurricular activities to foster collaboration and emotional support.
- 7) **Fostering Gender-Sensitive Spiritual Programs:** Develop gender-sensitive spiritual and personal growth programs that cater to the varying needs of male and female students. Address spiritual well-being in ways that accommodate the different levels of engagement seen among genders.
- 8) **Further Research and Monitoring:** Conduct regular assessments of self-esteem, forgiveness, and spiritual well-being to monitor changes over time. Implement research-based interventions to improve psychological traits based on specific student needs.

CONFLICT OF INTERESTS

None.

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