Role of Eco-spirituality in Psychological Well-Being of Selected Working Women

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Abstract

This study intended to determine the role of ecospirituality in the psychological well-being of selected working women in Metro Manila; thus, casual research design as well as a cross-sectional survey were utilized in this study. Moreover, this study aimed to identify the level of ecospirituality and psychological well-being of the participants. A total of 574 working women in Metro Manila were conveniently selected. They participated and voluntarily answered the survey questionnaires, such as the Ecospirituality Scale and the Psychological Well-being Scale. The Ecospirituality Scale measures emotional and spiritual states about nature and has five aspects such as dwelling, caring, revering, experiencing, and relating. Moreover, the Psychological Well-being Scale measured six aspects of wellbeing and happiness, such as autonomy, environmental mastery, personal growth, positive relations with others, purpose in life, and self-acceptance. Findings revealed that working women were low in dwelling, caring, revering, experiencing, and relating the same as with psychological well-being in terms of personal growth and personal relations with others. On the other hand, they were high in psychological well-being as to autonomy, environmental mastery, purpose in life, and self-acceptance. Findings also revealed that ecospirituality in terms of caring predicts psychological well-being as to autonomy and personal relations with others. Likewise, ecospirituality in terms of dwelling predicts environmental mastery. Further, ecospirituality in terms of relating predicts psychological well-being as to personal growth, personal relations with others, and purpose in life. On the other hand, all aspects of ecospirituality do not predict psychological well-being as to self-acceptance. It can be concluded that working women's life fulfillment and happiness were influenced by their spiritual connection with nature; hence, the need to design an employee development program focused on ecopsychology was recommended.

Keywords: ecospirituality, nature connectedness, psychological well-being, mental health, working women

Background of the Study

Strong psychological ties to the natural environment are beneficial to world health. However, there may also be consequences to mental health during environmental catastrophes (Curll, Stanley, Brown, O'Brien, 2022). Climate change is a significant worldwide public health concern that has a profound effect on people's general well-being and psychological health (Vergunst & Berry, 2022). Damage to the air, water, and soil quality, together with the gradual loss and degradation of ecosystems and the effects on flora and fauna, have resulted in changes that carry both short- and long-term risks and threats to human health (Moreno-Sanchez, 2022). Health, safety, place, self, and belonging are at risk from climate change (Adner et al., 2022). A changing climate can lead to an increase in the frequency, intensity, and complexity of extreme weather events, which can exacerbate conditions such as major depressive disorder, anxiety, depression, complicated grief, survivor guilt, vicarious trauma, recovery fatigue, substance abuse, and suicidal thoughts (Hayes et. al., 2018), as well as disrupt social support and networks (Ho & Tang, 2021). Moreover, rising temperatures, increasing sea levels, and periods of drought are examples of incremental climate change that can alter natural landscapes, interfere with the availability of food and water, alter agricultural conditions, alter land use and habitation, and erode infrastructure. These conditions can trigger stress in relationships and the economy, raise the risk of violence and aggression, and force entire communities to relocate (Hayes et. al., 2018). At the same time, they can trigger solastalgia besides loss of individual identity (Ho & Tang , 2021). Environmental crises are recognized to have short- and long-term effects on social well-being, mental health, and physical health (Nawrath et. al., 2022). Further, the overall dangers posed by a changing climate can also lead to dejection and hopelessness since the measures taken to solve the "wicked problem" of climate change appear minor or intangible considering the scope and gravity of the risks (Hayes et. al., 2018).

Paradoxically, as people come together to salvage, rebuild, and console amidst the chaos and loss of a changing climate, these same catastrophic circumstances may also inspire altruism and compassion, foster a sense of meaning, personal growth (Hayes et. al., 2018), and improve individual resilience, and adaptive coping with climate change (Mah et. al., 2020; Guillard et al., 2021). Responses that assist in managing emotional reactions, that attempt to reduce future risks, and that support people in adapting and staying resilient in the face of changing circumstances are all part of adaptive coping with climate change stress.

Thus, adaptive coping is a crucial part of personal resilience (Mah et. al., 2020). To achieve resilience, one may be connected with nature (Rana & Jain, 2018). The healing potential of nature's connectivity supports favorable results like the development of adaptive regulation skills (Bakir-Demir, 2021). It was found out that individuals with a strong sense of connection to nature exhibited psychological resilience (Tyagi et. al., 2022; Ghosh & Alee, 2023). They have positive emotions and capacity to handle challenges in life (Rana & Jain, 2018). According to Gabatbat & Santander (2020), resilience is inspired by the hope that there is someone greater than themselves who can turn the tide of hopelessness into life security. Rana & Jain (2018) confirmed that adolescents who integrate more with nature, care for it, and are dedicated to protecting it are found to be better at handling threats, adversity, trauma, and significant sources of stress such as relationship, family issues, major health issues, job stress, or financial strains, or vice versa. Similarly, Bratman et al. (2020) mentioned that spending time with nature can have positive effects. These consist of psychological and behavioral reactions that align with reductions in stress and negative emotions and elevations in positive emotions, subjective well-being (Arola et. al., 2023) such as self-acceptance, personal growth, purpose in life (Pritchard et. al., 2019), and a person's spirituality (Kamitsis & Francis, 2013; Weber & Pargament, 2014).

It was concluded by existing research that there is a substantial correlation between spirituality and psychological well-being (Bozek et. al., 2020; Heng et. al., 2021; Karakus et. al., 2021; Basileyo, 2019; Saleem et. al., 2015; Ozcan et. al., 2021) as well as the association of well-being, nature connectedness, and spirituality (Trigwell et. al., 2014; Knepple Carney & Hicks Patrick, 2016; Navarro et. al., 2020); however, there is little empirical research investigating the spiritual component of a person's connection with nature. It is possible to ascertain the causal relationships between ecospirituality and psychological and physical well-being, according to Suganthi (2019). Ecospirituality is the affective component of a person's sense of spiritual and emotional connection to nature (Suganthi, 2019), while psychological well-being refers to positive self-regard, mastery of the surrounding environment, quality relations with others, and continued growth and development, purposeful living, and the capacity for self-determination (Ryff & Keyes, 1995). In this paper, the role of dimensions of ecospirituality in psychological well-being was explored using the eco-spirituality scale by Suganthi (2019) and the psychological well-being scale (Ryff & Keyes, 1995). Moreover, this study can be added to the existing research related to UN Sustainable Development Goals: good health and well-being, gender equality, and climate action.

To understand the content of the study, a review of literature in terms of ecospirituality and psychological well-being as well as ecospirituality and psychological well-being were discussed.

Ecospirituality. It can be noted that one aspect of spirituality is nature. According to Puchalski et al. (2009), spirituality is a fundamental component of humankind. It covers people's quest for meaning and purpose; it includes establishing connections with other people, with nature, with oneself, and with everything meaningful or sacred; it includes secular and philosophical ideas and behaviors in addition to religious and cultural ones. Hence, to find the methods and abilities required to care for one another and thrive in the best circumstances, it is imperative to practice a spirituality that considers nature (Silva-de-la-Rosa, 2022).

The evaluation and experience of the spiritual aspects of nature is called ecospirituality (Billet et al., 2023). It refers to the meeting point between an individual's spiritual experience and their concurrent engagement with nature (Heard et al., 2022). It places a strong emphasis on being connected to nature, whether that be through one's personal relationship with it or humankind's innate reliance on it. It gives nature anthropomorphic characteristics, particularly mental ones, which make it easier to evaluate nature as a social entity that people can relate to (Billet et al., 2023). The spiritual bond between people and the environment is reflected in ecospirituality. It engages a relational perspective of person to planet, inner to outer landscape, and soul to soil and incorporates an intuitive and embodied awareness of all life. Within the framework of an eco-spiritual consciousness, the essences of an eco-spiritual consciousness are inseparable and unique. Tenting, dwelling, reverence, connectedness, and sentience are the essences (Lincoln, 2000). Practical accomplishments, such as actions taken to mitigate climate change and promote the environment, are given top priority in ecospirituality. Also known as bio-spirituality, it emphasizes the useful, lifestyle-related attributes embodied by spiritualities and pro-environmental communities of practice (Lester & Bohm, 2020).

In this study, ecospirituality is defined as having a reverent attitude toward the environment and caring for it while residing on its grounds. Feeling at one with the universe, appreciating the environment, being aware of the dangers of upsetting the ecosystem, comprehending the ethical implications, protecting and conserving nature, and experiencing awe when comprehending the ecosystem (Suganthi, 2019). According to de Diego-Cordero et al. (2024), in understanding eco-spirituality, it is necessary to think of the indigenous way of life to achieve environmental health and

global health. Global health improves because of ecospirituality because it creates a healthier environment, which is directly linked to health. Suganthi (2019) reflects ecospirituality in terms of five dimensions. These are dwelling, caring, revering, experiencing, and relating. Specifically, *dwelling* focuses on thinking, reflecting on the objects in the universe, feeling a part of it, assessing the universe, focusing, becoming aware, and looking for the meaning and purpose of our existence in it. Likewise, *caring* explores how we engage with and participate in the environment to find purpose and richness in life; how we nurture and take care of it; how we are aware of nature and the changes that are occurring. Additionally, *revering* addresses having a great regard for life on Earth, feeling awed, being appreciative of the opportunity to contribute, feeling honored to do so, acting, and promoting greenness. Further, *experiencing* focuses on experiencing awe at the universe, appreciating its value, and appreciating the beauty of life in the universe. Furthermore, *relating* focuses on the natural connection that people have with the cosmos, the feeling of mystery that comes with being a part of it, and how to regard oneself as an enigma existing in this universe (Suganthi, 2019).

　　　Psychological Well-Being. A person's subjective perception of positive psychological states, such as happiness, life fulfillment, and a sense of purpose, is referred to as psychological well-being. It is a comprehensive theory that considers various aspects of a person's mental and emotional well-being, such as fulfilling relationships, personal development, positive self-esteem and acceptance, and a sense of control over one's life (Dhanabhakyam & Sarath, 2023). Ryff & Keyes (1995) created a multifaceted well-being model. Six unique elements of positive psychological functioning are included, which consist of a sense of well-being that includes having positive opinions of oneself and one's previous life, feeling like one is still growing and developing as a person, thinking that one's life has meaning and purpose, having good relationships with others, being able to manage one's life and environment well, and having a strong sense of self-determination. Specifically, dimensions of psychological well-being were identified as *autonomy,* in which a person is autonomous and self-determining, capable of defying social pressure to think and behave a specific way, able to control conduct internally, and able to assess oneself using own criteria, while *environmental mastery* describes a person as capable of creating or selecting surroundings that are appropriate for one's needs and values, has a sense of mastery and competence in managing the environment, can control a complex array of external activities, and makes effective use of the opportunities that are around them. Similarly, *personal growth* illustrates a person who feels that they are still

developing, perceives themselves as changing and growing, is receptive to new experiences, feels as though they are reaching their full potential, observes gradual improvements in their behavior and self, and is evolving in ways that demonstrate increased efficacy and self-awareness. Likewise, *positive relations with others* are characterized by a person that has connections that are warm, fulfilling, and based on trust; cares deeply for the well-being of others; and possesses a great sense of closeness, empathy, and understanding of the give and take in interpersonal relationships. Moreover, *purpose in life* is seen in a person who has aspirations for life, a feeling of direction, believes that life has value, both in the present and the past, and holds beliefs that contribute to this, while *self-acceptance* is in a person who has a positive outlook on oneself, accepts and appreciates both their good and poor traits, and has nice memories of their previous life (Ryff & Keyes, 1995). Ryff (1995) mentioned that personal growth and life purpose decline with age while certain aspects of well-being, such as environmental mastery and autonomy, increase with age. Women also frequently experience more growth on a personal level and positive relationships with others. In some ways, women have greater positive strengths than men. Gifford, R. & Nilsson, A. (2014) confirmed that women have stronger pro-environmental attitudes, are more concerned about the environment, and are more engaged in individual action (Thomson & Roach, 2023).

According to Grabowska-Chenczke et al. (2022), there is a strong correlation between nature and psychological health. Nature connectedness (Liu et al., 2022) and engaging with nature through simple activities (Richardson et al., 2021) are stronger than nature exposure in predicting well-being. People's perceptions of their interactions with nature may influence their attitudes toward the environment and psychological health. Similarly, Zhang et al. (2014) mentioned that well-being is predicted by a connection to nature when people are emotionally attuned to its beauty. Moreover, people who experience stronger ties to the natural world tend to exhibit pro-environmental behaviors. Connectivity to nature has been linked to improved mental health and decreased levels of stress, anxiety, and depression. In the context of severe climate crises, being connected to nature may be linked to poorer mental health (Thomson & Roach, 2023). Likewise, connectivity to nature was positively correlated with concerns about climate change, which in turn was positively correlated with acting on climate change and psychological distress. It was found out that participating in collective climate action decreased psychological distress. Thus, there is a need to safeguard the wellbeing of those participating in collective climate action and offer fresh insights into plausible mechanisms

underpinning the relationship between mental health and nature connectedness in the context of climate change (Curll et. al., 2022).

Ecology and psychological well-being. The relationship between the environment and nature enhances attitudes and behaviors as well as overall health.   Likewise, ecospirituality encourages actions that benefit the environment and psychological well-being, as well as the separate effects of spirituality and nature on mental health (Heard et al., 2022; Nawrath et. al., 2022). In the study done by Heard et al. (2022), it was found out that being a part of the ecospirituality group gave the participants a chance for unguarded introspection and relaxation as well as an improved sense of connection with nature. A sense of serenity and a connection to the individually sacred were among the regenerative and healing experiences that the participants described. Improved resilience and deep interpersonal connections were also noted (Heard et. al., 2022). However, the favorable association between nature and mental health presented a challenge for city dwellers who spend less time outdoors. Several variables, including a decline in physical activity and an increase in violence, poverty, social isolation, crowded living conditions, air and noise pollution, and overpopulation, contribute to the emergence of mental disorders (Nawrath et al., 2022). According to Nawrath (2022), to address the current health disparities, more efforts should be made to boost the number, quality, and accessibility of green areas. They mentioned that out of all the ecosystem services, people most valued cultural services like offering a place to relax or engage in analytical, symbolic, spiritual, or religious activities when interacting intellectually or mentally with green spaces. They also confirmed the essential basic requirement that cultural ecosystem services provide for everyone. even those with modest incomes, or order for them to engage in meaningful social interaction. Thus, urban green areas are essential in helping low-income citizens cope with the burden of mental stress (Nawrath et. al., 2022).

Understanding people's modern agency, which moves away from mantras of resource efficiency and unending economic growth and toward more radical degrowth worldviews and alternative paths to happiness and fulfillment in life, requires an awareness of eco-spirituality (Lester & Bohm, 2020). In the study done by Kamitsis & Francis (2013), they found out that increased reported spirituality and psychological well-being were positively correlated with exposure to and connection to nature. Likewise, nature connectedness, dimensions of eudaimonic well-being, and nonreligious spirituality were positively associated (Trigwell et. al. 2014). Moreover, Bellehumeur et al. (2022) identified interdependence, meaning, and connection as the significant spiritual dimensions. Further, connection to

nature, a higher being, or one's surroundings is linked to meaning and quality of life, which are significant when addressing climate change (Paul Victor & Treschuck, 2020). As part of the dynamic process of adapting to the reality of climate change, which requires positive well-being and utilization of psycho-spiritual resources to adapt appropriate pro-environmental behaviors (Bellehumeur et al., 2022). Further, Nawrath et al. (2022) mentioned that indigenous people provide evidence of the connection between better health on all levels and nature. Furthermore, Gascon et al. (2018) explored the possible benefit of green areas for mental health. Specifically, exposure to trees, grass, forest, and parks (Gascon, 2015) as well as physical involvement with lakes, rivers, coastal water, and springs are associated with positive mental health (Gascon, 2017).

Statement of the Problem

This study aimed to answer the role of ecospirituality in the psychological well-being of working women in Metro Manila.

Specifically, this aimed to attain research objectives:

1. To determine the level of ecospirituality using the Ecospirituality Scale by Suganthi (2019).
2. To determine the level of psychological well-being using the Psychological Well-being Scale by Ryff (1995).
3. To determine the role of spirituality in psychological well-being.

Hypothesis

This study hypothesized that eco-spirituality does not have a role in psychological well-being.
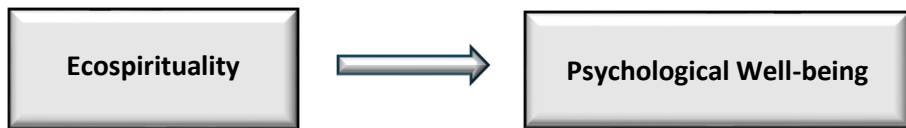
Conceptual model and operational framework

This study was anchored on *ecopsychology theory,* which is the study of the intimate relationship that exists between humans and the natural world through the harmonious application of ecological and psychological concepts that support sustainability. It examined how a person's identity, health, and general well-being were affected by their psychological connection to the environment they live in. Moreover, it is composed of emotional reactions to the environment, the effects and repercussions of environmental problems like natural disasters and climate change, as well

as the transpersonal aspects of environmental identity and concern (Biswas, 2022).

Further, Heard et al. (2022) cited that ecopsychology leads to suffering from disconnection from the environment, and the need to re-connect shapes the individual's ecological self (Mohamed et. al., 2022), thus promoting happiness with the spiritual connection to everything (Trigwell et. al., 2014). Furthermore, spirituality is experienced through a sense of connectedness with nature (Kamitsis & 2022). Francis (2013), which may be important to understanding how nature reduces stress (Mohamed et al., 2022). This human and nature interaction has a significant impact on identity, well-being, and mental health (Vlasov et. al., 2023).

Operational Framework:

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│                      │        ═══▶        │                          │
│   Ecospirituality    │                    │  Psychological Well-being │
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The conceptual framework illustrated that working women's eco-spirituality in terms of dwelling, caring, revering, experiencing, and relating has a role in their psychological well-being, such as autonomy, environmental mastery, personal growth, positive relations with others, purpose in life, and self-acceptance. The eco-spirituality acted as a predictor variable used to influence the criterion variable, which was the psychological well-being.

Methodology

Research and sampling design. This study aimed to determine the role of ecospirituality in psychological well-being; thus, quantitative casual research design and cross-sectional survey were utilized in this study. Moreover, this study used non-probability—convenience sampling—to gather data from 574 working women in Metro Manila. Working women who are willing to participate and voluntarily answer the survey questionnaires were considered participants of the study.

Measurement and Instrumentation. This study made use of two survey questionnaires, namely the Ecospirituality Scale and the

Psychological Well-being Scale. The Ecospirituality Scale is a 7-point Likert scale ranging from 1 (strongly disagree) to 7 (strongly agree), which measures emotional and spiritual states about nature. It consists of 20 items with five dimensions such as dwelling (5 items), caring (5 items), revering (4 items), experiencing (3 items), and relating (3 items) with internal consistencies of 0.931, 0.920, 0.898, 0.868, and 0.810, respectively, while total ecospirituality has an internal consistency of 0.923 (Suganhi, 2019). The internal consistency from the current study ranged from.95 to.97. Additionally, the Psychological Wellbeing Scale is a 7-point Likert scale ranging from 1 (strongly disagree) to 7 (strongly agree), which measures six aspects of wellbeing and happiness such as autonomy, environmental mastery, personal growth, positive relations with others, purpose in life, and self-acceptance. This study used the 42-item version since it was more statistically sound (Ryff et. al., 2007); internal constancy varied between.87 and.96; and test-retest reliability coefficients ranged between.78 and.97 for six subscales (Akin, 2007). This study achieved an internal consistency of.65,.64,.72,.68,.57, and.70, respectively. Moreover, scores for both scales were achieved by summing all items within each subscale, and higher scores indicate greater well-being. In the case of ecospirituality, a median of 6 was used to interpret the scores, while a median of 3.57 for autonomy, 3.71 for environmental mastery and self-acceptance, 4.57 for personal growth, 4.29 for personal relations with others, and 4.0 for purpose in life were utilized to interpret the scores for psychological well-being.

Research Procedure of Data Collection. This study is quantitative research; hence, a monomethod was utilized. Qualified participants received a Microsoft Form link containing the informed consent as well as items on spirituality and psychological well-being. Informed consent contains the objective of the study, time allotment, and a statement that data acquired were confidential and used for research purposes only working women who voluntarily agreed to participate by answering yes to the informed consent were guided to proceed in answering the survey questionnaire. On the other hand, those who attempted to read the informed consent and disagreed to participate were no longer directed to the survey questionnaire; instead, they were directed to the end of the form. Further, the Microsoft form was set to one participant, one entry only, since the form required the participants to log in to their email before they could access the survey questionnaire. The date and time when the participants answered the survey questionnaire were included in the data report in Excel format.

Research ethical approaches. The researcher ensured that this study was free from data falsification, manipulation, and conflict of interest. Moreover, research methods and processes were accurately implemented from selecting qualified participants until presenting the research data, analysis, and conclusion. To maintain the integrity of the study, the researcher was transparent and honest in presenting an accurate record, data analysis procedures, and constructing a research conclusion. Moreover, raw data were kept and available for checking and sharing. Likewise, the researcher agreed to disclose if there were any conflicts of interest regarding this research. Currently, there are no conflicts of interest to reveal.

Data analysis/analytical tools. This study used Jamovi in analyzing and answering the collected data. For specific problems 1 and 2, mean and standard deviation to determine the level of ecospirituality as well as the level of psychological well-being were used. Moreover, multiple regression analysis was utilized to answer problem 3 and research hypothesis.

Results and Discussion

Level of Ecospirituality. Based on the findings as shown in Table 1, all aspects of ecospirituality, such as dwelling (m=5.36, sd=1.67); caring (m=5.47, sd=1.71); revering (m=5.49, sd=1.72); experiencing (m=5.61, 1.78), and relating (m=5.21, sd=1.67) achieved low scores, and the standard deviation was dispersed. These mean that working women were low in the following, such as reflecting on the things of the universe, caring for the environment, deep respect for the living in this universe, sense of wonder in seeing this universe, and the organic relationship humans have with the universe. Working women have less time to think deeply and reflect due to their busy schedules at work and at home.

Studies have demonstrated the beneficial effects of natural settings on a variety of life factors, including physical activity, mental well-being, and spiritual connection to the natural world (Kras & Keenan, 2020). However, the result of the study revealed that working women were low in spiritual connection with nature. This means that the working mothers were busy with corporate concerns and the same time with household concerns. They need to manage time to stop and commune with nature to "smell the flowers" and "see the world in a grain of sand." This result was justified by de Diego-Cordero et al. (2024), stating that people living in cities had less time spent in nature and were most likely to suffer consequences on physical health, social well-being, and mental health. Working women's

busy work schedule had led them to feel less connected and less attached to nature. According to Bai et al. (2012), urban settings were crucial in determining the health and happiness of people. On the other hand, since these women are working in Metro Manila, they were more exposed to buildings, crowded areas, heavy traffic, and pollution. But Bai et al. (2012) mentioned that having natural areas in urban areas promotes emotional well-being, lowers stress levels, and speeds up the healing process from sickness.

Table 1
Descriptive Statistics, Zero-Order Correlation, and Internal Consistencies

Variable	1	2	3	4	5	6	7	8	9	10	11
1.Dwelling	--										
2.Caring	0.926	--									
3.Revering	0.920	0.971	--								
4.Experiencing	0.926	0.958	0.966	--							
5.Relating	0.897	0.902	0.906	0.915	--						
6.Autonomy	0.139***	0.148***	0.129**	0.123**	0.126**	--					
7.Environmental Mastery (EM)	0.232***	0.209***	0.197***	0.197**	0.213***	0.582	--				
8.Personal Growth (PG)	0.239***	0.241***	0.221***	0.235**	0.188***	0.495	0.537	--			
9.Positive Relations with Others (PRO)	0.277***	0.283***	0.266***	0.265**	0.221***	0.495	0.549	0.657	--		
10.Purpose in Life (PL)	0.143***	0.142***	0.127**	0.135**	0.092*	0.500	0.491	0.634	0.609	--	
11.Self-Acceptance (SA)	0.219***	0.217***	0.203***	0.199**	0.195***	0.560	0.648	0.509	0.641	0.611	--
Mean	5.36	5.47	5.49	5.61	5.21	3.58	3.74	4.52	4.25	4.02	3.81
Standard Deviation	1.67	1.71	1.72	1.78	1.67	0.94	0.89	0.96	0.96	0.84	1.08
Cronbach's α	0.972	0.979	0.978	0.978	0.954	0.650	0.641	0.723	0.680	0.568	0.701

Note. N=574; *p<.05, **p<a.01, ***p<.001; >6.0=high, <6.0=low (dwelling, caring, revering, experiencing, and relating); >3.57=high A, >3.71=high EM, <4.57=low PG, <4.29=low PRO, >4.0=high PL, >3.71=high SA

Level of psychological well-being. Findings revealed based on table 1 that psychological well-being as to autonomy (m=3.58, sd=.94); environmental mastery (m=3.74, sd=.89); purpose in life (m=4.02, sd=.84); and self-acceptance (m=3.81, sd=1.08) were high and the responses of the participants were homogenous. On the other hand, psychological well-being in terms of personal growth (m=4.52, sd=.96) and personal relations with others (m=4.25, sd=.95) were low, and the standard deviation means the responses were not dispersed. These mean that working women were self-determining and independent. They had a sense of mastery and competence in managing the environment, had goals in life and a sense of directness, and possessed a positive attitude toward the self. However, they may have sensed personal stagnation and had few close and trusting relationships with others.

The findings supported in the study done by Sinha (2017) indicate that working women had higher psychological well-being and self-esteem (Bhuvakar, 2022) compared to non-working women. According to Quilon & Perreras (2020), a supportive working atmosphere may lead to performing their duties and responsibilities well. Moreover, working

women in dual-earner families felt that they receive less social support (Sinha, 2017) from family, friends, and significant others. In terms of marital status, it was found out that married working women had better psychological well-being, specifically self-acceptance (Rathore & Mertia, 2021) and purpose in life (Alias et. al., 2022). Similarly, elderly working women had a high level of psychological well-being compared to elderly housewives (Lakhshmi & Anis, 2017). Moreover, psychological well-being was found to be a predictor of relationship satisfaction among married working women (Sadia Shahjahan Khan & Samaila Asad, 2021). The result of the current study confirmed that working women achieved confidence and competence in matters that require work skills, but they still need to enrich intrapersonal skills, self-care, and personal growth, as well as enhance their interpersonal skills to grow and learn more from other people.

Role of ecospirituality in psychological well-being. Table 2 revealed the role of ecospirituality in terms of dwelling, caring, revering, experiencing, and relating to psychological well-being such as autonomy, environmental mastery, personal growth, positive relations with others, purpose in life, and self-acceptance. The following were the results: *First*, the result indicated that the regression model was significant, adjusted R^2=.0195, $F(5, 570)$ =3.29, $p<.006$ and caring (B=-0.22, SE B=0.10, ®=-0.41, t=-2.13*) was found to be a significant predictor of autonomy. *Second*, result revealed that the regression model was significant, adjusted R^2=.0509, $F(5, 570)$ =7.17, $p<.001$ and dwelling (B=-0.16, SE B=0.06, ®=-0.30, t=-2.46*) was found to be a significant predictor of environmental mastery. *Third*, the result indicated that the regression model was significant, adjusted R^2=.0650, $F(5, 570)$ =8.99, $p<.001$ and relating (B=-0.13, SE B=0.06, ®=-0.24, t=-2.20*) was found to be a significant predictor of personal growth. *Fourth*, the result indicated that the model was significant, adjusted R^2=.0851, $F(5, 570)$ =11.7, $p<.001$. Caring (B=0.27, SE B=0.10, ®=0.41, t=2.2*) and relating (B=-0.14, SE B=0.06, ®=-0.24, t=-2.29*) were found to be significant predictors of positive relations with others. *Fifth*, the result indicated that the model was significant, adjusted R^2 =.0254, $F(5,570)$ =3.99, $p<.001$ and relating was found to be a significant predictor of purpose in life (B=-0.13, SE B=0.05, ®=-0.26, t=-2.41*). *Lastly*, the result indicated that the model was significant, adjusted R2=.0441, $F(5,570)$ =6.31, $p<.001$. However, all predictor variables did not predict self-acceptance.

Table 2

Ecospirituality as predictor of Psychological Well-being

Predictor*Autonomy	B	SE	t	p
Intercept	3.15	0.134	23.557	<.001
Dwelling	0.052	0.069	0.760	0.448
Caring	0.224	0.105	2.132	**0.033***
Revering	-0.086	0.113	-0.765	0.444
Experiencing	-0.112	0.097	-1.154	0.249
Relating	0.006	0.062	0.099	0.921

Note. R^2=0.028, F (5,570) =3.29; *p<.05

Predictor*Environmental Mastery	B	SE	t	p
Intercept	3.088	0.124	24.988	<.001
Dwelling	0.157	0.064	2.459	**0.014***
Caring	0.086	0.097	0.884	0.377
Revering	-0.086	0.104	-0.822	0.411
Experiencing	-0.085	0.090	-0.954	0.341
Relating	0.056	0.060	0.975	0.330

Note. R^2=0.059, F (5,570) =7.17; *p<.05

Predictor*Personal Growth	B	SE	t	p
Intercept	3.792	0.133	28.58	<.001
Dwelling	0.113	0.068	1.65	0.099
Caring	0.199	0.104	1.91	0.056
Revering	-0.179	0.112	-1.60	0.110
Experiencing	0.127	0.096	1.32	0.186
Relating	-0.134	0.061	-2.20	**0.028***

Note. R^2=0.0731, F (5,570) =8.99; *p<.05

Predictor*Positive Relations with Others	B	SE	t	p
Intercept	3.389	0.131	25.91	<.001
Dwelling	0.128	0.067	1.89	0.059
Caring	0.228	0.103	2.22	**0.027***
Revering	-0.172	0.110	-1.65	0.517
Experiencing	0.007	0.095	0.071	0.944
Relating	-0.138	0.060	-2.292	**0.022***

Note. R^2=0.0931, F (5,570) =11.7; *p<.05

Predictor*Purpose in Life	B	SE	t	p
Intercept	3.657	0.119	30.670	<.001
Dwelling	0.095	0.061	1.545	0.123
Caring	0.131	0.094	1.403	0.161
Revering	-0.102	0.101	-1.011	0.313
Experiencing	0.069	0.086	0.797	0.426
Relating	-0.132	0.055	-2.407	**0.016***

Note. R^2=0.0338, F (5,570) =3.99; *p<.05

Predictor*Self-Acceptance	B	SE	t	p
Intercept	3.040	0.151	20.153	<.001
Dwelling	0.117	0.077	1.505	0.133
Caring	0.188	0.119	1.588	0.113
Revering	-0.071	0.127	-0.558	0.577
Experiencing	-0.084	0.109	-0.773	0.440
Relating	-0.005	0.070	-0.065	0.948

Note. R^2=0.0525, F (5,570) =6.31; *p<.05

It was found out that ecospirituality in terms of caring predicts psychological well-being in terms of autonomy and positive relations with others. Additionally, ecospirituality in terms of dwelling affects

psychological well-being as to environmental mastery. Moreover, ecospirituality in terms of relating influences three aspects of psychological well-being, such as personal growth, positive relations with others, and purpose in life. Women during a fast and furious life to earn a living and take care of the needs of the family are not only wage earners, but they are also homemakers. Thus, she needs precious moments to be alone. These mean that how working women care for the environment helps them regulate their own behavior and understand give and take relationships. Further, results confirmed that working women who were more concentrated and more aware can make effective use of surrounding opportunities. Furthermore, findings indicated that working women who have a sense of mystery in being part of the universe were more open to new experiences, had trusting relationships with others, were concerned about the welfare of others, and had goals in life and a sense of direction. On the other hand, results indicated that all aspects of ecospirituality did not have any influence on working women's psychological well-being in terms of self-acceptance.

Working women who engage and participate in the environment to find purpose and richness in life are capable of defying social pressure to think and behave a specific way, yet they had warm and fulfilling connections and they cared deeply for the well-being of others. According to Tian (2012), loving relationships generate a nurturing atmosphere that encourages independence and drive, as well as thinking of the welfare of others. Similarly, when they feel and become aware that they are part of the environment, they become confident in handling external activities and make effective use of the opportunities that are around them. According to Pelletier et al. (2011), socially valued pro-environmental behaviors can be gradually internalized by people and become individually endorsed activities when they are provided with conditions that respect their requirements for autonomy, competence, and relatedness as well as their desire to be effective in addressing the problems of the ecological situations. Quilon & Kurniawan (2023) mentioned that the primary component of wellbeing and health is the ability to deal with environmental challenges. Moreover, when working women focused on the natural connection with the environment, they perceived themselves as changing and growing, understood empathy in interpersonal relationships, and believed that their life had value and direction. On the other hand, their awareness of their strengths and weaknesses had nothing to do with spirituality and nature connectedness. It comes from knowing their self-worth and being secure in themselves.

The eco-spirituality of women brings them closer to Mother Earth. When they treat them as mothers, there will be a symbiotic relationship of care and nurture between them. Mother Earth is like humans. She provides us with natural resources for our human wellbeing, and in return, our women, especially, must return the favor by taking care of our ecosystem for her wellbeing. We must protect the environment because the biosphere and atmosphere are her lungs; the minerals and rocks in the mountains are her bones; the rivers, lakes, and oceans are her blood system; and the trees, plants, and grass are her skin. When doing this, our women become neo-babaylans who act as teachers, healers, and *diwatas* protecting the environment (Hudtohan, 2017). As such, their psychological wellbeing and eco-spiritual orientation find a meaningful expression in their role to promote sustainable ecology.

Spiritual and nature-connectedness of working women in Metro Manila had positive results in their well-being. They can be considered independent and can stand on their own, especially when they want to prove their point. They can confidently make decisions and act according to what they think is right for themselves and for others. Moreover, they understand and acknowledge the opinions of other people. They can maintain connections to co-workers and attentively listen to others' sentiments. Likewise, they can handle and manage external programs and projects successfully. They consider every opportunity as a blessing, and they can put in their best effort for the effectiveness and attainment of whatever tasks are entrusted to them. Similarly, they maintain proactive behaviors like helping and caring for co-workers. Also, they constantly feel that they are growing, learning, and improving personally and professionally.

Conclusion and Recommendations

Emotional and spiritual states about nature have a role in psychological well-being. This was confirmed in this study, which found that working women who were caring for the environment knew how to handle and understand their own emotions as well as others. They know how to regulate their emotions, especially when they encounter work stress. They also perceived situations as positive opportunities because of being mindful and conscious of the surroundings. Likewise, being part of the environment influences them to be more open to new challenges, think of the welfare of others, and focus on their goals in life. They see challenge as an opportunity to grow, help and assist colleagues and co-workers, achieve their personal objectives, and motivate oneself to continuously set another

goal to attain personally and professionally. Thus, working women's life fulfillment and happiness were influenced by spiritual connection with nature. Ecosprituality helps working women realize that being with nature results in re-appreciation of the small things around them, re-wanting to do simple things, and staying focused on the present time. Lastly, being with nature feels like a renewal of one's well-being and the need to return to the basics.

This study involved working women in Metro Manila and identified their ecospirituality and psychological well-being. However, several limitations have been identified: the demographic profile of working women was not included in the study; thus, future research may consider indicating the nature of work, years of service, employment status, type of work, work rank, etc. in studying ecospirituality. Moreover, this study focused on working women; hence, comparing the ecospirituality and psychological well-being in terms of gender is recommended. Additionally, future studies may focus on the ecospirituality and psychological well-being of working women in rural areas, as well as comparing the results to working women in urban areas. Further, future research may consider examining the impact of ecospirituality in the relationship between work stress and burnout. Furthermore, results revealed that working women in Metro Manila had a low level of ecospirituality in terms of dwelling, caring, revering, experiencing, and relating; thus, employers may consider adding a regular employee development program enhancing nature connectedness, spirituality, and psychological well-being intended for women employees in Metro Manila.

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