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## IMPACT OF WORKPLACE HUMOUR CLIMATE ON INTERGENERATIONAL SOCIAL CONNECTEDNESS AND SPIRITUAL WELL BEING AMONG CORPORATE EMPLOYEES

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### ABSTRACT

In this study, the relationship between workplace humour climate, intergenerational social connectedness and spiritual wellbeing were examined. Information of the 50 corporate employees were collected with standardized assessment tools and analysed with statistical techniques like correlation, regression, and t-tests. The findings revealed to us that workplace humour climate wasn't significantly related to either intergenerational connectedness or spiritual wellbeing. However, the levels of spiritual wellbeing differed significantly among the employees when it came to marital status. It was also found that workplace humour climate was not a significant predictor as the independent variable for either intergenerational connectedness or spiritual wellbeing. These findings indicate that spiritual wellbeing in the work setting may be more dependent on individual and demographic factors than organisational humour climate perceptions or intergenerational relationships.

**KEYWORDS:** Workplace humour climate, Intergenerational social connectedness, Spiritual wellbeing, corporate employees.

### 1. INTRODUCTION

Corporate organisations are built around structures, goals and hierarchies. They have procedures and strategic objectives that focus on growth, efficiency and long-term success. In these settings employees work within established policies and performance expectations. They also work within systems that affect how productive they are and how they relate to each other at work. Employees in a workplace need to adapt, coordinate and communicate well with different teams. This is because



things change quickly in environments. The culture of the organisation such as shared values, norms and leadership styles plays a role in the work experience of employees. It affects how engaged they feel, their mood and how they interact with others. The work place humour climate is an aspect of organisational culture. It is about how humour's used, understood and facilitated at work. A positive humour climate can help employees express their emotions reduce stress and connect with each better. It can also strengthen relationships between employees. A good humour climate is important, for a work environment.

Alongside the humour climate being connected across age groups and feeling well are becoming more important in today's workplaces. Being connected across age groups means having relationships communicating well and understanding each other between employees of different ages. This helps with working sharing knowledge and being a united team. Feeling well is, about having a sense of meaning, purpose, inner peace and feeling connected. It helps with being strong and having a life. These two things together affect how we feel at work if we feel safe and if we trust each other. When they work together, they can help us cope better make our social bonds stronger and create a workplace that's more welcoming and cares about people. They are areas to study to understand how happy employees are and how well the organisation works. The humour climate, being connected across age groups and feeling well are key. Organisations should focus on humour climate and employee wellbeing.

### **1.1.Need for the Study**

The fact that there are age groups at work makes it really important to understand what makes teamwork and happiness and peace at work happen. Workplace humour is a part of creating a good atmosphere and it affects how people interact with each other on an emotional and social level. Spiritual well-being is also important because it helps people deal with stress and find meaning in their lives. Workplace humour and spiritual well-being together can have an impact on relationships between people of different ages at work. Not many people have studied how humour and spirituality together affect these relationships. If we look into this, we can understand what is going on at work better. This can help companies make plans to make employees happier and improve relationships between colleagues and create a work environment. Humour and spirituality are really important for a peaceful workplace. Companies should think about humour and spirituality when they are designing plans to help employees. Workplace humour and spiritual well-being can make a difference in how people work together and how happy they are at work.

## **2. METHODOLOGY OF RESEARCH**

### **2.1 Sample Population**

This research is about people who work for companies and have to deal with a lot of pressure at work.



They have to balance their work life and their personal life. The people in this study are employees who work for companies. We got our information from people who actually work in companies now in different parts of the business and in different jobs. There were 50 people in the study including 36 men and 14 women. They were all between 18 and 60 years old. These people chose to be in the study. We picked them because it was easy to get to them. We think the people we picked are an example of the people who work in companies so we can learn something, about what makes them laugh at work how people of different ages get along and how they feel about their spiritual wellbeing.

## **2.2. Data and Sources of Data**

The main data was obtained from the employees of the corporate sector. Standardized questionnaires were used to measure the variables of workplace humour climate, intergenerational social connectedness and spiritual wellbeing. The data was collected within a month of September 2025. The employees were very engaged with the participation of the survey, so the data collection was done within a month. To encourage the employee's participation, both online and paper surveys were conducted.

## **2.3 Theoretical Framework**

Workplace humour is best understood through the Broaden-and-Build Theory. Barbara Fredrickson developed this theory in 2001. It says that when we feel good, we think and act in ways. This helps us build personal and social connections. In a workplace humour makes us feel good. This good feeling helps us be more open, creative and friendly with others. Over time this helps build relationships at work and a supportive environment. Workplace humour also follows the Social Exchange Theory. George Homans proposed this theory in 1958. It explains that when we have interactions like sharing humour we build trust and work together better. So, humour at work is like a tool. It helps build relationships and improves how we work together. Workplace humour is important. It makes our workplace better. Humour helps us connect with each other.

Intergenerational connectedness is based on a theory called 'Intergroup Contact Theory', developed by Gordon Allport in 1954. It says that when people from groups interact in a meaningful way they like each other more and understand each other better. In a workplace you can have older employees. They can be seen as groups. When they talk and share experiences it helps to close the gaps between them. This idea is also supported by another theory called Social Identity Theory. Henri Tajfel developed it in 1979. It explains how people see themselves as part of a group. Sometimes they do not like people who're not in their group. The workplace has generational groups. They can be seen as social groups. Positive interaction helps to bridge the gaps, between them. This is achieved through communication and shared experiences. It helps to reduce prejudice and improve understanding. Intergenerational connectedness helps people to work together It makes the workplace a better place.



Gordon Allport and Henri Tajfels theories support this idea.

Spiritual wellbeing is primarily explained through Logotherapy developed by Viktor Frankl (1946), which emphasises the human search for meaning as the central motivational force. According to this view people feel better when they find a purpose in life even when things are tough. In workplaces doing work and having supportive colleagues helps create this sense of purpose. Spiritual wellbeing is also helped by Analytical Psychology, which was proposed by Carl Jung. He said that becoming a person and integrating your thoughts and feelings is key to being at peace, with yourself. Jung's view links spirituality to growing as a person being aware of yourself and finding meaning in life. This helps people find purpose and meaning which in turn supports their wellbeing. Jungs ideas focus on the process of individuation. This process helps people become more self-aware. It also helps them integrate their thoughts and feelings. As a result, people can find harmony and wholeness. In this way spirituality and psychological growth are connected. They both contribute to a person's wellbeing.

#### **2.4 Statistical tools and econometric models**

This section describes the statistical tools and models that were used to analyse the relationship between workplace humour climate, intergenerational connectedness, and spiritual wellbeing among corporate employees. The tools were applied to analyse the collected data. The methodology adopted to analyse the data is discussed below.

##### **2.4.1 Descriptive statistical analysis**

Demographic statistics were shown to find out the nature of data related to all variables. The tools applied were Correlation, Regression, t-test, and standard deviation.

##### **2.4.2. Marital status**

The sample had 50 people in it with 31 of them being married and 19 being single. So most of the people in the sample are employees but there are also a lot of single people. Having both married and single people in the sample is useful because we can compare the two groups. This will help us understand how the people's personal lives affect the humour at work how well people of ages get along and how corporate employees feel about their spiritual wellbeing. The sample has a lot of employees and also a lot of single people, which is great, for our study of corporate employees and workplace humour climate and intergenerational connectedness and spiritual wellbeing among corporate employees.

##### **2.4.3. Gender**

The sample had 50 people in it. Most of them were men. To be exact 36 men were in the sample, which's 72 percent of the total. There were also 14 women, which's 28 percent of the sample. So the



sample is mostly made up of men. There are also some women. This is good because we can see how men and women are represented in the sample.

We can also look at how men and women're different when it comes to the things we are studying. The sample has men and women which's important for understanding the results. We can look at the men in the sample and the women, in the sample to see if there are any differences.

2.4.4. Family type

It is noted that the sample had 50 participants. 34 Of them or 68% were from families. 13 or 26% were from families. 3 or 6% lived alone. Most participants came from families. There were also participants from families and those living alone.

2.4.5. Geographical location

The sample had 50 participants. 36 Or 72%, lived in areas. 14 or 28% lived in areas. Most participants lived in cities. There were also participants, from areas. Having both groups helps get a view. It lets us explore how where they live might relate to the study.

3. RESULTS AND DISCUSSION

3.1. PEARSON CORRELATION

Variables	Intergenerational Connectedness	Spiritual Wellbeing
Workplace Humour Climate	0.071*	0.102
N	50	50
P	0.625	0.48

\*Correlation is significant at the 0.05 level (2-tailed).

A Pearson correlation analysis was conducted to better understand the relationships among the study variables. The results revealed that workplace humour climate was not significantly associated with intergenerational connectedness,  $r(50) = .071, p = .625$ . Likewise, the relationship between workplace humour climate and spiritual wellbeing was also found to be non-significant,  $r(50) = .102, p = .480$ , at the 0.05 level of significance (2-tailed).

**3.2. INDEPENDENT SAMPLE T-TEST**

Variable	Marital Status	N	Mean	Std. deviation	t-value	Significance (P)
Workplace Humour Climate	Married	31	70.806	11.754	0.464	0.645
	Single	19	69.263	11.119		
Intergenerational Connectedness	Married	31	67.838	10.485	-0.054	0.958
	Single	19	68	10.225		
Spiritual Wellbeing	Married	31	30.548	6.541	-2.52	0.015
	Single	19	34.842	5.346		

Independent sample t-tests were conducted to examine differences based on marital status in workplace humour climate, intergenerational connectedness, and spiritual wellbeing among corporate employees. The results indicated no statistically significant differences between married (n = 31) and single (n = 19) employees in workplace humour climate (t = 0.464, p = 0.645) or intergenerational connectedness (t = -0.054, p = 0.958), suggesting similar levels across both groups. However, a statistically important gap was found in spiritual wellbeing (t = -2.52, p = 0.015), with married employees (M = 34.842, SD = 6.541) reporting higher levels compared to single employees (M = 30.548, SD = 5.346). These findings indicate that marital status is associated with differences in spiritual wellbeing but not with workplace humour climate or intergenerational connectedness.

**3.3. LINEAR REGRESSION ANALYSIS**

Regression Weights	Beta Coefficients	R 2	t value	P value
WHC-IC	.071	.005	.492	.625
WHC-SWB	.102	.010	.712	.480

Linear regression analyses were conducted to examine whether workplace humour climate predicts intergenerational connectedness and spiritual wellbeing among corporate employees. The results indicated that workplace humour climate did not significantly predict intergenerational connectedness (R = .071, t = .492, p = .625), with an R<sup>2</sup> value of .005, suggesting that only 0.5% of the variance was explained. Similarly, workplace humour climate did not significantly predict spiritual wellbeing (R = .102, t = .712, p = .480), with an R<sup>2</sup> value of .010, indicating that only 1% of the variance was



explained. Overall, these findings suggest that workplace humour climate does not have a meaningful predictive effect on either intergenerational connectedness or spiritual wellbeing among corporate employees.

## 5. DECLARATION

**5.1 Ethical considerations:** Ethical approval was not needed for this research since it was based on non-identifiable information collected for research purposes only. The information did not contain personal identifiers, and the confidentiality and anonymity of the respondents were maintained at all costs.

**5.2 Consent to participate:** I have read the information sheet or someone read it to me and I understand what it says. The person in charge went over the information sheet and the consent form with me. I was able to ask questions. I got the answers I needed. I had time to think about it. I decided to participate because I wanted to. I am choosing to take part in this study on my own. I know I can stop being part of the study at any time if I want to. I also know that if I stop it will not affect the care I get in the future. When I sign this, I am saying it is okay to use the information I give for the study. I am also okay with being contacted if the people, in charge need to talk to me again about the study.

**5.3 Consent for publication:** People who took part in the research gave their permission to be in the study. The people in the study were told what the research was about what would happen during the research and that they could stop being in the research at any time without anything bad happening to them. The people, in the research gave their permission before the research started.

**5.4 Declaration of conflicting interest:** We declare that no potential conflicts of interest will arise with respect to the research, authorship, and/or publication of this article.

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