



The Relationship between Spirituality, Meaning in Life and Well-being among Male and Female Young Adults

Dissertation Submitted as a Partial Fulfillment for the Degree of *M.A. in
Clinical Psychology*

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ABSTRACT

Relationship between Spirituality, Meaning in life and Wellbeing among Males and Females Young Adults.

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The present study aimed to understand the relationship between Spirituality, Meaning in life and Wellbeing among males and females young adults. A sample of 100 males and female young adults males (N-50) and females (N-50) was assessed using Daily Spiritual Experience Scale (DSES), The Warwick-Edinburgh Mental Well-being Scale (WEMWBS) and Meaning In Life Questionnaire (MLQ). Pearson correlation and t-test was used to interpret the results. Results indicated that there is a significant difference of spirituality among males and females young adults. Through results it was interpreted that there is no significant difference of Meaning in Life and Wellbeing among males and females young

adults. It was also found that there is a significant relationship between spirituality, meaning in life and wellbeing among males and females young adults.

Keywords: Spirituality, Meaning in life, Wellbeing, young adults

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CHAPTER1 INTRODUCTION

1.1 Meaning in Life

Individuals are the only creatures who can put their own existence into question and the biggest quest in a person's life is to look for meaning & purpose.

Our experiences revolve around meanings, and everything we do also revolves around them. We can only understand or make sense of our existence by the implications in our lives. Understanding our motivations helps us discover purpose in life, which makes it worthwhile.

Frankl (1978) rightly stated that, for maximum human growth, one must first establish a strong meaning for one's life. Likewise, Bruner (1990) said that if we did not have meaning systems, we would be lost in the muck of chaotic experience and most likely would not have lasted as a species anyhow.

A goal or a sense of unified purpose is typically required to imbue one's life with meaning. According to Recker, Peacock, and Wong's (1987) definition of meaning, it is finding a way to make sense, order, or coherence out of one's existence and having a purpose and working towards a goal or set of goals.

Wong (1998) defined meaning as a personally formed, culturally based cognitive system that influences an individual's choice of activities and objectives and bestows life with a sense of purpose, personal value, and fulfilment. Meaning is an individually constructed cognitive system that influences an individual's activities and goals.

Reker and Wong (1988) said that meaning is a sense of life's order, coherence, and purpose. They also noted that achieving important goals gives you a sense of satisfaction. However, debates (1999) gave a relativistic definition of meaning. When people say that their lives are meaningful, this means that (a) they are strongly committed meaning of life idea, (b) this idea gives them a framework or goal from which to look at their lives, (c) they see their lives as related to or fulfilling this idea, and (d) they feel that this connection or fulfilment gives their lives meaning.

Although it is widespread accordance with respect to the meaning of significance throughout everyday life, characterizing importance in life has been a test from both a hypothetical and observational viewpoint. Frankl's (1965) theory about meaning said that each person has a particular reason or overall goal for their life. Baumeister's (1991) theory said that meaning in life depends on the cause, adequacy, own worth, and self-esteem. Emmons's (2003) definition of meaning was that it is the goal and objectives people seek.

1.1.1 Different Approaches to Meaning In Life

According to Steger (2009), meaning in life can be defined as the amount to which individuals comprehend, make sense of, or recognise the importance in their lives, together with the degree to which individuals believe themselves to have a purpose, mission, or overarching aim. This definition is adequate for incorporating a wide range of human experiences related to the relevance of purpose, and it also posits that individuals can discover meaning by engaging in creative endeavours and pursuing their goals.

As indicated by Steger et al (2006), meaning in life should be looked from two angles: presence of meaning throughout everyday life and quest for meaning throughout everyday life. Presence of meaning in life concerns how much individuals see their lives as huge and significant. Quest for meaning in life mirrors how much individuals are occupied with finding meaning throughout everyday life.

1.1.2 Significance of Meaning in Life:

Meaning in life serves various important functions in individual's lives:

- Meaning gives a purpose for our lives.

- It furnishes values or standards by which to judge our actions.
- It provides us with a feeling of control over the events in our life.
- It helps us with self-esteem.
- It help us to deal with emotional problems as many emotional problems arise from a failure to look for meaning in life, meaning makes our life worthwhile.
- The specific meaning of a individual's life at the given moment. It engages individuals to decipher and sort out their everyday experience, achieve objectives, and classify significant items.
- In life, Meaning is associated with the development of the client and it is one of the principle parts of prosperity.

The meaning of life varies from one man to the next. What is crucial, then, is not the overall meaning of life but rather the specific meaning of an individual's life at the current moment.

1.2 Spirituality:

Different people could understand the term "spirituality" to signify something very different. Because it is such a broad notion, there is potential for many interpretations. In other words, it is the sensation of being connected to something far more significant than ourselves, which involves pursuing one's own life. As a result, it is an unavoidable part of the lives of humans and is relevant for individuals. People have used words like sacred or holy, sublime, or just a profound feeling of aliveness and connectivity to define what they mean when discussing having a spiritual experience.

Spirituality is a complex and multifaceted concept that encompasses various dimensions. It involves how individuals perceive and lead their lives, considering their ultimate purpose and values (Muldoon and king). Some describe it as a personal and subjective encounter with the divine or sacred. It extends beyond religious affiliations and encompasses the pursuit of inspiration, reverence, awe, meaning, and purpose (McSherry & Cash 2004) .

Spirituality can be understood as one's quest for a deep connection with oneself, others, nature, and the transcendent or extraordinary aspects of existence.

According to Coles (1990), spirituality can be described as the exploration of significance within life's circumstances and a deep desire to establish a sense of interconnectedness with the universe. Mohr (2006) proposed that spirituality involves an individual's encounter with, or belief in, a force or presence beyond their existence.

Joseph et al. (2017) proposed that spirituality should be understood as a broader, unrestricted, and individualized phenomenon that arises naturally. It involves the pursuit of closeness and interconnectedness between oneself and a higher power or purpose. Additionally, spirituality can be seen as a dynamic and ever-evolving aspect of life, constantly seeking new experiences and insights. It also encompasses discovering the inherent limitations of one's existence and searching for a more comprehensive and profound understanding of life's meaning.

Spirituality is a multidimensional theoretical construct. In this context, spirituality is defined as experiencing transcendence through inner peace, harmony, or connectedness to others. Transcendence can occur both inside the individual (self-realization, self-development & personal improvement) and outside the individual. External transcendence can be directed to a higher entity or energy, to another individual, or to the universe (Heszen-Niejodek and Gruszpiska, 2004).

1.2.1 Positive Impact of Spirituality:

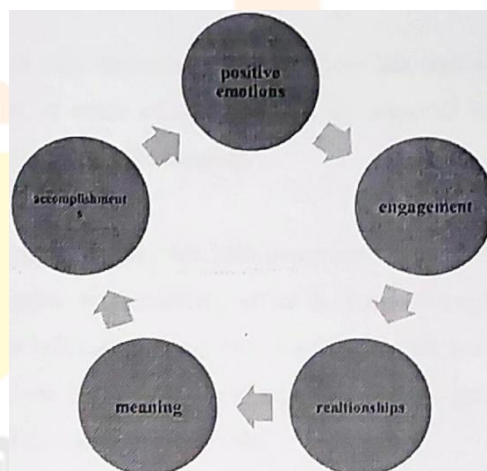
Spirituality encompasses the essence of human existence, providing it with its unique human qualities. It revolves around the frameworks of significance that lend meaning and guidance to an individual's life, aiding them in navigating life's inevitable changes. It encompasses vital elements like the quest for relevance and direction, transcending personal boundaries through knowledge, nurturing meaningful connections and relationships, experiencing love and commitment, and recognizing the presence of the divine within our midst.

Numerous research studies have demonstrated the beneficial effects of spirituality on both physical and mental health, as well as subjective well-being, the quality of life-related to

health, coping abilities, and recovery from mental disorders, addiction, or suicidal tendencies (Mueller et al., 2001; Miller & Thoresen, 2003; Kharitonov, 2012; Unterrainer et al., 2014).

1.2.2 Religion and Spirituality

While spirituality may involve religious elements, it is a far broader idea. These are not the same thing, nor are they diametrically opposed to one another. The key distinction between religion and spirituality is that there is no set of rules or principles that one must follow in order to be spiritual. Spirituality is a completely unique notion or reality that can only be found deep within oneself. It is just recognising and comprehending the existence of a higher reality or a bigger power than oneself. In every moment of life, there may be harmony, wisdom, compassion, and a spiritual presence. Spirituality can be promoted as a philosophy to address issues like, "What is human flourishing, and what enables it?" The five basic components of happiness and well-being are addressed by the PERMA Model. PERMA stands for Positive Emotion, Engagement, Relationships, Meaning, and Achievements.



As per Seligman, he said that the PERMA Model's five centre components are what individuals need to accomplish prosperity, satisfaction and life fulfilment which can prompt in finding true meaning in life.

- Positive Emotions: A hedonic route to well-being is by increasing positive emotions. The PERMA theory proposes that we can increase our positive emotions about the past through techniques such as gratitude and forgiveness and the present by enjoying physical pleasures and by practicing mindfulness and the future by building hope and optimism.
- Engagement: The second block in the PERMA Model is Engagement, it refers to something that an individual can get completely engrossed with or absorbed in. State of flow is achieved when somebody is completely deploying their skills, strengths and attention for a challenging task.
- Relationships: Relationship are the third block of wellbeing according to the PERMA model. Connections to other people or social relationships can provide our lives an awareness of purpose and meaning, thus, connections and social relationships are fundamental to overall well-being. Joy, laughter, a sense of belonging, and pride are feelings that can be felt from healthy and positive relationships, as well as support through the tough situations.
- Meaning: It is only through meanings in our life that we figure out or make sense of our existence. A sense of meaning can be acquired from belonging to and serving something bigger than the oneself.
- Accomplishments: The fifth element of the PERMA model is achievements, which refers to our personal accomplishments and the sense of pride they bring. These achievements contribute to our self-esteem and reinforce the belief that we hold value. When we successfully engage in activities or attain goals, it enhances our overall well-being and motivates us to strive for further growth and development.

CHAPTER 2 REVIEW OF LITERATURE

Fischer, Secinti, Rand, and colleagues (2021) did a study to investigate cross-cultural links between Meaning in Life and Psychological Well-Being in Turkey and the United States. The purpose of this study is to investigate the extent to which meaning in life (presence and quest) connects with various aspects of psychological well-being in American and Turkish students. This survey included 377 American and 225 Turkish undergraduates. In this study, self-report measures were used. The findings revealed that the presence of meaning was positively connected to psychological well-being indicators, whereas search was negatively related. When the presence of meaning is low, American and Turkish undergraduates may look for it.

Copolla, Rania, Parisi, and colleagues (2021) investigated Spiritual Well-Being and Mental Health in Italy during the COVID-19 pandemic. The purpose of this research is to better understand the role of spirituality and religion in responding to the challenging situation of a covid epidemic, with a focus on the physical and psychological health of those engaged. The data for this study was gathered during the first Italian shutdown, when 1,250 adults from all throughout Italy completed an online questionnaire. The study's findings revealed that participants had worse levels of spiritual well-being and mental health than before the epidemic; in fact, women had lower mental health than males. Spirituality and religious practises, according to the study, are a protective factor associated not only with psychological and mental health, but also with physical health. Arslan & Yildirim (2021) examined meaning/ based coping and spirituality during the COVID 19 pandemic mediating effects on subjective wellbeing. The aim of the study was to explore the intervening jobs of meaning based adapting and spiritual prosperity in the connection between Covid stress and emotional prosperity in youthful grown-ups during the Covid pandemic. The data used in this study was collected from 427 young adults between the age of 18 and 48 years. The sample completed the online survey for this study. The outcomes of the study demonstrate that more noteworthy meaning-based adapting and profound prosperity intervened diminishes in the antagonistic effects of

Covid weight on abstract prosperity. These outcomes recommend that the significance of a blend of meaning based coping and spiritual processes alleviate the unfriendly impacts of weight on prosperity during the Covid pandemic.

Soosova, Timkova, Dimunova, et al., (2021) conducted a study to examine Spirituality as a Mediator Between Depressive Symptoms and Subjective Well-being in Older Adults. The point of this is to inspect whether burdensome symptomatology and spirituality are connected with emotional prosperity in more established grown-ups. It additionally inspect to comprehend the intervening job of spirituality in the relationship between burdensome symptomatology and abstract prosperity was analyzed. An example of 250 members was utilized in this review. Self-report poll were-utilized in this review. The aftereffects of the review showed that Subjective prosperity was adversely connected with burdensome sideeffects and decidedly connected with spiritual encounters.

Durmus and Durar (2021) studied the relationship between spiritual well-being and fear of COVID-19 among elderly individuals in Turkey. The objective was to investigate how levels of spiritual well-being correlated with levels of fear related to the coronavirus during the pandemic, specifically among individuals aged 65 and above. The study included a sample of 1780 participants from this age group. Data was collected using a personal information form, the Spiritual Well-being Scale (FACIT), and the Coronavirus Phobia Scale (C19P-S). The findings indicated a moderate association between the participants' spiritual well-being and fear of COVID-19. In addition, the statistical analysis revealed that as individuals' spirituality increased, their fear of contracting the coronavirus decreased.

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Zhang, Hook, Tongeren, and colleagues (2021) the role of spiritual fortitude in relation to meaning and mental health symptoms was examined following a natural disaster. The research involved 274 participants who resided in Baton Rouge, Louisiana during the

2016 Louisiana flood. Assessments were conducted at nine- and 18-months post-flooding, evaluating resource loss, spiritual fortitude (SF), the quest for meaning, presence of meaning, sadness, anxiety, and symptoms of post-traumatic stress disorder (PTSD). The findings of the study indicated that SF acted as a protective factor, mitigating the negative impact of disaster-related resource loss on future quest for meaning. Moreover, the search for meaning mediated the interaction between resource loss, SF, and subsequent mental health symptoms.

Koburtay & Alzottbi (2020) examined the correlation between individual-organization spirituality fit and workers' psychological well-being. The objective was to investigate how the alignment of individual and organizational spirituality can enhance the psychological well-being of employees. The sample for this study consisted of 231 individuals working in the service sector in Jordan. The researchers employed a questionnaire-based survey methodology. The results revealed that employees who experienced spirituality in their workplace reported higher levels of psychological well-being.

Riasztdeen & Singh (2020) examined Leadership Effectiveness and Psychological Wellbeing: The Role of Workplace Spirituality. The aim of this study is to analyse the relationship of leadership effectiveness and psychological well-being with the work outcomes of intention to quit, job involvement and organization-based self-esteem (OBSE), and also whether workplace spirituality plays a role in mediating the associations of leadership effectiveness and psychological well-being with work outcomes. The example utilized in this study were 630 IT representatives from South India. The consequences of the review demonstrated that authority adequacy and mental prosperity have a critical positive relationship with work environment otherworldliness. It likewise demonstrated that work environment otherworldliness can confine any regrettable relationship of administration adequacy and mental prosperity with work results.

Pargament, Bechara, et al. (2020) conducted a study aiming to examine the impact of optimism and religious coping on well-being during a COVID-19 pandemic lockdown. The study found that hope had a positive correlation with well-being, and this relationship was influenced by religious coping. The results indicated that well-being was at its highest when levels of hope were high, while it was lowest when reported hope was low. Furthermore, the study revealed that well-being reached its peak when positive religious coping was high and was lowest when negative religious coping was low.

Kent, Henderson, Bradshaw, and colleagues (2020) undertook research to determine whether daily spiritual experiences moderate the effect of stressors on psychological well-being. The study's findings reveal a direct association between stressors, DSE, and well-being, as well as a substantial role for state and trait daily spiritual experiences in regulating this relationship.

Aglozo, Akotia, and Annor (2019) conducted a study to explore the correlation between spirituality and subjective well-being and investigate whether this relationship is influenced by optimism and purpose in life. The study involved a sample size of 235 individuals aged 60 and above. The results revealed that spirituality was positively associated with positive emotions and overall life satisfaction, although no significant correlation was found with negative emotions. The findings indicated an indirect connection between spirituality and subjective well-being, with optimism and purpose in life acting as mediators. Additionally, the study emphasized the significance of meaning in life as a mediator, surpassing the influence of optimism in promoting subjective well-being.

Yilmaz (2019) studied spiritual orientation, meaning in life, life satisfaction and wellbeing in mothers who have disabled children. A sample of 128 mothers from turkey was used

in this study. The results suggested that with the increase in spiritual orientation of mothers meaning in life, life satisfaction and wellbeing also increased.

Mahipalan and Sheena (2019) examined workplace spirituality, psychological well-being, and the moderating role of subjective stress. The research focused on secondary school teachers in India. The objective was to assess the impact of spirituality on perceived stress and psychological well-being (PWB) and explore the moderating effect of stress in the relationship between spirituality and well-being. The study utilized a quantitative approach, gathering data through a systematic questionnaire completed by 322 secondary school teachers. The results indicated a positive correlation between spirituality and psychological well-being, while a negative association was observed between job stress and well-being.

Yendork and Somhlaba (2019) This study included a sample of 20 orphaned youngsters aged 7 to 17 years who were put in four orphanages. All participants had previously completed a survey, followed by an interview. Religion, according to the findings, enhanced well-being by empowering positive emotions and assisting in the coping process, as well as developed resilience and a hopeful and optimistic view in orphans.

Dey, Amponsah cot Akenteng (2019) conducted a study focusing on the spirituality and subjective well-being of Ghanaian parents raising children with special needs, with a particular emphasis on the interconnected role of resilience. The study utilized a sample of 107 Ghanaian parents who were caring for children with special needs. The findings revealed that spirituality had an indirect impact on life satisfaction, positive affect, and negative affect through its influence on resilience. Specifically, higher levels of spirituality were associated with greater resilience, which in turn led to increased life satisfaction, greater experience of positive emotions, and reduced experience of negative emotions.

Thauvoye, Vanhooren, Dezutter, et al, (2018) conducted a study aiming to explore the relationship between spirituality and well-being in older adults. The research also aimed to investigate the different dimensions of spirituality in relation to functioning in late life. The study sought to determine whether various dimensions of spirituality have distinct contributions to psychological well-being among older individuals. The results revealed that well-being was positively influenced by spiritual experiences through two dimensions: the relationship with the transcendent and connectedness with others. However, spirituality experienced through connectedness with nature did not significantly predict well-being. These findings underscore the unique impact of each dimension of spirituality on well-being and emphasize the importance of adopting a multidimensional approach when studying spirituality in the context of older adults.

Khztmalo, Wissing, and Schutte (2018) conducted a study in South Africa to examine meaning as a potential mediator between spirituality and psychological well-being. It focused on the role of the presence of meaning (MLQ-P) and the quest for meaning (MLQ-S) in mediating the relationship between spirituality and well-being. The research involved a sample of 326 South African students. Several questionnaires were utilized, including the Meaning in Life Questionnaire (MLQ), the Spiritual Well-Being Scale (SWBS), the Questionnaire for Eudaimonic Well-Being (QEWB), and the Mental Health Continuum Short-Form (MHC-SF). The study's findings indicated that purpose in life played a more significant role in explaining the pathways between spirituality and psychological well-being compared to the search for meaning.

Wagani and Colucci (2018) conducted a study in North India that focused on spirituality and well-being in the context of suicide prevention. The study involved a sample of 160 university students from the region, aiming to examine the influence of spirituality on their lives, well-being, and perspectives on suicide. The findings of the study demonstrated that spirituality had a beneficial effect on individuals' well-being, potentially acting as a protective factor against suicidal behavior.

Guse & Shaw (2018) studied hope, wellbeing and meaning in life among young adults. A sample of 252 young adults was used in this study. The results indicated a significant relationship between hope, meaning in life and wellbeing. The results also indicated that having hope can lead to setting of meaningful goals also along with it spiritual meaningful experiences which in turn increases meaning in life and eventually increasing wellbeing.

Liang, Peng, and Zhao (2017) conducted a study focusing on the relationship between workplace spirituality, meaning in life, and psychological well-being among teachers. The study involved a sample of 610 teachers, and three scales were utilized to measure workplace spirituality, meaning in life, and psychological well-being. The study reveals that teachers should recognize the significance of workplace spirituality, maintaining psychological well-being, and experiencing a sense of meaning in their lives.

Bernard, Strasser, Gamondi, et al., (2017) conducted a cross-sectional study to explore the relationship between spirituality, meaning in life, psychological distress, wish for hastened death, and their impact on quality of life among palliative care patients in Switzerland. The study involved face-to-face interviews with a sample of 206 palliative care patients. The findings of the study indicated that both spiritual well-being and finding meaning in life could serve as protective factors against psychological distress in patients nearing the end of life.

Bamonti, Lombardi & Orden (2015) examined whether spirituality debilitates the connection between despondency side effect seriousness and importance throughout everyday life. This point of this study is to assess whether spirituality directs the relationship between gloom side effect seriousness and importance in life among treatment-chasing grown-ups. The example utilized for this study were 55 grown-ups (?60 years old) recently searching for short term emotional wellness treatment for state of mind, uneasiness, or change issues. Self-report polls were utilized in this review. Results

demonstrated a critical connection among otherworldliness and sadness side effect seriousness on importance in life scores. A huge negative relationship between melancholy side effect seriousness and importance in life was seen at lower yet not the most elevated levels of spirituality.

Katsogianni, Vasilios, Kleftras, et.al (2015) conducted a study focusing on spirituality, life meaning, and depressive symptomatology in individuals with drug addiction. The study explored the relationship between life meaning, spirituality, and depressive symptoms among drug addicts. The research utilized a sample of 300 individuals with drug addiction. Various questionnaires assessed spirituality, life purpose, depressive symptomatology, and drug usage. The study's findings indicated a significant association between spirituality, life purpose, drug addiction, and symptoms of depression. These results highlight the significance of spirituality and finding meaning in life in the context of drug therapy, particularly in addressing and treating depressive symptoms that often coexist with drug addiction.

Vela, Castro, Cavazos, et.al., (2015) conducted a study to comprehend the meaning of life, spirituality, and subjective happiness among Latina college students. The study involved 119 college students who provided their perceptions of the presence and search for meaning in life, daily spiritual experiences, and subjective happiness. The findings revealed that the participants' perceptions of meaning in life and daily spiritual experiences influenced their subjective happiness. In other words, the sense of purpose and the regularity of spiritual experiences played a significant role in determining the subjective happiness reported by the Latina college students in the study.

Ivtzan, Gardner & Prashar (2013) conducted a study to comprehend the connection among religion and spirituality with mental prosperity by looking at self-actualisation, significance throughout everyday life, and self-improvement drive. For this study an example of 205 members from different strict affiliations and confidence bunches were chosen from different strict organizations and profound gatherings. They were allotted to one of four gatherings: a) elevated degree of strict contribution and spirituality, b) low degree of strict inclusion with an elevated degree of spirituality, c) a elevated degree of strict association with a low degree of spirituality, and d) a low degree of strict association and

spirituality. The consequence of the review demonstrated that gatherings (a) and (b) gained higher scores on every one of the three Measures. These outcomes assert the meaning of spirituality on mental prosperity.

Migdal, Lori, and Douglas (2013) conducted a study to examine and clarify the relationship between spirituality and well-being. The study involved 247 university students and employed a multidimensional model of spirituality to explore its association with various forms of well-being. Additionally, the study investigated the influence of a two-factor social desirability model on spirituality and well-being. Through correlational and regression analyses, the researchers found that while there is some evidence of a relationship between spirituality and well-being, the effect size is generally small and appears to vary depending on how spirituality is defined.

Kashdan and Nezlek (2012) conducted a study to explore the relationship between spirituality and well-being in daily life. The study investigated whether individuals experience varying levels of spirituality on different days and whether daily spirituality predicts daily well-being. To address these questions, the researchers employed a daily diary methodology. The study involved 87 participants who provided reports of their daily spirituality and well-being over 1,239 days. The findings indicated that daily spirituality was positively associated with meaning in life, self-esteem, and positive affect. Moreover, the relationships between daily spirituality, self-esteem, and meaning in life were stronger among individuals with higher levels of trait spirituality. The results also revealed positive connections between daily spirituality and well-being.

Ahrens, Abeling, and Ahmad (2010) conducted a study to explore the relationship between spirituality and well-being, specifically in the context of sexual assault recovery. The research examined the effects of positive and negative religious coping on psychological well-being. The study included a sample of 100 sexual assault survivors who believed in God. The findings revealed that engaging in positive religious coping was associated with higher psychological well-being and lower levels of depression. On the other hand,

negative religious coping was linked to higher levels of depression, irrespective of the survivors' ethnicity.

CHAPTER3 METHODOLOGY

3.1 Aim: To study the relationship between spirituality, meaning in life and well-being among male and female young adults.

3.2 Objectives:

- To study the difference in level of spirituality among males and females.
- To study the difference in level of meaning in life among males and females.
- To study the difference in level of well-being among males and females.
- To study the relationship between spirituality, meaning in life and well-being among males and females.

3.3 Hypothesis:

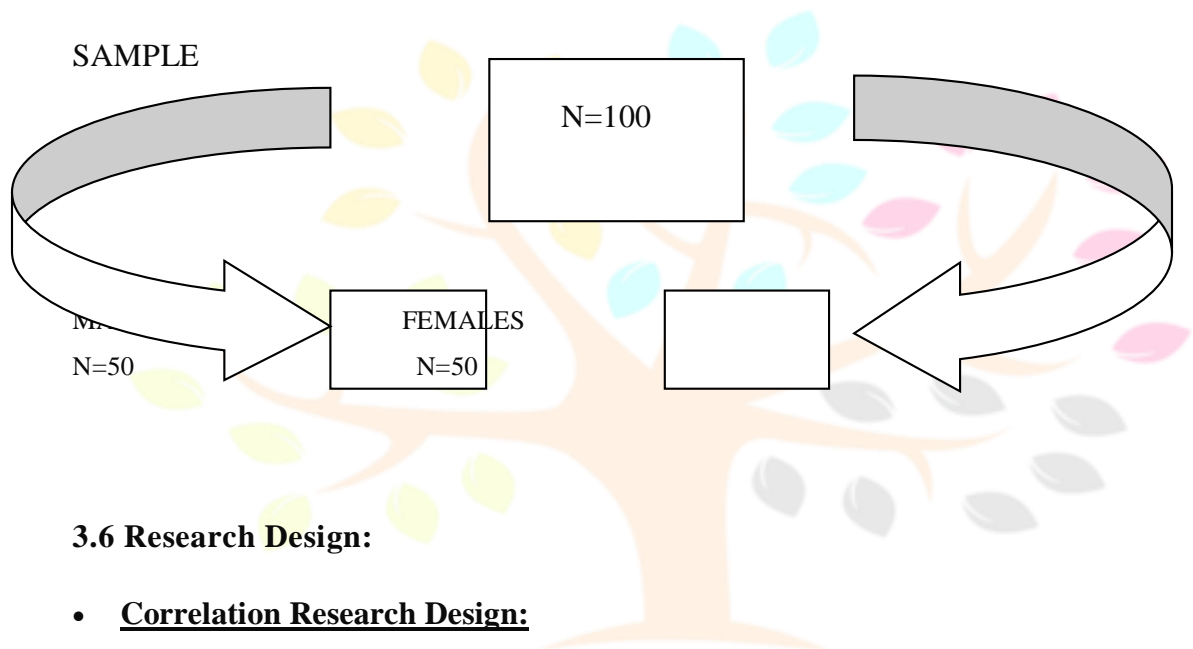
- There will be a significant relationship between spirituality, meaning in life and wellbeing
- There will be a significant difference of spirituality among males and females.
- There will be a significant difference of meaning in life among males and females.
- There will be a significant difference of wellbeing among males and females.

3.4 Variables of the study:

- Spirituality
- Meaning in life
- Well being

3.5 Sample and its selection:

The sample size for the study was 100, out of which 50 were males and other were females. The age group for this study ranged from 18-30. Purposive sampling technique was used to fulfil the objective of the study. The data was collected using online questionnaire and the research design for this study is correlation research design.



3.6 Research Design:

- **Correlation Research Design:**

It is a type of research method in which we observe two or more variables in order to establish a statistical relationship between the variables.

3.7 Tools Used:

- **Daily Spiritual Experience Scale (DSES):**

The Daily Spiritual Experience Scale (DSES) is a questionnaire comprising 16 items that evaluate the everyday occurrences of individuals feeling connected to a higher power in their daily lives. This scale encompasses various aspects, such as gratitude, forgiveness, and a connection to something larger than oneself. Additionally, it includes a measure for assessing the experience of inner peace. It is a 16 item scale which asks the participants to report the frequency with which they have experienced spiritual experiences. It is a 6 point Likert scale for item 1-15 and 4 point Likert scale for item 16. The item 16 asks how close a person feels to

transcendent. The scale ranges from never to many times a day. The reliability of the scale is 0.95

- **The Warwick-Edinburgh Mental Well-being Scale (WEMW13S):**

The Warwick-Edinburgh Mental Well-being Scale (WEMW13S) was developed by researchers from the University of Warwick and University of Edinburgh. This scale was developed to measure the mental well-being of people aged 13-74. This scale covers subjective well-being and psychological functioning; all the items in this scale are positive and assess aspects of mental health. There are 14 items in this scale and all the items have 5 options ranging from 'none of the time' to 'all of the time' for subjects to choose. The scoring of the scale is done by summing up the scores for all the 14 items. The minimum score for this scale is 14 and the maximum score is 70. Higher the score means higher the well-being.

- **Meaning in Life Questionnaire (MLQ):**

The meaning in life questionnaire was developed by Michael F. Steger, Patricia Frazier, Shigehiro Oishi, and Matthew Kaler. This scale consists of 10-items which is designed to measure or assess two aspects of meaning in life: Presence of Meaning and Search for Meaning. In this questionnaire the participant is asked to answer each item, each item has a 7-point Likert scale ranging from 1 to 7. The scale ranges from 'absolutely true' to 'absolutely untrue'. Scoring for this scale is done by summing all the scores, item 9 in this scale is reverse scored. Higher scores in this scale mean a stronger presence or search for meaning in a person's life.

Research Through Innovation

Table 1:-

Description of the Tools used in the data collection.

S.No	Name of the tool	Author and Year	No. of items	Reliability /Validity
1.	Daily Spiritual Experience Scale (DSES)	Underwood, L. G & Teresi, J. (2002)	16	$\alpha = 0.9$
2.	The Warwick-Edinburgh Mental Well-being Scale (WEMWBS)	Researchers from the University of Warwick and	14	$\alpha = 0.9$, criterion-related validity
3.	Meaning in Life Questionnaire (MLQ)	Michael F. Steger, Patricia Frazier, Shigehiro	10	$\alpha = 0.9$

3.8 Procedure:

To explore the relationship between Spirituality, Meaning in Life and Well Being various scales and tests were scrutinized out of which three scales (i.e.) Daily Spiritual Experience Scale (DSES), The Warwick-Edinburgh Mental Well-being Scale (WEMWBS), Meaning in Life Questionnaire (MLQ) were used. The questionnaire was prepared by combining all the three scales manually. The questionnaire was filled by the male and female individuals. Basic demographic details such as name, age, gender, qualification, religion was included in the questionnaire. A total of 100 samples were required to fill the questionnaire to complete the research. After the collection of data, correlation and t- test was used to check the relationship between Spirituality, Meaning in Life and Well Being through SPSS format. Result and interpretations were then discussed.

3.9 Statistical Analysis:

The statistics used in this study was t- test and correlation.

- **T- test:** it is statistical method used to determine if there is a significant difference between the means of two groups
- **Correlation:** It is a statistical method that helps us to know whether and how strongly pairs of variables are related.



CHAPTER4 RESULT

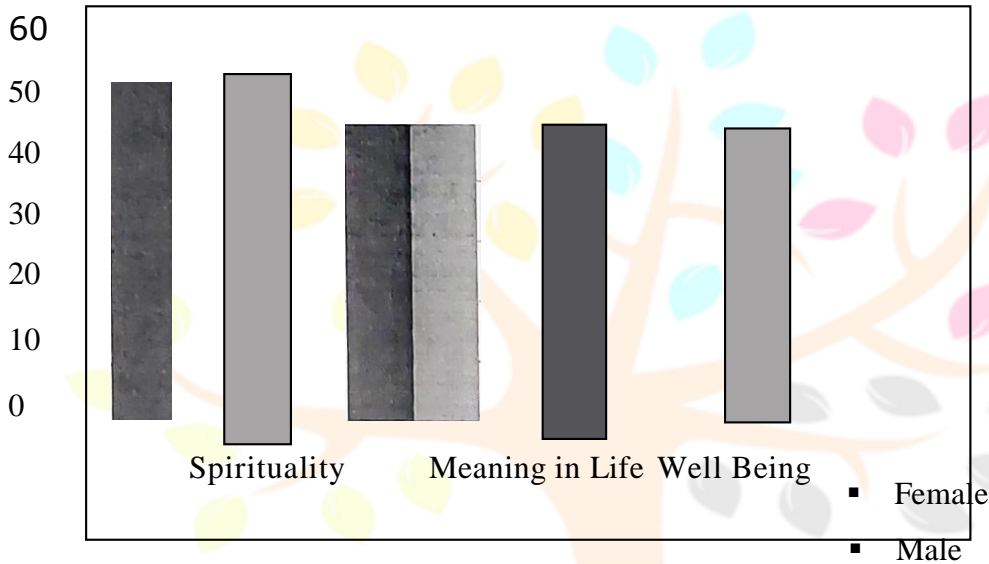
Table 2:-

Mean, SD and t- Scores for spirituality, meaning in life and well-being of male and female young adults

Variables	Gender	N	Mean	SD	Sig	t-test
Spirituality	Female	50	65.16	14.445	.021	1.796
	Male	50	59.12	15.160		
Meaning in life	Female	50	49.44	9.992	.684	.128
	Male	50	49.50	6.850		
Wellbeing	Female	50	49.50	9.596	.088	.134
	Male	50	49.28	6.552		

The above results show the mean, SD scores of spirituality of male (59.12, 15.16) and female (65.16, 14.44) young adults. It also represents the mean, SD scores of meaning in life of male (49.50, 6.85) and female (49.44, 9.99) young adults. This table also shows the mean, SD scores of well-being of male (49.28, 6.55) and female (49.50, 9.59) young adults. It also shows that there is a significant difference of spirituality among male and female young adults. It also shows that there is no significant difference in meaning in life and wellbeing among male and female young adults.

Graph 1: *The mean spirituality, meaning in life and well-being of male and female young adults*



The graph has two axes, X axis represents the three variables spirituality, meaning in life and wellbeing and Y axis represent the mean. The graph shows that females have slightly high

Table 3:*Correlation between spirituality, meaning in life and well-being of male and female adults*

Variables	Spirituality	Meaning in life	Wellbeing
Spirituality	1	.392**	.363**
Meaning in life	.392**	1	.484**
Wellbeing	.363**	.484**	1

(** value is significant at 0.01 level)

The above table demonstrate the correlation matrix between the variables of the study. A bivariate Pearson correlation was calculated between spirituality, meaning in life and well-being. The result showed that there is a positive correlation between spirituality, meaning in life and wellbeing. It shows that spirituality is positively correlated with meaning. Meaning in $r = .392$, $p < .01$ and wellbeing $r = .363$, $p < .01$, it indicates that if spirituality increases then meaning in life and wellbeing will also increase.

CHAPTER5 DISCUSSION

The aim of the study was to study the correlation between spirituality, meaning in life, and well-being. Spirituality encompasses a wide range of perspectives and involves a sense of connection to something beyond oneself, as well as the pursuit of meaning in life. It is a universal human experience that applies to all individuals. Meaning plays a central role in our lives, providing a framework for understanding our existence. It is through the search for meaning that we derive purpose and find value in life. Meaning refers to the process of creating coherence, order, and understanding in one's life, driven by purpose and the pursuit of goals. Well-being is characterized by happiness, contentment, minimal distress, good physical and mental health, and high quality of life. The study included a sample of 100 young adults evenly divided between males and females. Three scales, namely the Daily Spiritual Experience Scale (DSES), the Warwick-Edinburgh Mental Well-being Scale (WEMWBS), and the Meaning in Life Questionnaire (MLQ), were utilized to collect data. The data collected was analyzed using statistical methods such as t-tests and correlations in the SPSS format, and the results were subsequently interpreted and discussed.

The first hypothesis states that there is a significant relationship between spirituality, meaning in life and wellbeing among male and female young adults. The results demonstrated that there is a significant relationship between spirituality, meaning in life and wellbeing. All the three variables are positively correlated which means that if one variable will increase the other two will also increase. Yilmaz (2019) studied spiritual orientation, meaning in life, life satisfaction and wellbeing in mothers who have disabled children. A sample of 12S mothers from turkey was used in this study. The results indicated that with the increase in spiritual orientation of mothers meaning in life, life satisfaction and wellbeing also increased.

Guse & Shaw (2018) studied hope, wellbeing and meaning in life among young adults. A sample of 252 young adults was used in this study. The results indicated a significant relationship between hope, meaning in life and wellbeing. The results also indicated that having hope can lead to setting of meaningful goals also along with it spiritual meaningful experiences which in turn increases meaning in life and eventually increasing wellbeing.

The second hypothesis states that there will be a significant difference of spirituality among male and female young adults. The results demonstrated that there is significant difference of spirituality among males and females young adults. It also shows that females have higher spirituality than males, this difference was interpreted on the basis of mean value where mean value of female young adults is higher (65.16) as compared to male young adults (59.12). Females in this study were found more spiritual than males; there is a significant difference in spirituality among males and females. The results are in line with several previous studies which indicated the similar results. Various previous studies have shown that females or women are more into spirituality and religiosity than males and they use frequently spirituality as a coping strategy than males. Khan & Singh (2013) studied gender differences on gratitude, spirituality and forgiveness in school teachers. A sample of 80 school teachers was used in this study. Results of the study have shown that significant gender differences were found among male and female teachers with regard to gratitude, spirituality and forgiveness (females scored higher than males). Deb, Thomas & Bose (2020) studied the relationship between psychological wellbeing and spirituality. A sample of 414 university students was used in this study. The results of the study indicated that there is a positive relationship between psychological wellbeing and spirituality; the results also showed that females scored higher in both psychological wellbeing and spirituality.

The third hypothesis states that there will be a significant difference of meaning in life among male and female young adults. The results demonstrated that there is no significant difference of meaning in life among male and female young adults. Also the results demonstrated that the mean of meaning in life among male and female young adults is also same (female-49.44, males- 49.66) which indicates that the meaning in life is similar in both male and female young adults. The hypothesis was not proved but there are several researches supporting the hypothesis, there are several researches which show that there is a gender.

Difference in meaning in life among, males and females. Yu, Chang & Fowler (2017) studied gender differences in meaning in life and interpersonal expectancies in depressive symptoms. For this study a sample of 117 males and 132 females were used. The results of the study indicated that there was a gender difference in meaning in life as meaning in life was strong predictor of depressive symptoms for females than males. Wulandari, Nursalam & Insani (2020) studied gender differences and meaning in life in people having HIV/AIDS. A sample of 69 females and 64 males having HIV/ AIDS was used in this study. The results

indicated that there was a significant difference in meaning in life on the basis of gender. Men in this study were found to score high on meaning in life than females.

The fourth hypothesis proposed that there would be a notable distinction in well-being between male and female young adults. The results revealed that there was no significant difference in well-being between the two groups. The mean scores for well-being were also similar for both males (49.28) and females (49.50), indicating a comparable level of well-being in both genders. While the hypothesis was not supported in this study, it is worth noting that other research studies have provided evidence supporting the existence of gender differences in well-being. For instance, Matud, Curbelo, and Fortes (2019) conducted a study involving a sample of 1700 males and 1700 females aged between 21-64 years, which found significant gender differences in self-acceptance, autonomy, personal growth, and positive relationships with others. Similarly, Charif and Dtmlitru (2015) investigated gender differences in well-being and quality of life among psychology students aged 19-22 years and reported significant gender disparities in these domains.

6

CHAPTER

CONCLUSION AND SUMMARY

6.1 Aim:

To study the relationship between spirituality, meaning in life and well-being among male and female young adults.

6.2 Objective:

- To study the difference in level of spirituality among males and females.
- To study the difference in level of meaning in life among males and females.
- To study the difference in level of well-being among males and females.
- To study the relationship between spirituality, meaning in life and well-being among males and females.

6.3 Hypothesis:

- There will be a significant relationship between spirituality, meaning in life and wellbeing
- There will be a significant difference of spirituality among males and females.
- There will be a significant difference of meaning in life among males and females.
- There will be a significant difference of wellbeing among males and females.

6.4 Results:

- The results showed that there is significant difference of spirituality among males and females.
- It also demonstrated that there is no significant difference of meaning in life among males and females.

- The result also showed that there is no significant difference of meaning in life among males and females.
- The result also demonstrated that there is a significant relationship between spirituality, meaning in life and wellbeing, there is a positive correlation between the three variables, which means that if one increases others will also increase.

6.5 Limitations:

- Sample size: the study could be more accurate if the sample size would be larger.
- Size of questionnaire: the no. of questions in the study was much which made the questionnaire lengthy and sometimes the subject gets bored because of more

6.6 Future Implications:

- This research is on spirituality, meaning in life and wellbeing which can be extended to all the sections and age groups of the society.
- Spirituality can be studied with variables such as locus of control, academic achievement, anxiety, self-esteem, compassion, addiction because spirituality have can help in improvement of overall wellbeing and quality of life of the individual.
- Spirituality is a part that which helps us to find meaning, connectedness and purpose in life. Spirituality is seen to have benefits in overall health of the individual. It helps a person to cope with illness, pain, suffering and even death or loss of loved one. Hence study on spirituality can be used for health purpose also.

CHAPTER 7 REFERENCES

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