A COMPARITIVE STUDY ON PSYCHOLOGICAL WELL-BEING OF SPIRITUAL AND NON-SPIRITUAL PROFESSIONALS

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ABSTRACT

The paper tries to elucidate the relationship between spirituality and psychological well-being in young adult professionals of Chhattisgarh. The role of spirituality in enhancing mental health and well-being of an individual. It was hypothesized that spiritual working professionals will show better psychological well-being than non-spiritual working professionals. The sample includes 50 participants, 25 from spiritual community(performing meditation, journaling, and gratitude practices on regular basis), and 25 from non-spiritual community. The statistical analysis was done using independent t-test and a significant difference was found between two groups. The paper concluded that there is a difference between well-being of people who are involved in the spiritual activities than the people who are not. And that promoting spiritual practices can be beneficial in enhancing mental health of working people and it can be a cure to their psychological challenges.

KEY WORDS: spirituality, non-spirituality, psychological wellbeing.

Introduction

Psychological well-being refers to inter- and intraindividual levels of positive functioning that can include one's relatedness with others and self-referent attitudes that include one's sense of ability and personal growth. Subjective well-being reflects dimensions of affect judgments of life satisfaction (Richard Burns,2016).). Psychological well-being is not only about feeling good and an easy-going life or all happiness and contentment. it's also about engagement, confidence and affection (Felicia A Huppert, 2009). . A long literature is available to address the meaning of positive psychological functioning. This includes Maslow's idea of self-actualisation (1968), Roger's view of fully functioning person (1961), Jung's conception of individuation (1933) and Allport's idea of maturity (1961).

Defining spirituality:

The word *spiritual* comes from the Latin word *spirutus.* That originally means "breath". Other languages define the same word in different ways, for example in Greek it is called *psyche,* in Sanskrit it is called *atman* and in Hebrew it is called *rauche*, all of them associate breath(spirutus) with life.

The definition that resulted from the Consensus Conference is:

"Spirituality is the aspect of humanity that refers to the way individuals seek and express meaning and purpose and the way they experience their connectedness to the moment, to self, to other, to nature, and to the significant or sacred (p.887)."

Spirituality can be defined as something which is inner and subjective to an individual, it is something that supplies us an understanding of things in life (Ellens 2008.p.1).

Different psychologists described spirituality in different ways:

- Hung Lemann et al. (1996) defined it as "a sense of harmonious interconnectedness between self, others/nature, and Ultimate Other which exists throughout and beyond time and space".

- Burkhardt and Nagai-Jacobson (2002) It is the inherent animating force of being which enable us to experience and know the connection with all life.

- Frankl (1984) described spirituality as being able to hold onto one's spiritual commitments while interpreting suffering within a context of deeper meaning.

Spirituality and psychological well-being:

(Neill and Kahn 1999; Katerndahl 2008) claimed that older adults report higher life satisfaction when they engage in spiritual experiences. Also (Neill and Kahn 1999) provide evidence that, not only extrinsic experiences such as social activity, but intrinsic experience also such as having spiritual changes report higher life satisfaction. Another study writes down that depressive symptom can be diminished through involvement in spiritual activities. (Dalmida et al. 2009; Dekker et al. 2009; Simonelli et al. 2008; Yanez et al. 2009).

Spirituality is an additional internal construct that have been an area of study from various psychologists across various fields. The significance of spirituality in everyday life have been supported by empirical studies.

The studies of spirituality and religiosity have found positive corelation between internal characteristics and subjective well-being including life satisfaction. Moreover, life satisfaction has been related to various outcomes including physical health, mental health, and psychological well-being. (Kelley & Miller, 2007).

Review of literature

- Robustelli et al., (2018) In the United States and Japan, researchers looked at the links between gratitude and three types of life happiness: relationship satisfaction, work satisfaction, health satisfaction, and total life contentment. The Midlife Development in the United States and the Midlife Development in Japan each drew 945 individuals from two samples of middle-aged and older adults. All four measures of life satisfaction had significant positive bivariate relationships with gratitude. Furthermore, after controlling for demographics, neuroticism, extraversion, and other satisfaction measures, thankfulness was found to be uniquely and positively associated with contentment with relationships and life in general, but not with job or health. Furthermore, women and people who were more extraverted and lived in the United States were more appreciative, while people with less than a high school diploma were less grateful. According to the findings of this study, gratitude relates to specific categories of life satisfaction. The findings are examined in terms of future study as well as the design and execution of gratitude programmes, particularly when people from other cultures are involved.

- Iqbal et al., (2016) As a result, the purpose of this study was to see how dynamic meditation affected the individuals' mental health. The current study used a total of 60 individuals, with 30 in each of the experimental and control groups. The experimental group received a 21-day dynamic meditation training. The experimental and control group individuals' mental health was assessed before and after treatment using the Mental Health Inventory established by Jagadish and Srivastava. The obtained data were analysed using ANCOVA. In the post-conditioning phase, the experimental group outperformed the control group in terms of personality integration, autonomy, and environmental mastery. The effect sizes of dynamic meditation on several mental health aspects were large. In post-conditioning, however, there were no significant differences between the experimental and control groups on positive self-evaluation, perception of reality, and group-oriented attitude components of mental health. Overall, dynamic meditation training proved successful in enhancing the individuals' mental health.

- Dr. Matloob Ahmed Khan et.al., (2011) aimed to find the relationship between spirituality and life satisfaction of adolescent and included the variables of gender, 80 students were selected from Aligarh Muslim university as samples. The study reports that spirituality has a relation with life satisfaction in students. Student's spiritual belief therefore play a significant role in experiencing life satisfaction. The report also claims that spirituality showed strong association with life satisfaction, and it is a significant predictor.

- Religion and workplace spirituality are diametrically opposed (Afsar & Rehman, 2015; Milliman et al., 2003). Workplace spirituality is more focused on the themes of tolerance, patience, the sense of interconnectedness, purpose, and acceptability of the mind to organisational norms, all of which are integrated together to shape personal values, whereas religion is defined by a specific belief system, a specific system of faith, and a set of beliefs, all of which are integrated together to shape personal values (Afsar & Rehman, 2015).

- Neck and Milliman (1994) noticed that people are becoming increasingly spiritually oriented in their daily lives as well as at work. Szekely's (1973) perspective is unique in that he indicated that work is viewed as a servant rather than a master. Workplace attitude and behaviour are more significant than the type of work. Workplace spirituality aims to help employees attain their full potential and engage in constructive conduct and interactions with the universe. Maslow's understanding of self-

actualization is linked to a sense of spirituality (Neck & Milliman, 1994). Organizations with spiritual ideals as their goals provide more opportunity for personal development and growth. This sense of progress will also help to increase staff enthusiasm and passion (Neck & Milliman, 1994).

Methodology

Tools:

Psychological well-being scale by Dr. Devendra Singh Sisodia and Ms. Pooja Choudhary was used for this study. This test was developed by using Likert technique. The final form of scale was thus prepared comprising of 50 statements with a view to measure several aspects of well-being like satisfaction, efficiency, sociability, mental health, and interpersonal relation. The scale uses 5-point Likert scale with options- strongly agree, agree, neutral, disagree and strongly disagree. The points are assigned as- 5 points for strongly agree, 4 points for agree, 3 points for neutral, 2 points for disagree and 1 point for strongly disagree.

Procedure:

The present study has involved survey method of data collection. As the study was conducted during the covid-19, and movement was restricted due to covid-19 protocols, and the targeted population for data collection was spread all over the state, the data was collected through online medium. The questionnaire was converted into google forms and the samples were asked to give their responses to the questions asked. Through the electronic form, all the necessary demographic details as well as consent for participation was collected and then the further calculations were carried out.

Sample:

Random sampling method was used to collect data for the study. 50 sample were collected randomly from the population. The sample includes individual with age between 25 to 45. And the sample was divided into two groups: spiritual and non- spiritual. The spiritual samples were the people who performs two or more of the spiritual activity: journaling, meditation (minimum for 30 minutes) and gratitude regularly. They were selected from bramha-kumaris community Raipur. And the non-spiritual samples were the people who didn't perform any of these practices. They were collected from the population at random. Total 25 samples were gathered from each group. An effort was made to keep the ratio of male and female 1:1.

Hypothesis

The present study intends to examine if there is any difference in psychological well-being of spiritual and non-spiritual professionals. To examine this, the study presents two hypothesis- null and alternative hypothesis.

H1: There will be no significant difference in psychological well-being of spiritual and non-spiritual professionals.

Result

To test this hypothesis independent t-test was calculated. Table no.01 depicts the descriptive statistics of the psychological well-being between spiritual and non-spiritual professionals.

Table no.01

Representing total sample, standard deviation, and t-score for spiritual and non-spiritual professionals.

	N	Std. dev.	$\sum X^2$	t-score
Spiritual professionals	25	20.37	9546.5	9.634
Non-spiritual professionals	25	17.36	6937.9	9.634

It is clear from the table no.1 that mean of spiritual professional (195.25) is higher than the mean of non-spiritual professional (175.208). The obtained t-ratio (9.634) for this difference was found to be significant at 0.05 level of significance for 24 degrees of freedom and provided empirical ground to conclude that professionals with regular spiritual practises showed better psychological well-being than those with low spiritual involvement.

Discussion and Conclusion

The aim of the present study was to find if there is any significant difference between the psychological well-being of working professionals who are involved in daily spiritual activities including journaling, meditation, and gratitude (spiritual group), and the people who are not involved in any such activities (non-spiritual group). Moreover, we compared the psychological well-being of the spiritual group based on gender. It was hypothesized that spiritual group will show better psychological well-being as compared to non-spiritual group.

Based on the data we gathered from the population we found a significant difference in psychological well-being of the two groups. We also found a significant difference in psychological well-being of the spiritual group. Based on the results it can be said that daily gratitude, daily journaling, and daily mediation does has an effect in psychological wellbeing of people.

The findings of the study (Paul et al., 2015) indicates that there is a difference exists between the two groups of individuals. Organizations that promote spirituality see increased productivity and profitability. Workplace Spirituality does not require people to follow religions or strict techniques, but it is a useful tool for making employees feel like they are a valuable part of the company. Individuals who practise spirituality, whether at work or at home, enhance good job-related attitudes, work effort, and contextual behaviours through boosting social exchange processes, which helps to maintain work-life balance.

The study's findings (Joelle et al., 2017) spirituality has a favourable impact on job resourcefulness and organisational emotional commitment, indicating that workers who experience the sensations described in this dimension gain inner peace and trust, even when things go wrong. According to the literature and this empirical study, employees who have a higher sense of welfare and a better life balance are more persevering and better able to complete their job-related tasks, even in the face of challenging circumstances that would normally limit their ability to achieve the proposed goals. The study concludes that practicing spirituality can be beneficial in enhancing work life. And it also argues that spirituality can enhance the psychological well-being and having better work life and

satisfaction with work. Spiritual professionals have better psychological well-being as compared to non-spiritual professionals.

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