

SPIRITUALITY AND WELL-BEING

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SOME RESEARCH FINDINGS

- There is a paradigm shift from misery studies to happiness studies. (*Seligman 2000; Diener 1984*)
- Happy people see bright side of affairs , pray and directly struggle with problems. (*Mc Crae & Costa 1986*)
- Happy people are involved in goal activities which they value. (*Emmons, 1986*)
- Happiness can be increased by believing in a larger meaning or force in the universe. (*Ellison 1991; pollner 1989*)

SPIRITUALITY IS

- Being fully awake to life.
- An awareness of a being or force that transcends the material aspects of life.
- The search of purpose and meaning in life.
- The lasting and meaningful change in our lives through inner transformation.

DEFINITION

- **Spirituality** is an inner discipline in search of realizing truth and perfection in the human condition .The goal is to find oneself in an unconditioned and unmasked state (**Rao, 2002**).
- spirituality as “ adopting a framework or a creative positive attitude towards supreme higher power or God, Self, others nature and life ensuring wellbeing of self and society as a whole.”(**Pradhan, 2011**).

**RELIGION IS AN AGREEMENT
BETWEEN A GROUP OF
PEOPLE ABOUT WHAT GOD IS**




**SPIRITUALITY IS A
ONE-ON-ONE
RELATIONSHIP**

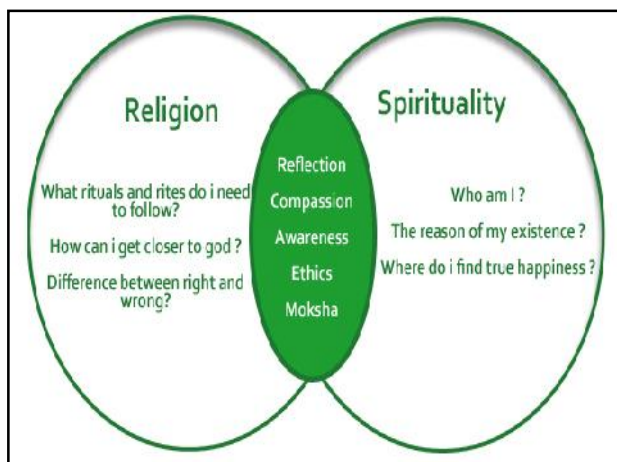
Religion is the rules, regulations, ceremonies and rituals developed by man to create conformity and uniformity in the approach to God.

Spirituality is God's call in your soul.

~Iyanla Vanzant



<http://growglowlove.com>



RELIGION

- Religion has been regarded as having both an institutional and an individual meaning (William James, 1985).
- Theological dogmatic, ritualistic, liturgical, magical or mystical aspects are often associated with religious life (Paranjpe 1988a).
- Religion is a search for significance in ways related to the sacred (Pargament, 1997).

SPIRITUALITY AND RELIGIOSITY

Spirituality

- A quest for answer to ultimate questions.
- Practices.
- Focus on individual growth
- Less objective, less measurable
- Intrinsic (Experiential)
- Outcome (Bisht 1978)
- Less formal worship
- Less authoritarian, few prescriptions
- Liberates soul
- God is pervasive figure.
- Freely available to anyone

Religiosity

- An organized system of beliefs, symbols and practices.
- Focus on establishing community.
- More objective, more measurable.
- Extrinsic (Practice oriented).
- Path (Bisht 1978).
- Formalized worship practices.
- More authoritarian, prescribed patterns.
- Shapes history.
- God is a father/ mother figure.
- 'Your' and "then" mentality.

INDIAN VIEWS ON SPIRITUALITY

- 'Spirituality' in hindi is *adhyatma* which means *amanah sambhandham gyanam* or knowledge related to the nature of soul.
- Spirituality is the adoption of the qualities of spirit or soul which are akin to Godliness but due to material bondages, adoption of spiritual qualities should be taken in right perspective.
- Avoidance of negative qualities ensures free flow of spirituality automatically.

MILESTONES OF SPIRITUALITY

- 1700-1100 B.C. : **Rig Veda** the oldest of the four Vedas was written during this period.
 - 6th Century B.C.: Prosperity of the **Charvaka** School of Philosophy.
 - 525 B.C. : The birth of Mahavira, who outlined the doctrines of **Jainism**.
 - 563 B.C. : The spreading of **Buddhism** in India .
 - 3rd Century B.C. : Spread of Buddhism by Ashoka.
 - 400 B.C. -1000 A.D. : The golden age of **Hinduism** .
 - 52 A.D. : Thomas the Apostle landed at Kerala.
 - 64 A.D. : Malik Dinar and Companions hit the Malabar coast with the message of **Islam**.
- (Courtesy : "The Week" Silver Jubilee Special,December,2007)

THE VEDIC VIEW

- Human soul must strive to attain the Godly qualities since it is originated from God (Atharvaveda 4:14:1);
- Is compounded with God (Samveda :Uttar : 850);
- Similar and alike God (Rigveda 9:32:3);
- Beyond senses (Rigveda 10:61:13).

GODLY QUALITIES

- ◉ God is one who originates and sustains the whole world (*Rigveda* 10; 81; 311)
- ◉ God is all pervading and will remain so forever. (*Yajurveda* 32:4).
- ◉ God is indifferent and is not attached to anything (*Rigvedas* 8: 19:1).
- ◉ God is supporter or patron of all animate and inanimate things and therefore is worthy of being prayed (*Rigveda* 1:70:2).

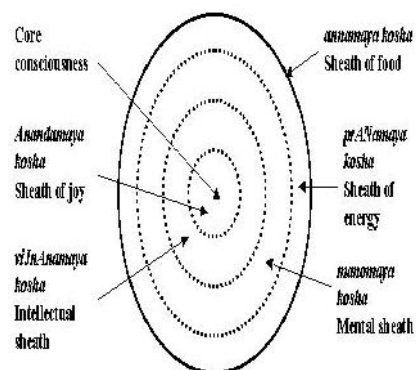
CONTD...

- ◉ God is undecayable(*Rigveda*10:88:3; 6:5:7).
- ◉ God is incorporeal which means that He has no image (*Yajurveda* 32 : 3).
- ◉ God is pure and sacred and therefore gives us happiness (*Rigveda* 8 : 95 : 8).
- ◉ God is away from any fault (*Rigveda*;164:39).

PERSPECTIVES ON HUMAN NATURE

- ◉ The **hedonistic perspective** holds that the goal of human life is maximization of pleasures and minimization of pain.
- ◉ **Transcendental perspective** holds that human being is essentially spiritual in nature .The ultimate goal of human existence is to achieve the experience of *ananda* (not dependent on any object or event of external reality).
- ◉ The **collectivistic perspective** lies in between the hedonistic and transcendental perspective and fits well with largely collectivistic culture of India.

'KOSHAS' WITHIN THE HUMAN BODY



THE HINDU MODEL OF VARNASRAMA

- ◉ **Brahmacharya**(a period of youth devoted to learning)
- ◉ **Grahasthya** (a period when one performs the duties of a householder)
- ◉ **Vanaprastha** (a period of late adulthood of a semiretired elder)
- ◉ **Sannyasa** (old age in which one becomes a renunciative senior citizen)

CONTD...

- ◉ Unless a person fulfills *dharma* at different stages of life, the attainment of the final goal (*moksha*) is not possible.
- ◉ *Manusmriti* (essence of *dharma* derived from four Vedas) highlights that *Grahasthasrama* is the best.
- ◉ People of four *aashramas* should serve the ten cardinal principles of *dharma* ,i.e. courage, tolerance, control of mind, not stealing, being clean, controlling sense organs, acquiring *vedic* knowledge and knowledge of the soul, speaking truth, and not being angry(chapter 6,92).

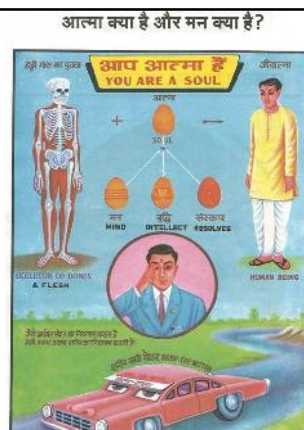
DHRATI KSHAMA DAMOSTEYAM
SHAUCHMINDRIYANIGRAHA

DHIRVIDYA SATYAMKRODHO DASHKAM DHARM
LAKSHANAM

THE BASIS OF SPIRITUALITY

- ◉ Humans are essentially spiritual beings, evolved to ask fundamental questions.
 - Who am I ?
 - Where am I going?
 - What is the meaning and purpose of my life?
 - Am I truly happy?

WHO AM I...??



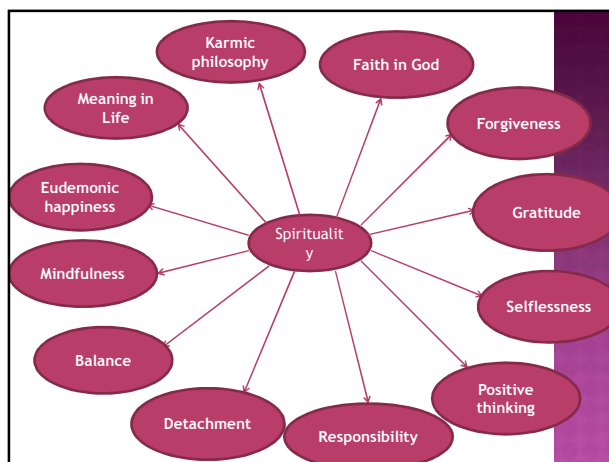
UPANISHADS

- ◉ *Upa* -Near ; *Ni* - down ; *Sad* - sit .
- ◉ 1,180 in number (*vadant*)
- ◉ Psychological interpretation of *samhitas* in *vedas* and critical of Brahmanism(rituals can liberate).
- ◉ The ultimate objective - liberation of self from bondage of phenomenal world through knowledge and realization.



ESSENCE OF BHAGVAD GITA

- ◉ Impermanent is not real
- ◉ Eternal nature of soul: birthless, eternal, changeless and even same
- ◉ Right attitude: Non attachment, Even mindedness, *Gunateet*, winner of ego
- ◉ Benefits of practicing yoga: Gyan, dhyana, bhakti, karma
- ◉ Sense temptation leads to anger
- ◉ Realizing peace



LAWS OF KARMA

- ◉ The Great Law: “As you sow, so shall you reap.”
- ◉ The Law of Creation: “What we desire comes through participation.”
- ◉ The Law of Humility: “To accept what is will still be what is.”
- ◉ The Law of Growth: “Our own growth is above any circumstance.”
- ◉ The Law of Responsibility: “Our lives are of our own doing, nothing else.”
- ◉ The Law of Connection: “Everything in the Universe is connected, both large and small.”

CONTD....

- ◉ The Law of Focus: “One cannot direct attention beyond a single task.”
- ◉ The Law of Hospitality and Giving: “Demonstrating our selflessness shows true intentions.”
- ◉ The Law of Change: “History repeats itself unless changed.”
- ◉ The Law of Here and Now: “The Present is all we have.”
- ◉ The Law of Patience and Reward: “Nothing of value is created without a patient mindset.”
- ◉ The Law of Significance and Inspiration: “The best reward is one that contributes to the Whole.”

WESTERN VIEWS ON SPIRITUALITY

- ◉ Victor Frankle(1959): Pursuit of meaning is the central feature of human life.
- ◉ Baumeister(1991): Humans are meaning makers. Religion/spirituality offer satisfaction of four needs :
 - > The need for purpose refers to desire for direction in life (e.g. goals and ideals)
 - > The need for value is fulfilled by finding justifications for actions that affirm the positive value to ones life(actions are right or good judged by system of values).
 - > The need for self efficacy is fulfilled by having control over the things in life (e.g. meeting challenges and accomplishing goals; interpretative control is relevant for religion/spirituality).
 - > The need for self-worth reflects people’s need for positive self evaluation and self esteem (may be based on a variety of non-moral qualities and activities unlike values).

CONTD....

- ◉ Emmons(1999a): Ultimate concerns- the higher order meanings of human existence.
- ◉ It means having strong sense of purpose, clear values for making moral judgments, beliefs in ones self efficacy/control and positive sense of self worth.
- ◉ Spirituality/ religiosity offer satisfaction of each of four needs at the highest level of meaning.
- ◉ Benson(1993): a deep vibrant and mature religious faith.
- ◉ Peterson and Seligman(2004): Spirituality is a universal strength of transcendence.

UNIVERSAL QUESTIONS OF EXISTENCE ADDRESSED BY EASTERN AND WESTERN RELIGIONS:

Campbell (1993)

Religion provides answers to fundamental questions:

- How did life and universe begin?
- What happens after you die ?
- What is the purpose of life on earth?
- What moral values should guide human actions?

CONTD....

- Religion is not the only basis for addressing these questions
- Science, nature and humanitarian philosophies may also provide answers
- But survey reports that vast majority address these questions from religious or spiritual perspective (Gallup & Lindsay, 1999).
- 90-95% believe in God/higher power
- 90% pray, 70% are church members, 40% report regular attendance (Spilka, 2003)

SPIRITUALITY AND RELIGIOSITY

- Separation of spirituality and religiosity has led to an unfortunate polarization.
- Individual spirituality is regarded as “good” and institutional religion as “bad”
- Some psychologists have even regarded religion as impediment to spiritual understanding (Hill et.al. 2000)

NEED TO EXPLORE THE INTER- RELATIONSHIP OF SPIRITUALITY AND RELIGION

- Empirical study by Zinnbaur et. al. (1997) was done on 346 respondents between 15-84 yrs.
- Spiritual and religious - 74% (SR group)
 - Spiritual but not religious - 19% (SnR group)
 - Religious but not spiritual - 4%
 - Neither spiritual nor religious - 3%
 - Religiousness and spirituality are completely different - 6.7%
 - Overlap completely - 2.6%

TWO CONCLUSIONS

- **First:** Most people distinguish between religiousness and spirituality
- **Second:** Majority of people identify themselves as both religious and spiritual
- Personality and attitude profile of SnR group was different than SR group.
- SnR group (more than SR group) grew up with parents who attended church less frequently, more educated and individualistic, less likely to hold orthodox or traditional Christian beliefs and hold new age beliefs, agnostic, have negative conception of religiousness, need to feel superior to others for extrinsic reasons i.e. social status

DIVERSITY OF VIEWS REGARDING WHAT IT MEANS TO BE RELIGIOUS

Different indicators:

- Church attendance
- Frequency of prayer and meditation
- Feeling God's presence
- Monetary donations to church
- Knowledge of church doctrines
- Personal benefits from religious beliefs (comfort, support and meaning)
- Altruistic acts of giving

WHAT MAKES RELIGION SPECIAL?

Search for sacred which evokes a sense of awe, respect, reverence and veneration Pargament (1997). people can take a number of pathways to discover and conserve the sacred.

Sanctification- food, water, marriage etc.

To answer life's most difficult questions:
Pain, tragedies, sufferings, injustices, death

COMMON GROUND IN VARIOUS DEFINITIONS

- Relationship between religion and spirituality
- Two meanings of religion:
 1. Institutional meaning
 2. Individual meaning
- Spirituality has more close to subjective , individual aspects of religious experience.

WELL-BEING

- In context of WHO “**well-being is the product of complex interplay of biological, socio-cultural, psychological, economic and spiritual factors.**”
- Ryan and Deci (2001) noted that psychological and subjective perspectives have been formed from two philosophies-*eudaimonism* and *hedonism* and they are relatively distinct yet overlapping.
- Eudaimonic well-being refers to realization of a person's “daimon” or true nature, rather than personal happiness.
- The term “hedonic” is often used to refer solely to pleasure. Hedonic well-being was more related to feeling relaxed, happy and without problems.

INDIAN VIEWS ON WELL-BEING

- Happiness and Well-being relates to *nityanitya viveka* (ability to discriminate real from unreal).
- Indian society fosters social harmony (collective well-being) in place of only the self which can be ensured by *satyam shivam sundaram* in life.
- It is subjective in nature and depends on evolutionary status of consciousness.

CONTD..

- *Gita* provides insights about how to evolve from material conditions by being *sthitpragya*.
- Control over mind through inner discipline is essential.
- *Patanjali's Ashtangyoga* presents a way of life to achieve inner discipline.

A MODEL OF SPIRITUALITY AND WELL-BEING

WELL-BEING AND INDIAN SPIRITUALITY

- ◉ It does not depend on external realities.
- ◉ Attachment and fear hampers well-being.
- ◉ Material pursuits dissuade the person from other higher pursuits.
- ◉ True knowledge of 'who am I' can bring happiness and well-being.

YOU ARE SPIRITUAL IF YOU

Self

- ◉ Are true to yourself (less defenses),
- ◉ Have peace and happiness,
- ◉ Have balance in life,
- ◉ Respect other as yourself,
- ◉ Stay in the now (Mindful),
- ◉ Are physically healthy,
- ◉ Can renunciate,
- ◉ Gain strength from spirituality,
- ◉ Always try to correct your mistakes,

YOU ARE SPIRITUAL IF YOU

Others

- ◉ Have unconditional love for others,
- ◉ Have equality and justice,
- ◉ Have compassion and forgiveness,
- ◉ Express gratitude for others,
- ◉ Do not talk badly or gossip of others,
- ◉ Do not harm others,

YOU ARE SPIRITUAL IF YOU

Life

- ◉ Give material things a due place in life,
- ◉ Don't give up in life,
- ◉ Keep on learning from life,
- ◉ Have positive thinking in life,
- ◉ Count your blessings in life,
- ◉ Can find meaning in difficult times,
- ◉ Feel connected with all objects and people in life.(Nature)

YOU ARE SPIRITUAL IF YOU

God

- ◉ Have loving image of God,
- ◉ Express gratitude for God,
- ◉ Pray to God, for help and guidance in day to day activities.
- ◉ See God in all animate (human beings and animal) and inanimate things (plants, water,air etc.)

SOME RESEARCHES ON SPIRITUALITY -WELL BEING RELATIONSHIP

- ◉ Religious people are more happier and satisfied with life (Argyle,2001;Diener,2002)
- ◉ Higher religious commitment related to higher levels of life satisfaction(Argyle,2001)
- ◉ Positive connection between religion and happiness is somewhat stronger among elderly
- ◉ Among children and adolescents it is associated with less alcohol & drug abuse and lower incidence of early sexual activity(Myers 2000)

STUDY BY KOEING, MCCOULLOUGH AND LARSEN(2001)

- **Mental health outcomes:** Absence of depression, suicide, anxiety disorders, delinquency and marital stability
- **Physical health outcomes:** Longevity, heart disease, hypertension, cancer
- Most consistent effects for physical health.
- Results for mental health have mixed findings.

VARIABLES USED TO ASSESS RELIGIOUSNESS/SPIRITUALITY IN RESEARCH

- Church attendance and participation in religious activities (prayer and study groups)
- Affiliation with a major religion
- Private religious practices such as prayer, meditation, Bible reading
- Use of religion to cope with stressful and challenging life events

CONTD...

- Strongest positive correlation with physical and mental health and longevity was found with attendance at religious services
- But control of moderator variables such as age, sex, race marital status, smoking, obesity SES, education, stress level may be required

POSSIBLE PATHWAYS TO EXPLAIN HEALTH BENEFITS (GEORGE AND COLLEAGUES, 2002)

- **Health Practices:** Some religions include clear prescriptions for good health (e.g. prohibition of smoking, drinking, sex outside marriage)
- **Social Support:** Stable and long term basis for strong support from others.
- **Psychosocial Resources and meaning:** Personal worth, efficacy, mastery and purpose in life; optimism and hope; positive emotions (Broaden and build theory)

RELIGIOUS ORIENTATION

- **Allport (1958)** investigated the relation between religion and prejudicial attitudes
- It was found to be paradoxical
- Church goers were found to be more/less prejudiced.
- People have differing means, ends and functions of religious beliefs and practices
- **Extrinsic** - Security, comfort, status or social support and associated with intolerance
- **Intrinsic** - People live their religion and associated with life satisfaction, optimism, social support; controversial
- **Quest** - A complex, flexible and tentative and skeptical view; search for religious truths
- Quest and intrinsic orientation lead to better physical health and adjustment (**McIntosh & Spilka, 1990**).

ATTACHMENT THEORY

- Different images of God and Divine are quite similar to different images of parents (**Kirkpatrick, 1992**)
- A secure attachment to God may function for exploring life and its many challenges.
- Significant connection has been found between childhood parental attachments and adult religious attachments (**Kirkpatrick & Shaver, 1990**)
- Secure attachment style is associated with more life satisfaction and physical and mental health
- Insecure style (avoidant and anxious/ambivalent) is associated with anxiety, loneliness and depression)

STYLES OF RELIGIOUS COPING

- Three styles of religious coping and problem solving (Pargament, 1997):
- Self-Directing style** : People rely on self; associated with personal control, high self esteem and quest RO
- Deferring style** : People put their problems for solutions in God's hands; associated with lower level of competence, self esteem, extrinsic RO
- Collaborative style** : God and person are active partners: associated with personal control, competency and self esteem ; intrinsic RO

RCOPE (PARGAMENT ET.AL.2001)

- Coping styles can be classified as positive or negative based on their relationship to well being outcomes.
- Positive coping** reflect a secure relationship with God, deeper meanings, religious appraisals (stressful situations used for personal growth), collaborative rel. coping, spiritual purification.
- Negative coping** reflect less secure relationship with God, more uncertain and threatening view of the world; punitive religious appraisals (tragic events as God's punishment); reappraisals of God's powers; spiritual discontent; deferring religious coping

EMPIRICAL STUDIES

- Results showed a consistent pattern of good outcomes (higher levels of well being, religious growth, less distress, better mental health) related to positive coping styles and neutral to poor outcomes (distress, depression) for negative coping styles
- Pargament et al (2001)** suggests that negative coping may reflect a kind of religious struggle, turmoil; and doubt about religious convictions



THANK YOU