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SPIRITUAL BELIEFS AMONG MUSLIM MALE AND FEMALE RELIGIOUS DEVOTEES

By: Ms. Ruchi Singh and Prof. Dr. Akbar Husain

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Authors’ Introduction: (** is coauthor and Ph. D. research guide for *)

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Abstract:

In this complex and busy world people are suffering from so many physical, psychological, emotional, socio-economic and health-related problems. Spirituality is the only source to enhance meaning and purpose in life in those who are facing such type of problems. In India majority of people belonging to different religious faith are religious devotees. They have some spiritual beliefs related to their religion. *Spiritual Belief Scale (SBS)* developed by Schaler (1996) was administered on 80 male and 80 female Muslim religious devotees. The Cronbach reliability of this scale for the present sample was found to be 0.76. Male and female Muslim religious devotees were randomly drawn from different localities of Aligarh district where only Muslims are residing. *t*-test was used to examine difference between the mean scores of male and female Muslim religious devotees on spiritual beliefs. The main finding of this study was that females as compared to males scored significantly higher on spiritual belief scale and its elements.

**Key-words**: Spirituality, Spiritual Belief, Gender differences.

Introduction:

Islam is a very Holy and Divine word. It is completely unique in its viewpoint regarding spirituality. It gives a message of peace from the Creator who is beyond everything. With regard to lack of research on Muslims’ spiritual beliefs, the present paper is aimed at to identify the
common spiritual beliefs hold by Muslim male and female religious devotees and to examine difference between the mean scores of male and female Muslim religious devotees on spiritual beliefs.

In India people belong to different religions live together, they share festivals, occasions of happiness with one another and also care for one another so the atmosphere in the society is almost harmonious. There is one thing which unites them is spirituality. Spirituality is common among the followers of all religions. Whether we believe or not but it is true that spirituality is an important aspect in our lives. Every society's moral standards and laws are based on some form of religion. In India religion or spirituality is a prominent aspect of the lives of people. In the ancient times, the land of India considered as the mother of spirituality. In the ancient times religion/spirituality was used basically for enhancing the overall well-being of human kind.

Spirituality has been defined in numerous ways. It may be defined in terms of a belief in super-natural power in the universe that is greater than oneself, an awareness of the purpose and meaning of life and the development of personal, absolute values and a sense of interconnectedness with all living creatures.

**Islamic Spiritual Beliefs:**

Islam means to submit freely to the Will of The One and Only God (Allah). This submission should come from sound belief in and conviction to Allah with no any doubt. It should also come from trust, love and affection. For Muslims, Allah is not a special god but is The Creator of whole universe, including mankind. The Prophet Muhammad (PBUH) is the Messenger of Allah. He received The Words of Allah through the Angle Gabriel. This revelation comprises the Religion of Islam. This revelation recorded in the form of a book that is the Holy Qur’an.

Muslim is a person who believes in Allah and the Prophet Muhammad (PBUH) as His Messenger. Islam is a simple and practical religion. It has established, clear, and easily understandable beliefs that any follower can easily understand. Islam preachesspiritual virtues such as forgiveness, peace, mercy, justice, patience, love, tolerance, truth, equality, sincerity, morality, and righteousness. Islam is the religion that preaches the Oneness of God, the Oneness of the Message and the Oneness of mankind.
In Islam it is believed that there is only One God (Allah) who should be worshipped. It is also believed that Allah created unseen creatures such as Angel Gabriel. It is believed that Allah from time to time revealed books to mankind through his Prophets such as the Holy Qur’an. It is also believed by Muslims that Allah sent Prophets to all mankind as messengers for their guidance. They are all truthful and righteous person chosen by Allah to be models to all mankind. In Islam all of the followers believed in the Day of Judgement, it is believed that on that day the whole world will be ended and God will judge all humans for their deeds what they did in this physical world. Those who have done good deeds will enter Paradise where they will have everlasting bliss. But those who have done bad deeds will be doomed to hell. Muslims also believe in predestination that is nothing happens except by the will and permission of God. Everything happens according to the plan of Allah. Although from our limited human perspective things happen according to the immediate causes but Allah is the ultimate cause behind everything.

Spiritual Beliefs and Well-being:

There is an emphasis within Islamic literature on religious beliefs and practices being used as resources for dealing with life difficulties. Islamic teachings encourage people to be patient, to perform prayers, have trust in Allah, and turn to Allah for guidance and in times of need. Islamic beliefs also give individuals a meaningful interpretation of difficult events in life. The Holy Qur’an clearly emphasizes that the difficulties in this world are to test the believers and also guides people to have patience in facing their problems.

Here we are citing some studies which supports that spiritual beliefs have strong positive relationship with well-being regardless of the religion. Religion has been considered as a potential source of existential meaning that has a significant impact on psychological well-being. Religion may contribute directly to people’s well-being or indirectly by giving a sense of meaning and purposeful direction in life (Wong, 1989). Contemporary research has shown that religiosity and existential meaning are important constructs in prevention of illness, promotion of wellness, and
successful adaptation to life’s changing circumstances (Emmons, 2003; Pargament, Magyar, &Murray, 2005). Religion is well suited to provide answers to some of the questions about life’s meaning. Similarly, Jung (1961) stated that “it is the role of religion to give meaning to life of a man” (p. 89).

Tamini and Fadaei (2011) examined the relationship between Islamic beliefs and psychological well-being among students from University of Sistan and Baluchestan, Iran. In this study 300 undergraduate students (148 males and 152 females) were randomly selected and they were asked to complete the psychological well-being and Islamic beliefs questionnaires. The results showed that there was a significant positive correlation between Islamic beliefs and satisfaction with life, spirituality, happiness and optimism, personal growth, and total scores of well-being. But Islamic beliefs had a significant negative correlation with positive relationship with others. The results showed that male students had higher mean scores than female students on Islamic believes.

Research Objectives:
1. To determine reliability of spiritual belief scale through Cronbach alpha.
2. To examine difference between the mean scores of Muslim male and female religious devotees on spiritual beliefs.
3. To examine difference between the mean scores of Muslim male and female religious devotees on release, gratitude, humility and tolerance elements of spiritual belief scale.

Hypotheses:
There will be no difference between the mean scores of male and female Muslim religious devotees on spiritual belief. There will be no difference between the mean scores of Muslim male and female religious devotees on release, gratitude, humility and tolerance elements of spiritual belief scale.

Method:
Participants:
Participants for the study were 160 adult Muslim religious devotees (80 male and 80 female). They were randomly selected from different Muslim localities.
situated in Aligarh district of U.P. All female participants were housewives. The mean and SD of the age of participants were 31.86 and 9.7 years respectively.

**Measure:**

Spiritual Belief Scale (SBS) developed by Schaler (1996) was used in this study. The SBS assesses spiritual thinking based on Alcoholic Anonymous philosophy. The SBS consisted of 8 items with a 5-point Likert scale. It is a two dimensional scale: one is “release-gratitude-humility” dimension (alpha = 0.95, n = 281) and the other is “tolerance” dimension (alpha = 0.53, n = 290).The alpha reliability was 0.92 (standardized items alpha = 0.91, n = 280). Validity of the scale was determined by calculating correlation matrix of subscales, was r = .50. This scale measures four spiritual elements release, gratitude, humility and tolerance.

Item 1 and 2 express the release element, Item 3 and 4 express the gratitude element, Item 5 and 6 express the humility element and Item 7 and 8 express the tolerance element. All items of the SBS were positively scored, the highest possible score is 40. The higher the scores, the more the subject tend to engage in spiritual thinking along the dimensions described.

The SBS was translated into Hindi language by following ‘Double Backward Translation Method’. Internal consistency reliability (Cronbach’s alpha) for Muslim religious devotees was found to be 0.76.

**Procedure:**

The data were collected individually from the subjects. Prior to data collection, the investigator established rapport with the participants and explained the purpose of the investigation. Participants were asked to indicate their age, gender, marital status, education status and religious affiliation. Participants generally took 5-10 minutes time in completing the scale.

**Data Analysis:**

Independent sample t-test was calculated to examine difference between the mean scores of Muslim male and female religious devotees on spiritual belief scale and its elements, namely, release, gratitude, humility and tolerance.
Results and Discussion

Table 1: Indicating difference between the mean scores of Muslim Male and Female devotees on Spiritual Belief.

<table>
<thead>
<tr>
<th>Participants</th>
<th>N</th>
<th>Mean</th>
<th>SD</th>
<th>t value</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muslim Male</td>
<td>80</td>
<td>32.90</td>
<td>04.56</td>
<td>4.10</td>
<td>&lt;.01</td>
</tr>
<tr>
<td>Muslim Female</td>
<td>80</td>
<td>35.51</td>
<td>03.40</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 2: Indicating difference between the mean scores of Muslim Male and Female devotees on ‘Release’ element of Spiritual Belief Scale.

<table>
<thead>
<tr>
<th>Participants</th>
<th>N</th>
<th>Mean</th>
<th>SD</th>
<th>t value</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muslim Male</td>
<td>80</td>
<td>8.33</td>
<td>1.47</td>
<td>3.50</td>
<td>&lt;.01</td>
</tr>
<tr>
<td>Muslims Female</td>
<td>80</td>
<td>9.08</td>
<td>1.22</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 3: Indicating difference between the mean scores of Muslim Male and Female devotees on ‘Gratitude’ element of Spiritual Belief Scale.

<table>
<thead>
<tr>
<th>Participants</th>
<th>N</th>
<th>Mean</th>
<th>SD</th>
<th>t value</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muslim Male</td>
<td>80</td>
<td>8.70</td>
<td>1.40</td>
<td>1.86</td>
<td>&gt;.05</td>
</tr>
<tr>
<td>Muslims Female</td>
<td>80</td>
<td>9.06</td>
<td>1.02</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 4: Indicating difference between the mean scores of Muslim Male and Female devotees on ‘Humility’ element of Spiritual Belief Scale.

<table>
<thead>
<tr>
<th>Participants</th>
<th>N</th>
<th>Mean</th>
<th>SD</th>
<th>t value</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muslim Male</td>
<td>80</td>
<td>8.15</td>
<td>1.36</td>
<td>3.82</td>
<td>&lt;.01</td>
</tr>
<tr>
<td>Muslims Female</td>
<td>80</td>
<td>8.87</td>
<td>0.99</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Table 5: Indicating difference between the mean scores of Muslim Male and Female devotees on ‘Tolerance’ element of Spiritual Belief Scale.

<table>
<thead>
<tr>
<th>Participants</th>
<th>N</th>
<th>Mean</th>
<th>SD</th>
<th>t value</th>
<th>p</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muslim Male</td>
<td>80</td>
<td>7.71</td>
<td>1.49</td>
<td>3.04</td>
<td>&lt;.01</td>
</tr>
<tr>
<td>Muslims Female</td>
<td>80</td>
<td>8.43</td>
<td>1.51</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
It may be observed from the above table that the Mean and SD of males were (M=32.90, SD=04.56) and the Mean and SD of females were (M=35.51, SD=03.40). t value (4.10) was found to be significant at .01 level. Female devotees scored significantly higher than male devotees on release (t = 3.50, p < .01), humility (t = 3.82, p < .01) and tolerance (t = 3.04, p < .01) factors of spiritual belief scale. The finding of the present study suggests that Muslim female devotees as compared to Muslim male devotees have stronger belief in a metaphysical power that can influence personal experience. The finding of Tamini and Fadaei (2011) study is contrary to the present study. They reported that male students had higher mean scores than female students on Islamic beliefs.

Muslim female devotees as compared to Muslim male devotees scored higher on release element of spiritual belief. This finding suggests that female devotees expressed higher willingness to believe in a Power which is God greater than themselves.

Significant difference was not found between the mean scores of female and male devotees on gratitude element of spiritual belief scale. This finding indicates that both male and female participants believe that it is important to thank God for giving them courage and manage to do the right thing. Gratitude is the appreciation of what is valuable and meaningful to them which represents a general state of thankfulness and/or appreciation.

To Muslim female humility is a source of human strength and desirable characteristic. Humility is strongly related to spirituality. Humility among female is reflected through all aspects of her behaviour and manner of working, sitting, behaving and speaking.

Tolerance is more found among females as compared to males. This finding implies that female nurtures goodness. Women who are tolerant reveals that they express positive emotions i.e. love. Tolerance cultivates and develops certain other virtues such as respect, love, justice, and open-heartedness, generosity, and patience. Tolerance is one of the most essential elements of spirituality.

Tolerance is a basic principle of Islam and it is a religious moral duty. It does not mean “concession, condescension or indulgence.” It does not mean lack of principles, or lack of seriousness about one's principles. Tolerance according to Islam does not mean that we believe that all religions are the same. It does not mean
that we do not believe in the Superiority of Islam over other faiths and ideologies. It does not mean that we do not present the message of Islam and do not wish others to become Muslims.

From the finding of the present study it may be concluded that Muslim females as compared to Muslim males hold higher level of spiritual belief in their religion. One of the plausible explanation may be that in the present case females were housewives, whenever they get free time they read scriptures or religious literature and perform prayers. Muslim females’ behaviour is governed by self-transcendent values and they deeply hold religious beliefs.

Implications:

The finding of the present study indicate that religion enhances meaning of life by providing unifying philosophy of life and serves as an integrating and stabilizing force among believers. Spiritual beliefs provide a framework for interpreting life’s challenges and resolutions to cope with difficult situations. Furthermore, religious/spiritual beliefs enhances meaning by offering more direct opportunities for control over life. In the case of Muslims’ God’s willingness may be satisfied to them, with this form of internal control their well-being is good.

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Person of the Issue

Anna Freud (1895-1982)

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Relationship between Spiritual Practices and Psychological Well-Being among Hindus

Ruchi Singh¹*

ABSTRACT

Spiritual people perform some spiritual practices for attaining psychological well-being, mental peace, and different types of healings and for many other purposes. The main aim of the present study is to investigate the relationship between spiritual practices and psychological well-being among Hindus. Spiritual practices positively affect psychological well-being. In the present study, Spiritual Practices Scale-Hindus (SPS-H) developed by Singh and Husain (2014) and Psychological Well-being Scale developed by Prakash and Bhogle (1995) were administered on 130 Hindus (89 male and 41 female). They were drawn from different temples situated in Aligarh and Agra districts of U.P. Data was analysed by using Pearson product moment correlation to examine the relationship between the scores obtained on the spiritual practices and psychological well-being scales. The Significant positive relationship was found between spiritual practices and psychological well-being among Hindus.

Keywords: Spiritual Practices, Psychological Well-Being, Hindus.

Spirituality is a salient feature in the conceptualization of well being among the people of Asia. Now and these days due to better living conditions and increased life expectancy the problems of human life are rising day by day. The increasing process of urbanization, industrialization and modernization is ushering changes in the overall human well-being. The main objective of present study is to make human life happy and pleasant though performing spiritual practices.

Spiritual Practices

In India the terms- spiritual practices and religious practices are used interchangeably. Spiritual practices are also known as religious practices, rituals or spiritual/religious exercises. Spiritual practices are the actions or activities related to the spirituality/religiosity like prayer, yoga, meditation, recitation of religious literature or scriptures, visiting holy shrines, singing or listening psalms, hymns and chanting or enchanting mantras etc. spiritual practices are usually practiced by the spiritual/religious people for achieving many purposes like cultivating spirituality, enhancing holistic well-being, gaining peace of mind, finding meaning and purpose in life and also for giving positive direction to the human life.

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Psychological well-being
According to Sinha (1990) it is difficult to define psychological well-being. It has been taken to consist of desirability or discomfort and from any disturbance of mental functioning. It is somewhat a malleable concept which has to do with person’s feelings about his/her daily life activities and experiences, and these feelings may range from extreme negative mental states or psychological strains (such as depression, worry, anxiety, frustration, unhappiness, dissatisfaction and emotional exhaustion) to more positive states (such as positive mental health of joy, satisfaction, happiness and the like) which has been identified as positive mental health, which are not only the simple state of “absence of” worry or unhappiness, but also are the states which relate one to sound mental health and include favourable self-esteem and success (Jahoda, 1958; Warr, 1978).

Spiritual practices and Psychological well-being
Although ample numbers of studies have been conducted on spiritual practices in relation to well-being, here we cite some studies on the relationship between spiritual practices and psychological well-being.

Maltby, Lewis and day (1999) conducted a correlational study on a sample of 474 UK students (251 males, 223 females) to examine the role of religious acts within the relationship between measures of religious orientation and psychological well-being. Found a number of significant correlations between measures of religiosity and psychological well-being, a multiple regression analysis using identifiable religious components suggests that frequency of personal prayer is the dominant factor in the relationship between religiosity and psychological well-being.

A study conducted at Duke University revealed that religious activities, attitudes, and spiritual beliefs were more strongly prevalent in older hospitalized patients and were positively associated with better psychological and physical health, greater perception of social support than younger hospitalized patients. Furthermore, patients who categorized themselves as neither spiritual nor religious tended to have greater medical co morbidities (Koenig, George and Titus, 2004).

Rissell, Miller, Lioyd and Williams (2014) conducted a study to examine the effects of Bikram Yoga on two aspects of psychological well-being: core self-evaluation (CSE) and life satisfaction. Findings of the study suggested that life satisfaction and CSE each improved over the course of the intervention. It is likely that the well-known effects of participating in intense physical exercise also contributed to improvements in psychological well-being.

Greenfield, Vaillant and Marks (2007) Examined whether formal religious participation and daily spiritual experiences are independently and equally associated with diverse dimensions of psychological well-being (negative affect, positive affect, purpose in life, positive relations with others, personal growth, self-acceptance, environmental mastery, and autonomy). Data came
from 1,801 respondents in the 2005 National Survey of Midlife in the U.S. (MIDUS). Results of the study suggest that daily spiritual experiences and formal religious participation are linked in separate and non-equal ways with psychological well-being.

Maselko and Kubzansky (2006) investigated the independent linkages of religious participation and spiritual experiences with several aspects of psychological well-being using the data from respondents in the 1998 General Social Survey (with a mean age of 44.67 years). Results indicated that who report weekly religious participation and having a daily spiritual experience were both independently associated with higher levels of global happiness. Also among both males and females, weekly religious participation—but not daily spiritual experience—was associated with lower levels of psychological distress; and among males only, weekly religious participation was associated with higher levels of life satisfaction.

Mirola (1999) found that higher level of religious involvement was associated with fewer depressive symptoms among females, but not among males; and Norton and colleagues (2006) found that the higher level of religious involvement was associated with decreased likelihood of depression among females, but increased likelihood of depression among males.

Now, on the basis of the above cited research studies it should be clear that spiritual practices directly or indirectly affect the psychological well-being of the people who perform spiritual/religious practices regularly in the positive manner. So, on the basis of these studies it can be predicted that those people who tend to engage in the spiritual/religious practices are more likely to be psychologically well. To test this hypothesis the present study has been conducted to test whether the spiritual practices and psychological well-being are positively related among Hindus also or not.

**OBJECTIVE**

The objectives of the present study were as follows:

1. To examine the relationship between spiritual practices and psychological well-being among over all sample and gender-wise.
2. To examine the relationship between the dimensions of spiritual practices in relation to psychological well-being among over all sample and gender-wise.

**HYPOTHESIS**

On the basis of the aforementioned objectives following alternative hypotheses were formulated:

1. There will be significant relationships between spiritual practices and psychological well-being among over all sample and gender-wise.
2. There will be significant relationships between the dimensions of spiritual practices and psychological well-being among over all sample and gender-wise.
METHODOLOGY

PARTICIPANTS

Participants for the present study were 204 Hindu religious devotees (127 Males and 77 Females). They were randomly selected from different temples situated in Aligarh and Agra districts of U.P. Mean and SD of the age of total and gender-wise participants were 34.40 and 13.66, male= 37.09 and 14.27 and, female= 30.00 and 11.35 respectively.

MEASURES

In the present study two scales were used in order to collect the data from Hindu religious devotees about their spiritual practices they perform and psychological well-being they have.

1. **Spiritual Practices Scale-Hindus:**

   Spiritual Practices Scale-Hindus (SPS-H) developed by Singh and Husain (2015) was used in this study. The SPS-H assesses spiritual practices performed by Hindu religious devotees. The SPS-H consisted of 15 items (11 items along a 5-point Likert scale and 4 items along a 3-point Likert scale). It is a three dimensional scale namely:

   - **Positive Transformation:** This dimension consisting of 6 items (1, 2, 8, 9, 11, and 14).
   - **Self-purification:** This dimension consisting of 4 items (7, 10, 12, and 13).
   - **Expanding Awareness:** This dimension consisting of 5 items (3, 4, 5, 6, and 15).

   The Chronbach’s alpha reliability was = 0.85 (n = 597). Validity of the scale was determined by calculating the percent of variance (factorial/ construct validity) construct validity was 53.43.

   All items of the SPS were scored in the positive direction i.e. from 5 to 1 and 3 to 1 according to the items. Minimum and Maximum scores ranges from 15 to 67 in the scale. The higher the scores, the more the subjects tend to engage in spiritual practices along the dimensions described. In the present study, Hindi version of the SPS-H was used.

2. **Psychological Well-Being Scale:**

   Psychological well-being Questionnaire developed by Bhogle and Prakash (1995) was used to measure Psychological well-being. The questionnaire contains 28 items with a forced choice (Yes/No) format. The maximum possible score is twenty eight and minimum is zero. High score indicates higher level of psychological well-being. In the tool, 10 statements (4, 5, 6, 10, 12, 14, 15, 16, 21 and 24) are negatively keyed (score 0 for Yes and 1 for No) and the remaining 18 statements are positive (score 1 for Yes and 0 for No). Scores are classified as (0-9) as low psychological well-being, (10-20) as intermediate psychological well-being and (21-28) as high psychological well-being.
The PWB questionnaire consisted of 13 factors including meaninglessness, somatic symptoms, selflessness, positive affects, daily activity, life satisfaction, suicidal ideas, personal control, social support, tension, wellness, general efficiency and satisfaction. The test – retest reliability coefficient is 0.72 and internal consistency coefficient is 0.84. In terms of validity it correlate well, both with subjective well-being scale \( r = 0.622 \) and with general well-being measure \( r = 0.484 \). The authors have reported satisfactory validity of the questionnaire.

PROCEDURE
The data were collected individually from the subjects. Prior to data collection, the investigator established rapport with the subjects and explained the purpose of the investigation. Subjects generally took 10-15 minutes in completing the scales.

DATA ANALYSIS
Pearson product moment correlation was used to examine the relationship between the obtained scores on Spiritual Practices Scale-Hindus (SPS-H) and on Psychological Well-being Questionnaire (PWB) among over all Hindus and gender wise.

RESULTS AND DISCUSSION

<table>
<thead>
<tr>
<th>Participants</th>
<th>SPS/PWB</th>
</tr>
</thead>
<tbody>
<tr>
<td>Males (127)</td>
<td>0.37**</td>
</tr>
<tr>
<td>Females (77)</td>
<td>0.22</td>
</tr>
<tr>
<td>Total (204)</td>
<td>0.31**</td>
</tr>
</tbody>
</table>

** \( p < .01 \).**

As it can be seen from Table 1 that the significant positive correlation coefficients were found between spiritual practices and psychological well-being \( r = 0.31, p<.01 \) in total participants. If we look at this relationship gender-wise, it shows that spiritual practices have significant positive association with psychological well-being in males \( r = 0.37, p<.01 \). On the basis of these findings it can be inferred that the more the people tend to engage in the spiritual practices the more the possibility that they are psychologically well. So it can be concluded that spiritual/religious practices directly or indirectly affect the psychological well-being of the people.

Spiritual Practices Scale- Hindus (SPS-H) has three dimensions including Positive Transformation, Self-purification and Expanding Awareness. The following table consists of index of correlations between the dimensions of spiritual practices in relation to psychological well-being for total as well as gender wise.
Relationship between Spiritual Practices and Psychological Well-Being among Hindus

Table 2: Coefficients of correlation between dimensions of Spiritual Practices (Positive Transformation, Self-purification and Expanding Awareness) with Psychological Well-being among total number of Hindu participants, and gender wise.

<table>
<thead>
<tr>
<th>Participants</th>
<th>PT/PWB</th>
</tr>
</thead>
<tbody>
<tr>
<td>Males (127)</td>
<td>0.38**</td>
</tr>
<tr>
<td>Females (77)</td>
<td>0.19</td>
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<tr>
<td>Total (204)</td>
<td>0.31**</td>
</tr>
<tr>
<td>SP/PWB</td>
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</tr>
<tr>
<td>Males (127)</td>
<td>0.30**</td>
</tr>
<tr>
<td>Females (77)</td>
<td>0.26*</td>
</tr>
<tr>
<td>Total (204)</td>
<td>0.29**</td>
</tr>
<tr>
<td>EA/PWB</td>
<td></td>
</tr>
<tr>
<td>Males (127)</td>
<td>0.30**</td>
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<tr>
<td>Females (77)</td>
<td>0.16</td>
</tr>
<tr>
<td>Total (204)</td>
<td>0.24**</td>
</tr>
</tbody>
</table>

Note: For, P.T= Positive Transformation, S.P= Self-Purification, E.A=Expanding Awareness, *p < .05, ** p < .01.

(a) Positive Transformation and Psychological Well-Being: It may be noted from the above table that the coefficient of correlation between positive transformation dimension of spiritual practices with psychological well-being was found significant positive at the .01 level of significance in Hindu males. The relationship between these variables was also found significant at the .01 level of significance in total sample.

(b) Self-Purification and Psychological Well-Being: It can be seen from the above table that the coefficients of correlation between self-purification dimension of spiritual practices with psychological well-being were found to be significant at the .01 and .05 levels of significance in males, females, and total participants Hindu religious devotees.

(c) Expanding Awareness and Psychological Well-Being: The coefficients of correlation between expanding awareness dimension of spiritual practices with psychological well-being were found to be significant at the .01 level of significance in males and total number of Hindu religious devotees (cf. Table 2).

The findings of the present study showed that the relationship between spiritual/religious practices and psychological well-being were found to be significantly positive among Hindus. On the basis of the findings it can be concluded that people who are involved in observing spiritual/religious practices their psychological well-being is high. The findings of the present
study can also be supported by some of the earlier studies (Greenfield, Vaillant, & Marks, 2007; Koenig, George, & Titus, 2004; Maltby, Lewis, & Day, 1999; Maselko Kubzansky, 2006; Rissell, Miller, Lioyd, & Williams, 2014).

REFERENCES


1st National Conference of Indian Association of Positive Psychology
December 24-26, 2012

Organized by:
Department of Psychology, Mahatma Gandhi Kashi Vidyapith, Varanasi

Certificate

Certified that Ruchi Singh participated in the 1st National Conference of Indian Association of Positive Psychology held at Mahatma Gandhi Kashi Vidyapith, Varanasi as delegate/resource person. He/She also presented paper(s) titled Spiritual Practices among Hindu and Muslim religious devotees.

Prof. N. K. Chadha
President
Indian Association of Positive Psychology

Prof. Anand Kumar
Head
Department of Psychology
National Seminar on Yoga and Spirituality

ORGANIZED BY Department of Psychology

Aligarh Muslim University, Aligarh - 202002
November 07-08, 2015

Certificate of appreciation presented to Prof./Dr./Mr./Ms. Ruchi Singh
for participating as a Delegate in the National Seminar for Keynote Address/Invited Lecture/Paper Presentation/Chairing/Co-chairing a Session.

Title of the Keynote Address/Invited Lecture/Paper Presented: A comparative Study of Yoga and Gym practitioners on Subjective Well-being and Positive and Negative affect.

Prof. Akbar Husain
Director, NSYS 2015

Prof. (Hafiz) M. Ilyas Khan
Organizing Secretary, NSYS 2015