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Article

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**The relationship between Religiosity and Psychological Well-Being: A Quantitative Correlational Study****<sup>1</sup>Shreesha Devmane, <sup>2</sup>Srishty Khanna**

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**Abstract**

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The study focuses to examine the pairing within religiosity and psychological well-being among individuals aged 20 to 40. A quantitative correlational design was employed, and data were collected from 200 urban participants through convenience sampling. The main objective was to the association within religiosity and psychological well-being. The findings of this study revealed a weak pairing within religiosity and psychological well-being. These results suggest that the power of religiosity on psychological well-being may be nuanced and influenced by various factors. It is speculated that age-related factors and generational differences in perspectives of religiosity may play a role in shaping this relationship. The implications of this study highlight the need for further exploration into the mechanisms through which religiosity affects psychological well-being. Understanding these dynamics can provide valuable insights for practitioners and researchers in the field of psychology, allowing for a more inclusive insight of the role of religiosity in the psychological well-being of individuals.

**Keywords:** Psychological well-being, Religiosity**Introduction**

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**1.1 Background of Study**

Religiosity and psychological well-being have long been topics of attention in the aspect of psychology. While religiosity refers to an individual's level of religious beliefs, practices, and affiliation, mental health includes an individual's overall mental and emotional state. Numerous studies have investigated affiliation religiosity and psychological well-being, with mixed resultant. Several studies have found no significant or even negative associations between religiosity and certain aspects of mental health. These conflicting results can be attributed to several factors, including cultural differences, individual differences, and specific aspects of measured religiosity and psychological well-being. This study aims to add to the existing literature by investigating the affiliation of religiosity and mental health in urban Indians aged 20-40 years. This age group represents a critical period of personal growth and development, and often causes individuals to reassess their beliefs, values, and priorities.

We hope to explore possible associations between religiosity and psychological well-being in this age group by conducting quantitative correlation studies. In addition, we would like to understand how age-related factors and generational differences may influence affiliation.

## **1.2 Definitions of Religiosity**

In consonance to certain scholars, Defining religion is considered either impossible or a difficult task not adequately covered by such a short book. Wulff (1997) argues that scientists have not yet succeeded in establishing a satisfactory definition of religion. Furthermore, Smith (1963) has shown that the noun 'religion' is not only unnecessary, but insufficient to achieve a true understanding of the subject. Capps (1997) argued that definitions of religion put forward by prominent scholars were influenced by their personal biographies.

## **1.3 Types of Religiosities**

Experienced religious mind: This type of religiosity refers to personal and emotional experiences associated with religious beliefs and practices. Doctrinal Religiosity: This type of religiosity emphasizes adherence to religious tenets, beliefs, and teachings. Intellectual Religiosity: This type of religiosity emphasizes the rational and intellectual aspects of religion such as theology, philosophy and religious studies.

## **1.4 Spirituality**

About 1.2 billion people worldwide practice Hinduism, 95% of whom live in India. Due to its large number of followers, it is the most widespread religion in the region. About 79.8 percent of India's total population identifies themselves as Hindus. Scientists have traced the origins of Hinduism to 4,000 years ago.

## **1.5 Difference & Similarity between Religiosity & Spirituality:**

**Difference:**

- Religion is a man-made institution with many purposes. God is often marginalized in structured and organized religions. People visit gorgeous places of worship, confess their mistakes to religious leaders, and receive prayer guidance. Through these rituals they can be separated from God. Spirituality, on the other hand, develops and grows within the individual. It can be inspired by religion or unique revelations. Any form the practitioner chooses can be expressed through belief. Spirituality, on the other hand, is determined by God. Faith in human form. Therefore, it reflects our earthy character. But true spirituality shows divinity.
- Spirituality is a form of religion, albeit a personal and private form of belief. Thus, the main differences between institutionalized religion and spirituality are: This is evidenced by the fact that very few (if any) terms define spirituality that are not associated with elements of traditional religion. Mystic insights were an important source of inspiration for organized religions, while seeking to contain their influence to avoid massive cataclysms coming too soon.

### **Similarities:**

- Some different faiths (often Judaism, Christianity, and Islam) share many of the bad traits that people associate with religions, while others (such as Taoism and Buddhism) It is important to emphasize that they have nothing in common. For this reason, traditional religions continue to influence spirituality in a variety of ways, including efforts to mitigate some of its more negative qualities.

### **1.6 Theories on Religiosity:**

**Economy Theory of Religion:** This theory hypothesizes that religions operate in a marketplace where individuals choose their religious affiliation based on the costs and benefits of membership. This theory states that religious groups must compete for membership by offering unique perks and services that attract and retain adherents. **Social Identity Theory of Religion:** This theory sees religion as a means of forming and maintaining social identity. **Cognitive Theory of Religion:** This suggests that people tend to develop religious concepts and that religious beliefs are a natural part of human cognition.

### **1.1 World Religion:**

With a population of 1.32 billion in 2020, India will be the second most populous country in the world, after China. India, a country with a sizable population, has evolved over time into a complex combination of many cultures and religions.

Hinduism is practised by about 1.2 billion people worldwide, 95% of whom live in India. With over 79.8% of India's population identifying as Hindu, it is the most common religion in the area due to the size of its adherent population. Hinduism's roots can be found as far

back as 4,000 years, according to scholars. Although many people link it to the earliest Indus Valley Civilization, it developed over time rather than having a distinct origin.

With 1.8 billion adherents, Islam is not only the second most followed religion in the world but also the second most followed religion in India. It is practised by about 14.2 percent of the population. This represents around 172 million individuals, which is a huge decrease from the number of Hindus.

With almost 2.3 billion adherents, Christianity is the world's most popular religion. With 2.3 percent of the population practising Christianity, it is the third most common religion in India. Christianity is a monotheistic faith, like Islam, but it acknowledges that God is a triune.

Sikhism is the fifth-most popular religion in the world, with a population of about 25 million adherents. India has the highest population of Sikhs in the world, while they make up only 1.7% of the total population. Approximately 77 percent of these 1.7% call Punjab, an Indian state in the north, home. It should come as no surprise that Sikhism began in Punjab in the late 1400s. The spiritual teachings of Guru Nanak and the nine other gurus who carried on his work is the foundation of the religion. It is regarded as both a philosophy and a religion, much like Hinduism. Although many Sikhs dispute this assertion, academics contend that Hinduism served as the foundation for Sikhism's early development. The monotheistic religion of Sikhism promotes equality. According to Sikhs, living a good life will reward one with eternal life with God, whereas living a bad life will cause one to reincarnate and experience life all over again. Interestingly, unlike Christianity, which regards Sunday as the Lord's Day, there is no particular day of the week designated for worship.

Eight to ten percent of the world's population identify as Buddhists, with 535 million adherents. Even though Buddhism was founded in India more than 2,500 years ago, it has recently become more popular in other Asian countries like Cambodia and Thailand. Currently, only 0.7% of all Indians adhere to Buddhist beliefs.

There are currently six million Jains practising their religion throughout the world. A little more than 4.5 million of these people, or 0.4% of the nation's total population, live in India. Jainism's official dogma claims that it has always existed, although historians have discovered that it actually emerged during the Indus Valley Civilization.

There are believed to be little more than 200,000 Zoroastrians alive today, the majority of whom live in India and Iran. They only make up about 0.1% of the population in the latter, though.

### **1.8 Definitions of Psychological well-being:**

The combination of our emotions and life satisfaction, as well as our relationships with others, personal control, purpose in life, and independence, defines our mental well-being. (“What do we mean by mental wellbeing? - Paul Hamlyn Foundation”).

Our overall health encompasses both physical and mental well-being. While society often focuses on physical health, mental health is just as important. Mental health encompasses cognitive, behavioural, and emotional well-being, which are all interconnected. Some use the term "mental well-being" to describe a state of being without a mental disorder. Psychological well-being includes positive functioning at both individual and interpersonal magnitude, such as relatedness with others and self-attitudes like personal growth and mastery. Subjective well-being includes affective judgments and life satisfaction.

### **1.9 Dimensions of Psychological well-being:**

**Occupational well-being:** This refers back to the pleasure and fulfilment an man or woman studies of their paintings or profession. **Physical well-being:** This refers back to the bodily fitness and functioning of an man or woman's body. **Social wellbeing:** This refers back to the high-satisfactory and amount of an man or woman's relationships and social connections. **Intellectual well-being:** This refers to an man or woman's cognitive capabilities and highbrow development. **Spiritual wellbeing:** This refers to an man or woman's feel of meaning, purpose, and connection to some thing extra than themselves. It consists of elements including non secular or non secular beliefs, values, ethics, and a feel of transcendence or awe. **Emotional well-being:** This refers to an man or woman's emotional states, which includes high quality feelings including happiness and contentment, in addition to poor feelings including sadness, anxiety, and stress.

### **OBJECTIVES:**

1. To explore the correlation between spirituality and psychological health among a group of Indian grown-ups.
2. To recognize specific features of spirituality (such as the frequency of spiritual practices, the significance of spirituality in daily life) that are highly linked with psychological well-being in the Indian setting.

### **Literature review**

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These are literature reviews of previous study work on variables- Religiosity and mental well-being. This section encompasses an examination of the scholarly endeavours carried out by diverse investigators concerning the subject matter of this investigation.

## **2.1 Research on Religiosity**

Administrated meta-analysis and longitudinal research to investigate the association within religion and well-being. The results suggest favorable link within religion and wellbeing persists even after adjusting for age, gender, and health condition. Furthermore, the authors discovered that the association was greater for religious practices (such as going to church or praying) than for religious beliefs alone. (Laura G. Wallace et al., 2003)

The review summarizes several research that study the association within religion and stress coping. They discovered that gender had no effect on the association within religion and moral judgment, but age and cultural setting did. Overall, this meta-analysis and systematic review show substantial evidence for the association within religion and moral judgment.(Stephanie N. Ullrich, 2004 )

The research is a literature review that tries to investigate the link within religion, spirituality, and mental health. According to the authors, there is an expanding corpus of data that shows religion and spirituality can have good benefits on mental health outcomes. ( Harold G. Koenig, 2012)

Investigates the pairing within religiosity and altruism, especially the amplitude to which a person's religious views and practises are connected to their readiness to conduct selflessly for the sake of others. The authors began by conducting a systematic evaluation of past research on this issue, carefully choosing articles that satisfied their inclusion criteria. (Nathaniel M. Lambert, 2006.)

Summarizes earlier studies that looked at the connection within older adults' well-being and their religious affiliation. The lack of consistency in how religiosity and well-being are measured and the possibility of confounding factors influencing the findings are some of the research's limitations that the authors discuss. (Laura Holtzman, 2015)

Examines the link within religious affiliation and the risk of suicide. They point out that while some investigations have found a protective impact of religion on suicide, others have

found no significant correlation or even an increased risk of suicide among those with high magnitudes of religion. (Patrick M. Krueger, 2016)

Discusses the connection within religious beliefs and drug abuse. To assess the amplitude to which religion influences teenage and young adult drug use, the authors administered a meta-analysis of longitudinal research. According to the results of the investigation, participants who reported a higher degree of religious activity were less prone to drug use and alcohol. (Jessica G. Tate, 1985)

The authors assessed data from 93 prospective trials including approximately 17,000 people. The information was gathered over a number of years and from numerous regions across the globe, encompassing North America, Europe, Asia, and Africa. The findings revealed that religious affiliation was connected with greater magnitudes of general mental health and lower magnitudes of sadness and anxiety than non-religious affiliation. (Brandon A. Gaudiano, 2020)

## **2.1 Studies on Psychological Wellbeing:**

To maintain mental well-being, it is recommended to engage in regular exercise, consume a healthy and balanced diet, practice mindfulness, and seek professional help if necessary. The primary objective of S.K. Verma and M. P. Srivastava's (2012) study was to investigate the connection within the topics among medical learners in India.

S. S. Akhtar, S. Riaz and S. M. Khalid (2018)

The investigation delved into the correlation among faith, community backing, and emotional wellness among university learners in India. The study concluded that faith had a favorable link with emotional wellness, and community backing acted as a mediator in this association.

Pleasant psychological moods have been connected to healthier lifestyle choices including regular physical activity, healthy eating habits, and abstaining from dangerous behaviours like smoking and excessive alcohol use. (Tillich, 2013)

Bipartite resolution discovered eight out of nine elements exhibiting robust loadings on flourishing. Distinct scales for pleasurable and purposeful flourishing were devised. Connections with psychological flourishing displayed relative autonomy from indications of mental ailment. Psychological flourishing can persist even in the presence of psychological distress. (Scott Weish, Michael King and Paul Bebbington, 2011)

Performed an examination on the correlation between joblessness and psychological flourishing. A number of factors incorporated in the framework failed to modify the primary outcome, with the exception of the observation that the influence of joblessness exhibited greater strength in males compared to females. The influence of unemployment was confirmed to be autonomous and unmediated.(Eero Lahelma,1992 )

Undertook a research endeavor with the objective of exploring the correlation between religious devotion and psychological flourishing within a subset of Greek Orthodox adherents. Prior investigations have established that individual piety, engagement in religious practices, and the significance placed on religious beliefs are positively linked to diverse indicators of . (Angeliki Leondari , 2009)

The outcomes of the analysis evaluate the alignment between pertinent theories and the observed patterns of effect size changes across different categories of religious engagement and adaptation, ultimately providing implications for the therapeutic utilization of religious involvement. (Charles H Hackney, 2003)

Harold G. Koenig sought to clarify the correlation of religion, spirituality, and mental health. Religion and spirituality can impact mental health in various ways, but the following mechanisms are likely the most significant. Firstly, religion can offer coping mechanisms to manage stress, which may heighten positive emotions and reduce the risk of emotional disorders.

## Methodology

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### Hypothesis:

H0: There is a no significant relationship between religiosity and mental wellbeing.

H1: There is a hypothesized significant relationship between religiosity and mental wellbeing.

### Rationale:



The study aims to investigate the potential influence of religiosity on mental wellbeing. Previous research has suggested a positive correlation between dimensions of religiosity (salience, personal devotion, and participation) and aspects of mental wellbeing (subjective wellbeing and loneliness). This study seeks to contribute to this area of research by examining these associations within a specific demographic.

**Sample:**

The sample consisted of 200 engaged individuals (100 male, 100 female) from Mumbai, primarily young adults.

**Sample Technique:**

Convenience sampling was employed to collect data from participants within the age range of 20 to 40, representing both rural and urban areas with a gender distribution of 50% male and 50% female.

**Research Design:**

A predictive research design was utilized to forecast potential relationships between religiosity and mental wellbeing based on existing data.

**Tools:**

*1. Warwick–Edinburgh Mental Well-being Scale (WEMWBS):* - Self-administered scale to assess subjective wellbeing, developed in 2007 by scholars from the Universities of Edinburgh and Warwick.

*2. Religious Commitment Inventory-10 (RCI-10):* Developed in 2003 by Worthington Jr. et al., this tool measures religiosity levels and was not self-administered.

**Procedure:**

Participants were contacted via email to explain the study's purpose and confidentiality of their responses for research purposes only.

**Inclusion Criteria:**

- Geographic location: Rural and urban areas of Mumbai.
- Demographic characteristics: Indian ethnic population aged 20-40.

**Exclusion Criteria:**

- Non-Indian ethnicity.
- Age outside the 20-40 range.

**Statistical Analysis:**

Statistical analyses, particularly correlation analyses between religiosity and mental wellbeing, were conducted using SPSS to examine the hypothesized relationship.

## Result

Psychological well-being	Pearson Correlation	1	.107
	Sig. (2-tailed)		.129
	N	204	204
Religiosity	Pearson Correlation	.107	1
	Sig. (2-tailed)	.129	
	N	204	204

**Correlations Table**

For psychological well-being, the significance value is reported as .000, which suggests correlation is statistically significant. For religiosity, significance- 0.129, which is relatively high and may not be statistically substantial at conventional thresholds on  $\alpha = 0.05$ .

## Discussion

The Pearson correlation coefficient is a statistical metric employed to evaluate the magnitude and orientation of the linear pairing within two variables.

The significance value associated with a correlation coefficient indicates the probability of observing such a strong correlation by chance. A lower significance value suggests stronger evidence for the correlation being meaningful rather than random. For psychological well-being, the significance value is reported as .000, which suggests correlation is statistically significant. For religiosity, significance- 0.129, which is relatively high and may not be statistically substantial at conventional thresholds on  $\alpha = 0.05$ .

Both of variables have a total of 204 items. This indicates that the analysis was administered on 204 data points for each variable. In summary, psychological well-being has weak positive linear pairing with religiosity, the correlation is statistically insignificant.

### Reasoning:

As per the results, there is a "weak linear relationship" within two attributes- correlation coefficient (in this result, 0.107) indicates a positive relationship, but the strength of the relationship is not very strong.

In here result, although linear pairing within psychological well-being and religiosity is weak (correlation coefficient of 0.107), the statistical significance is reported as 0.129. This means that the observed correlation within the variables may have occurred due to chance alone with a probability of 0.129 or 12.9%.

This phenomenon can be seen in the previous studies, highlighted- Zhai et al. (2015). The results show a mild negative correlation, suggesting that higher magnitudes of religiosity were connected to slightly lower magnitudes of psychological well-being.

Furthermore, Rahim et al. (2019) examined researchers surveyed the connection within religiosity, subjective well being, and psychological well-being among university learners from diverse countries , findings revealed a mild negative correlation. It is key to recognize influence of age in this pairing, as individuals may undergo changes in their religious beliefs, attitudes, and priorities throughout their lifetimes. One possible explanation for the weak correlation observed could be the presence of generational differences in religious affiliation and the evolving nature of religious beliefs. This shifting trend might contribute to the weaker association . and psychological well-being among younger individuals. Therefore, future research should consider exploring the mediating factors that might contribute to the weak correlation within religiosity and psychological well- being.

## **Conclusion**

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To conclude, findings of this study demonstrate a weak linear pairing within psychological well-being and religiosity. These results suggest that age plays a notable role in shaping this relationship, as younger individuals, in particular, may exhibit a weaker association within religiosity and psychological well-being compared to their older counterparts.

### **Implications**

Recognition of Age-Related Differences- The weak correlation within religiosity and psychological well-being, influenced by age, suggests the need to acknowledge and account for generational differences when studying the relationship. Focus on Individual Experiences Given the weak alliance within religiosity and psychological well-being, it is essential to recognize that the impact of religiosity on an entity's well-being is not universal.

### **Limitations**

Limited Sample Size: Study's sample size of 204 participants from the Indian population may be considered small, which limits validity of the findings across contexts. The limited population size diminishes the statistical power and raises the possibility of Type II errors, which can impact the accuracy and dependability of the findings. Lack of Diversity-The study's focus on the Indian population limits the diversity of participants included. India is a culturally and religiously diverse country, and the findings may not capture the full range of

religious beliefs, practices, and cultural nuances present within the population as the sample population was from Mumbai city and its suburbs. Cross-Sectional Design- The cross-sectional design of the study, which assesses religiosity and psychological well-being at a specific moment, presents limitations in establishing causal relationships.

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