

## THE ROLE OF SPIRITUAL AND PSYCHOLOGICAL WELL-BEING IN PANDEMIC SITUATION, AN INDIAN PERSPECTIVE

<sup>1</sup>Sree Jyothsna Beesetti, <sup>2</sup>Nagendra Kumar Turaga, <sup>3</sup>Girish Salaka, <sup>4</sup>Mohana Turaga  
<sup>1</sup>Assistant Professor, Department of Management Studies, Gates Institute of Management &  
Sciences, Gurunanak Colony, Vijayawada, India-520007  
<sup>2</sup>Assistant Professor, Department of Management Studies, VFSTR Deemed to be University,  
Vadlamudi, Guntur, India - 522213  
<sup>3</sup>Assistant Professor, Department of Management Studies, KL Deemed to be University,  
vaddeswaram, Guntur, India – 521180  
<sup>4</sup>Assistant Professor, Department of Management Studies, KL Deemed to be University,  
vaddeswaram, Guntur, India – 521180  
<sup>1</sup>[jyothsnab13@yahoo.com](mailto:jyothsnab13@yahoo.com), <sup>2</sup>[nagendrakumarturaga@gmail.com](mailto:nagendrakumarturaga@gmail.com), <sup>3</sup>[girishsalaka@gmail.com](mailto:girishsalaka@gmail.com),  
<sup>4</sup>[mohana921@gmail.com](mailto:mohana921@gmail.com)

### Abstract

A new, universally attractive and applicable paradigm that welcomes and encourages people to take responsibility for themselves and explore their true selves in search of health, especially in sickness and adversity is spirituality and psychological beliefs. In COVID-19 pandemic situation, how people react and will be in a healthy condition is a crucial aspect in India and even in other countries. To investigate the solution, we had aimed to study the impact of two factors like spiritual well-being and psychological well-being on attack of COVID-19 in India. To study the same a sample of 650 respondents were taken through online survey where 285 questionnaires were only selected for further analysis. A well-designed questionnaire was prepared by testing validating through experts for collecting the responses. Factor analysis and multiple regression tools were used to analyse the data for achieving objective of study. The results notified that spiritual well-being and psychological well-being were having less impact on attack of COVID-19 in people, but the relation exhibits significant. Which implies even there is less impact they are having some relation in prevention of attack of COVID-19. The paper continued with the future research of the study.

**Keywords:** spiritual well-being, psychological well-being, COVID-19, India

### Introduction

Religion in India is the pillar for individuals and families in most areas of life. As the global economy becomes ever more capitalist, the search for spirituality is rising in urgency. India, its people, its infrastructure, and indeed its very soil, cultivate and nurture spiritualism, enabling religions to grow, thrive and prosper. Spirituality comprises a collection of meanings that emphasize desire, harmony, vision, values, and circumstances' meaningfulness. It is an inextricable part of human life and a significant factor enabling people to resolve various challenges. COVID-19 is an infectious disease caused by a newly discovered corona virus which spreads through social interaction from one person to another.

The number of novel cases of corona virus continues to increase across India, with the country reporting 17,610 positive cases of COVID-19 infections as of April 24, while the death toll has risen to 718, according to the Health Ministry. Actually, in India the country's condition has been well handled by the government and respective authorities by introducing a full nationwide lockdown across 82 districts in 22 states and the country's Union Territories where confirmed cases have been registered. In this pandemic situation people should be optimistic and thrive to fight within themselves than with outside environment.

The concept of spiritual well-being involved in conducting empirical investigations into the relationship between a measurable, though clearly defined, aspect of religion / spirituality and various indices of mental and physical health (Beery et al., 2002; Fernsler et al., 1999; Riley et al., 1998). The National Interfaith Alliance on Aging (1975) has proposed, in an effort to push towards a concept of spiritual well-being as

“Spiritual well-being is the affirmation of life in a relationship with God, self, community, and environment that nurtures and celebrates wholeness”.

Spiritual well-being should be treated as a constant, rather than dichotomous aspect. It's not a matter of whether we have it, or not. Rather it's a matter of how much, and how we can improve the degree of spiritual well-being we have. Perceiving it as continuous one to recognize various health factors rather than spiritual health or disease (Ellison & Craig, 1983). The analysis of psychological well-being stems from the awareness that, since its beginning, the field of psychology has concentrated much more on human unhappiness and distress than on the causes and effects of healthy functioning (Diener, 1984; Jahoda, 1958). Another theoretical area for identifying psychological well-being comes from longitudinal developmental experiences, which illustrate the various difficulties encountered at various points in the life cycle.

In this regard our study aims to highlight the effect of spirituality and psychological well-being in developing the mental health, happiness towards eradication of spreading deadly corona virus in India.

Past researches have shown that religiosity and spirituality have a beneficial impact on the health and well-being (McFadden, 1995; George, Linda K., et al, 2000; Schaie, Krause, & Booth, 2004). And also seem remarkably capable of promoting intent, significance and meaning by providing them with a detailed interpretive scheme to make sense of their lives and a place to meet like-minded people on a regular basis (Petersen & Roy, 1985; Ellison, Gay & Glass, 1989). There are number of attempts made to define the two terms religion and spirituality for the purpose of research. Pargament (1997) describes religion as 'a quest for meaning in sacred-related ways.' This definition implies that religion is an active process which is involved in guiding the thought and behavior of an individual. This personal dimension of religiosity is defined by others as spirituality (Hill et al., 2000).

## **Review of Literature**

### **Spiritual well-Being**

The definition of spiritual well-being is similarly nuanced and linked to that of spirituality / religion. Spirituality is a critical part of wellbeing, as it embodies the idea of holism that encompasses mind, body, and spirit in wellness relationships (Wilson, 1987). Spirituality definitions vary from an absolutist stance, that only a relationship with God implies spirituality, to one in which religion is regarded as the

overarching term accepting spirituality as a subset, to religion and spirituality being seen as synonymous, then to similarities and discrepancies between spirituality and religion (Fisher 1998; Zinnbauer et al. 1999; Streib and Hood 2016;). The word 'spiritual well-being' (SWB) seems to have been first described at the 1971 White House Conference on Aging in the USA (Moberg 2010), as a result of recent research on positive psychology. While the word 'spiritual well-being' only appeared as a definition just over forty years ago, many later definitions of spiritual health and well-being included references to spiritual-psycho-social-biophysical health elements, representing the four areas of the above-mentioned holistic well-being relationship (i.e., health). For instance, "Spirituality unfolds as the unity of divine-human, inter human, human-cosmic, and intra human relationships" (Waaijman 2007). Some of the studies also confuse spirituality and religion, which are not identical, although related (Zinnbauer et al. 1999). As National Interfaith Coalition on Aging (NICA) perceived spiritual well-being as an affirmation of life in a relationship with oneself (personal), others (communal), nature (environmental), and God (or the transcendental other).

In the **personal** domain one intra-relates about the meaning, intent and values of life with oneself. The human spirit generates self-consciousness about self-esteem and personality.

The **social role** is reflected in the consistency and profundity of interpersonal self-relationships. Within the public sphere, which also includes love, justice, hope and faith within humanity, morals, culture and religion are included.

The concept of the **environment** varies from concern and consideration for the physical and biological components to a sense of awe and wonder and the notion (for some) of harmony and relation with the environment.

The **transcendental** area denotes one's relationship with "something" or a being outside the human level, like a spiritual power, a transcendent nature, or Deity. This includes trust in everything, as well as adoring and worshipping the root of the universe's mystery.

The nature of the connection in each of the four domains represents the spiritual well-being of a person in that domain.

### **Psychological well-being**

The analysis of psychological health emerged in the 1960s and gave rise to two great traditions (Ryan and Deci 2001; Keyes et al. 2002;): firstly, hedonic tradition, mainly related to pleasure, which has examined subjective well-being in evaluating the individual's entire life, both cognitive (Diener et al. 2003) and affective (Davern et al. 2007; Cummins 2010); and secondly, the eudemonic tradition, which focuses on psychological well-being and is focused on personal growth, the style and way to cope with the difficulties of life, and the determination and eagerness to achieve our goals. Psychological well-being is a dynamic, diverse-dimensional construct. To summarise, a general sense of satisfaction is psychological well-being (Schmutte and Ryff 1997). As suggested by Ryff (1995), PWB describes a set of positive-performance dimensions. In his model, clearly defines six dimensions, namely: self-acceptance or positive attitude towards oneself, personal growth or development; meaning of life, control or mastery of the world, positive relationships with others, and autonomy or ability to be independent.

### **Methodology**

**Data Collection**

To test the relation between the above said variables we have collected the data through online by sending E-mail to the respondents. A total of 650 respondents were reached for responses, but considered 285 members of sample by eliminating the inconsistent, unfilled and partially filed questionnaire. A well designed and verified questionnaire was constructed to provide responses for the objective of study by adopting convenience sampling technique. Questionnaire consists of three parts. Firstly, demographic characteristics were asked along with frequency of attending religious places and frequency of attending the same. Secondly, questions relating to spirituality well-being were asked and finally respondents were asked questions about the psychological well-being in the time of lock down due to eradication of corona virus in India.

**Measurement and scaling**

Spiritual well-being construct was adopted from Fisher et al. (2009) studies. It includes four variables like Personal, Communal (others), Nature (environmental), and God (or) the transcendental. It consists of 26 items from four dimensions of the construct with Likert scale ranging from 1 to 5. Where 1 represents very low and 5 represents very high response. Psychological well-being construct was adopted from Ryff, C. D., & Keyes, C. L. M. (1995) study which consists of 18 items with Likert scale 1 strong disagreement to 5 strong agreements.

**Analysis**

The KMO test results .630 & 0.432 for the data represent the acceptable ratio between variables and responses that is sample adequacy. According to Bartlett's Test of Sphericity the significant value is 0.000 for both spiritual well-being and psychological well-being is less than 0.005 hence there is no correlation among the variables. The loadings which are greater than 0.5 are considered for validation of component. The total variance explained in both spiritual well-being and psychological well-being by five components is 77.16% and 70.21% respectively. In the component matrix of spiritual well-being and psychological well-being five components are determined out of 26 components and 18 components respectively. As the component matrix has cross loadings Varimax rotation is used and for spiritual well-being and psychological well-being, values were notified in the below tables.

**Rotated Component Matrix of Spiritual Well-Being**

	Component				
	1	2	3	4	5
S14	.869				
S13	.775		.373		
S19	.753				.309
S16	.748	.343			
S18	.745				.324
S17	.680	.540			
S15	.665		.445		
S5	.508		.303	.449	
S11		.890			
S12		.858			

S10		.831			
S9		.741	.343		
S6		.732	.366		
S2			.879		
S3	.316		.837		
S1		.389	.688	.393	
S4	.426		.628	.445	
S7	.371	.387	.516		
S8	.360	.422	.514		
S24		.302		.727	.331
S23			.383	.714	.363
S26				.624	.458
S25	.465	.521		.542	
S21					.879
S22					.860
S20	.471			.349	.557

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 15 iterations.

**Rotated Component Matrix of Psychological Well-Being**

	Component					
	1	2	3	4	5	6
P12	.775					
P13	.736					
P9	.688					
P17	.558					.341
P15	.519		.306			
P8		.795				
P10		-.790				
P11	.312	.699				-.301
P4			.737			
P5		.440	.687			
P14		-.327	.677			
P6			.639			-.323
P16	.336		.461			
P1				.835		
P3	.370			.798		
P18					.883	
P2	.563				-.603	
P7						.841

Extraction Method: Principal Component Analysis.

Rotation Method: Varimax with Kaiser Normalization.

a. Rotation converged in 12 iterations.

After identifying the factors and grouping the variables that have large loadings from the rotation component matrix of spiritual well-being and psychological well-being, Cronbach Alpha reliability test is conducted for the above ten components. Only seven components were selected for further analysis based on the values 0.9,0.8,0.9, 0.9, 0.87, 0.9, & 0.91 respectively. The selected components are Attitude towards others, Attitude towards environment, Attitude towards God, Self Enhancement, self-awareness, judging oneself, and Personal attitude.

**Model Summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.603 <sup>a</sup>	.364	.347	.57850	.364	22.122	7	271	.000

- a. Predictors: (Constant), Attitude towards others, Attitude towards environment, Attitude towards God, Self Enhancement, self-awareness, judging oneself, and Personal attitude
- b. Dependent Variable: Attack of COVID-19

From the above table it is evident from the data collected towards the attack of virus COVID-19 the variables taken are explaining 36.4% of variance in relation to attacking of virus to th individuals. The R square value .364 specifies that the seven components like Attitude towards others, Attitude towards environment, Attitude towards God, Self Enhancement, self-awareness, judging oneself, and Personal attitude explains minimal relating to the attack of COVID-19.

**ANOVA**

Model	Sum of Squares	df	Mean Square	F	Sig.
1 Regression	51.822	7	7.403	22.122	.000 <sup>b</sup>
1 Residual	90.692	271	.335		
Total	142.515	278			

- a. Dependent Variable: Attack of COVID-19
- b. Predictors: (Constant), Attitude towards others, Attitude towards environment, Attitude towards God, Self Enhancement, self-awareness, judging oneself, and Personal attitude

The above Annova table signifies that the relation between the variables was significant and the model is a good fit at  $F(7,271) = 7.403$  and significant value is .000 which is less than P value 0.05.

**Coefficients**

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
(Constant)	3.690	.304		12.136	.000		
Attitude towards others	.130	.063	.150	2.073	.039	.447	2.236
Attitude towards environment	.100	.062	.101	1.607	.109	.593	1.688
Attitude towards God	.220	.054	.309	4.082	.000	.409	2.444
Self Enhancement	.002	.059	.003	.038	.970	.404	2.476
self-awareness	-.067	.057	-.074	-1.180	.239	.601	1.665
judging oneself	-.702	.065	-.567	-10.763	.000	.845	1.184
Personal attitude	-.007	.032	-.011	-.215	.830	.931	1.074

a. Dependent Variable: Attack of COVID-19

From the above coefficients table few of the coefficients are showing positive and few are negatively influencing the attack of COVID-19. 13% of Attitude towards others, 10% of Attitude towards environment, 22% of Attitude towards God and 0.2% of Self Enhancement are having positive influences on attack of COVID-19. Which implies that if these variables were followed there will be less chances of attack of COVID-19. 6.7 % of self-awareness, 70% of judging oneself, and 0.7 % of Personal attitude are having negative influences on attack of COVID-19. This implies even people were self-aware of their activities, by judging themselves and with positive attitude towards them there are chances of attacking COVID-19.

**Conclusion & Future Implications**

Government of India is taking all necessary steps to control the growing pandemic of COVID-19 the Corona Virus. In this context we have done a paper regarding the investigation of spiritual well-being and psychological well-being on attack of Covid-19. After conducting the factor analysis and performing the regression analysis the components like attitude towards god is having a major positive influence of not attacked by the virus and there are variables which focus on more on self than others in the society. This provided us that if an individual looks more of personal interest than the general interest he may have more chances of attack of COVID-19. This was proved statistically in regression analysis that the self-awareness (67%) and judging oneself (70%) contributing more negatively to the attack of COVID-19. This study restricts only to the impact of spiritual well-being and psychological well-being on attack of COVID-19 in India, what are the causes and remedies for the constructs was not studied. The future researchers can extend the same on identifying the various factors that causing spiritual well-being to be one of the constructs to save attack of virus and the same with psychological well-being in the country. Our study reveals that spiritual and psychological constructs explains the attack of COVID-19 to individuals, but what are the other constructs which may lead have impact on attack of COVID-19 can be studied in future.

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