

# SPIRITUALITY AND HAPPINESS ACROSS AGE GROUPS: AN EMPIRICAL STUDY

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## ABSTRACT:

Happiness is the wealth of all cultures, the unique culture of India is ingrained in its spiritual heritage which is imbibed in thoughts, feelings and behaviour of people through socialisation. Sustainable happiness is a much-desired goal of people of all age groups and spirituality connects people with their existence which is inadvertently sustainable and blissful.

The present study focuses to find out how spirituality relates to happiness among people of different age groups. A sample of 180 people of three age groups, i.e. 20-30 years, 40-50 years and 60-70 years was selected through stratified incidental sampling method. For data collection, Hindi translations of the Spiritual Orientation Inventory (SOI) developed by Elkins et. al. (1988) having nine dimensions and the Orientations to Happiness Profile, having four pathways, developed by Peterson and Seligman (2005) were used. The obtained data was analysed through SPSS 20 to find out descriptive statistics and Pearson Correlation Coefficient.

Spiritual Orientation has been found to be positively correlated with the Meaning and Engagement dimension of Happiness across all the age groups. Along with a significant correlation of four dimensions of Spiritual Orientation with dimensions of Happiness, Spirituality related significantly with the Happiness of people in 20-30 years of age. In 40-50 years of age, five dimensions of Spirituality showed a significant relationship with Meaning and Victory dimensions of Happiness. Few dimensions of Spirituality including Mission in Life and Awareness of Tragic significantly related with dimensions of Happiness in the age group of 60-70 years. Material Values and Pleasure were found to be negatively correlated with Happiness of people in the older age groups.

**Keywords:** Happiness, Spirituality, Age, dimensions, culture

## INTRODUCTION:

According to philosophers from the East and the West, both ancient and modern, the pursuit of happiness is the ultimate aim of human existence. There has been a noticeable rise in happiness researches as psychologists all around the globe are keen on exploring the continuum of happiness. This advent in the happiness studies can be undoubtedly credited to the establishment of the field of Positive Psychology, propounded by **Martin Seligman**. Positive psychology is the branch of psychology that explores human flourishing and is the first to study happiness in scientific terms. It explores how individuals can experience positive emotions, develop authentic relationships, find flow, achieve their goals, and build a meaningful life.

In her book, "The How of Happiness" **Sonja Lyubomirsky (2007)**, a positive psychology researcher, describes happiness as "the experience of joy, contentment, or positive well-being, combined with a sense that one's life is good, meaningful, and worthwhile." From contentment to pleasure, positive or pleasant feelings characterize a state of happiness in the mind or heart. There are two conceptions of happiness: Hedonic Happiness and Eudemonic Happiness. Hedonic happiness is attained through pleasant and enjoyable experiences whereas eudemonic happiness is attained through meaningful and purposeful events. The search for such meaningfulness and purposefulness in life can very well be explored through the path of spirituality. In the words of **Buddha**, "like a candle cannot burn without fire, men cannot exist without spirituality." This quotation demonstrates the significance of spirituality in human existence.

Practising spirituality has positive effects, such as it leads to feelings of optimism, happiness, inner peace, hope, trust, positive thoughts, inspiration, encouragement, and determination (**Wagani et.al., 2018**). They also indicated that happiness is a choice of an individual and spirituality teaches a person to choose happiness over sadness through a positive attitude and described the influence of spirituality in life in terms of developing a clear goal or path in life.

Each one of us aspires to become happy and satisfied in life irrespective of age, gender, socio-economic status, in sustainable terms. Previous researches have demonstrated that the correlation between age and happiness may be understood in terms of three separate patterns that explain the phenomenon. The first group of studies depict a relationship between contentment and age following a U-curve pattern. According to **Blanchflower and Oswald (2008)**, the peak of one's happiness occurs between the years of late adolescence and early adulthood, while it reaches its lowest point in the middle years of one's life. In older age groups, there is a correlation between a decrease in positive affect and an increase in negative affect, as some experts have hypothesized. In a similar vein, a number of other studies have revealed the same conclusions (**Frijters and Beatton, 2012**).

In the second group of studies, the correlation between being happy and getting older has been found to take the form of an upside-down U. **Easterlin (2004)** discovered a moderate inverted U-shaped happiness curve, with a low point at the age of 18, a high peak at the age of 50, and then a fall beyond that point in time (**Hellevik, 2017**). This peak in happiness was achieved at the age of 50. It was shown that there is an inverted U-shaped association between age and life satisfaction, with the peak occurring somewhere around 65 years of age (**Mroczek and Kolarz 1998**).

Third group of studies reveal some evidences to show that level of happiness rises with growing age. In spite of the fact that older people are likely to experience losses in both their physical and cognitive ability, **Thomas et al. (2016)** found that some mental health metrics show a linear improvement as people age. It was also discovered that as people grow older, they are better able to manage their emotions, and as a result, they are more content in later life. Due to inconsistent findings, there's a need for further exploration of relationship of spirituality and happiness across different age groups.

In the light of above, the present study aims to find out answers to below mentioned questions,

#### RESEARCH QUESTIONS:

**Q1. How spirituality and its various dimensions are related with happiness across life span?**

**Q2. How transcendence is sought in life to achieve happiness in life across life span?**

#### HYPOTHESIS:

1. There is a significant positive relationship between spirituality and happiness across age group.
2. Transcendent dimension in life is sought through different pathways to seek happiness across life span.

#### OBJECTIVE:

1. To explore the relationship of spirituality with happiness across age groups.
2. To analyse the role of transcendence in achieving happiness across age groups.

#### VARIABLES:

##### Predictor Variable: Spiritual Orientation

Spirituality from a humanistic and phenomenological perspective can be defined as a way of being and experiencing that comes through awareness of a transcendental dimension that is characterized by certain identifiable values in regard to self, others, nature, life and whatever one considers to be ultimate (**Elkins et. al., 1988**).

There are nine dimensions of spirituality in **Spiritual Orientation Inventory** by **Elkins (1988)**, these are: **Transcendent dimension** (The spiritual person has an experientially based belief that there is a transcendent dimension to life: the content can vary widely from a traditional view of a personal God to Greater self), **Meaning and purpose in life** (The spiritual person has known the quest for meaning and purpose and has emerged from this quest with confidence that life is deeply meaningful and that one's own existence has purpose), **Mission in life** (The spiritual person has a sense of vocation, a responsibility to life, calling to answer), **Sacredness of life** (The spiritual person believes that life is infused with sacredness and often experiences a sense of awe, reverence and wonder), **Material values** (The spiritual person can appreciate material goods but do not seek ultimate satisfaction from them nor attempts to use them as substitute for frustrated spiritual needs), **Altruism** (The spiritual person believes we are our brother's keeper and is touched by the pain and suffering of others), **Idealism** (The spiritual person is a visionary committed to the betterment of the world), **Awareness of tragic** (The spiritual person is solemnly conscious of the tragic realities of human existence) and **Fruits of Spirituality** (The spiritual person is one whose spirituality has borne fruit in his/her life. True spirituality has a discernible effect upon one's relationship to self, others, nature, life and whatever one considers to be the ultimate).

##### Criterion Variable: Happiness

**Peterson et. al. (2005)** has given four different pathways to happiness or the four different ways to be happy in life, these are: the life of **Pleasure**, the life of **Engagement**, the life of **Meaning** and the life of **Victory**.

**Classificatory Variable: Age** (classified into age groups of 20-30 years, 40-50 years and 60-70 years)

#### SAMPLE:

A sample of 180 people was taken through stratified incidental sampling method. These 180 people are further classified into categories of three age groups 20-30 years, 40-50 years and 60-70 years consisting of 60 people each.

**Inclusion criteria:** People in the age range 20-30 years, 40-50 years and 60-70 years.

**Exclusion criteria:** People less than 20 and above 70 years, people in the age range of 31-39, 41-49, 61-69 are not included.

#### MEASURES:

The Spiritual Orientation Inventory (SOI) developed by Elkins et. al. (1988), and the Orientations to Happiness Profile developed by Peterson and Seligman (2005) were used to collect data. These tools were originally in English and were translated into Hindi through back translation method so as to adapt to the Indian population.

##### 1. Spiritual Orientation Inventory (Elkins et. al., 1988)

Spirituality was measured with the help of Spiritual Orientation Inventory (SOI) developed by **Elkins et.al. (1988)**. It consists of 85 statements having nine dimensions that is **Transcendent dimension** (13 statements, e.g., "I have had transcendent, spiritual experiences which seem almost impossible to put into words"), **Meaning and Purpose in Life** (10 statements, e.g., "Even though I may not always understand it, I do believe that life is deeply meaningful"), **Mission in life** (9 statements, e.g., "I believe life presents one with a mission to fulfil"), **Sacredness of Life** (15 statements, e.g., "Even such activities as eating, work, and sex have a sacred dimension to them"), **Material Values** (6 statements, e.g., "It is much more important to pursue spiritual goals than to pursue money and possessions"), **Altruism** (7 statements, e.g., "I am often overcome with feelings of compassion for human beings"), **Idealism** (10 statements, e.g., "I believe the human spirit is powerful and will win in the end"), **Awareness of Tragic** (5 statements, "It seems pain and suffering are often necessary to make us examine and re-orient our lives") and **Fruits of Spirituality** (10 statements, e.g., "Contact with the transcendent, spiritual dimension has helped reduce my personal stress level").

##### 2. Orientations to Happiness Profile (Peterson & Seligman, 2005)

This 16-item questionnaire measures four possible routes to happiness: **Engagement** (e.g., "I am always very absorbed in what I do"); **Pleasure** (e.g., "Life is too short to postpone the pleasures it can provide"); **Meaning** (e.g., "I have a responsibility to make the world a better place") and **Victory** (e.g. I keep score at life). Each item required a respondent to answer on a 5-point scale the degree to which the item applies (1 for 'very much unlike me' and 5 for 'very much like me').

A total score of 15 and above reflects a full life and high satisfaction and a score below 9 reflects an empty life and dissatisfaction.

**METHOD OF DATA COLLECTION:**

Survey design has been used to explore the relationship of spirituality with happiness. The purpose of the study was explained to the participants and their willingness to participate in the study was ascertained before the collection of data.

**METHOD OF DATA ANALYSIS:**

Scoring of the data was done followed by the analysis with the help of SPSS. Descriptive statistics, namely mean and standard deviation of variables were calculated. Pearson Correlation Coefficient was used to explore the relationship among variables. Line graphs were constructed for graphical representation of the results.

**RESULTS AND DISCUSSION:**

The purpose of the study was to explore the relationship of spirituality with happiness across age groups. To fulfill this purpose, data of 180 participants was collected and analyzed. The participants were equally divided into three age groups i.e. 20-30 years, 40-50 years and 60-70 years. Measures that were used to collect data included the Hindi translations of Spiritual Orientation Inventory (SOI) developed by Elkins et. al. (1988) to measure spirituality and Orientations to Happiness Profile developed by Peterson and Seligman (2005) to measure happiness levels of the participants. For analyzing the data, descriptive statistics and Pearson Correlation Coefficient were used.

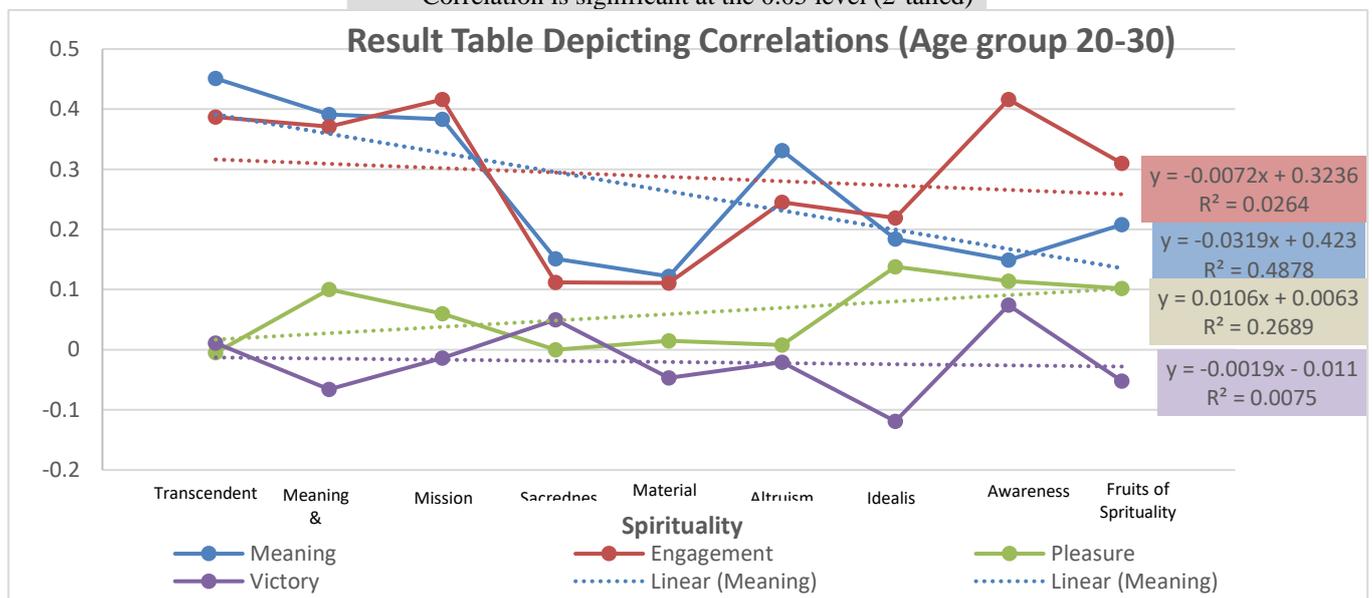
**Table 1**

*Correlation of Spirituality and Happiness in 20-30 age group:*

Variable	Meaning	Engagement	Pleasure	Victory	Happiness
Transcendent	.451**	.387**	-.005	.011	.270*
Meaning & purpose in life	.391**	.371**	.100	-.066	.262*
Mission in life	.383**	.416**	.060	.014	.274*
Sacredness of life	.151	.112	.000	.050	.101
Material values	.122	.111	.015	-.047	.065
Altruism	.331**	.245	.008	-.021	.180
Idealism	.184	.219	.138	-.119	.144
Awareness of tragic	.149	.416**	.114	.074	.249
Fruits of spirituality	.208	.310*	.102	-.052	.189
Spiritual orientation	.398**	.414**	.078	-.028	.281*

\*\* Correlation is significant at the 0.01 level (2-tailed)

\* Correlation is significant at the 0.05 level (2-tailed)



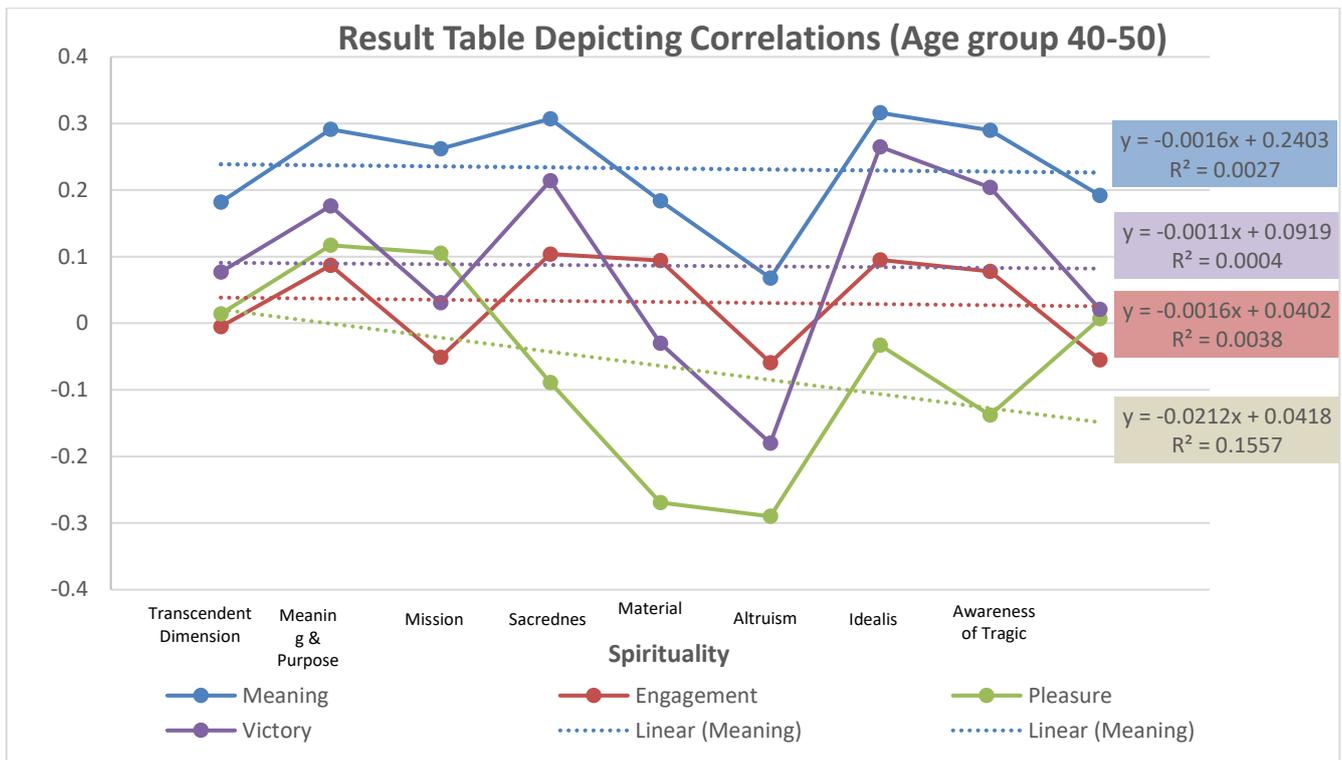
**Fig1-** Graph depicts the correlation between spirituality and happiness in 20-30 age group

Table 1 and Fig 1 shows a significant positive correlation of Transcendent dimension of Spirituality with Happiness ( $r=.270$ ,  $p<0.05$  level) and its two sub dimensions i.e., Meaning ( $r=.451$ ,  $p<0.01$  level) and Engagement ( $r=.387$ ,  $p<0.01$  level). Similarly, a significant positive correlation of Meaning & Purpose in Life, a sub dimension of Spirituality has been found with Happiness (.262,  $p<0.05$  level) and its two sub dimensions i.e. Meaning ( $r=.391$ ,  $p<0.01$  level) and Engagement ( $r=.371$ ,  $p<0.01$  level). Happiness ( $r=.274$ ,  $p<0.05$  level) and its two sub dimensions i.e. Meaning ( $r=.383$ ,  $p<0.01$  level) and Engagement ( $r=.416$ ,  $p<0.01$  level) are found to be significantly correlated with another sub dimension of Spirituality i.e. Mission in life. Table 1 depicts a significant positive relationship of Spiritual Orientation with the above-mentioned dimensions of Happiness i.e. Meaning ( $r=.398$ ,  $p<0.01$  level) and Engagement ( $r=.281$ ,  $p<0.05$  level). Altruism, a sub dimension of Spirituality and Meaning, a sub dimension of Happiness depicts a significant positive relationship with each other ( $r=.331$ ,  $p<0.01$  level). Awareness of tragic, a sub dimension of Spirituality is found to be significantly correlated with the sub dimension of Happiness i.e. Engagement ( $r=.310$ ,  $p<0.05$  level). The other dimensions of Spirituality i.e. Sacredness of life, Material Values and Idealism showed no relationship with Happiness. The obtained findings have important implications for youth who are the future of our country. India is one of the countries with the youngest populations in the world and will continue to have a 'youth bulge' until around 2030. Youth is a stage full of enthusiasm and energy, having a lot of strength to lay the foundation of a fulfilling and flourishing life. Happiness has been understood in terms of Hedonic and Eudemonic aspects. To attain sustainable happiness that is eudemonic in nature, one has to connect with the transcendent aspect of life. Present findings reveal that youth who not only have a transcendent belief but also experience them in life, have a quest for meaning and purpose in life, can bounce back from the adversities of life. They have a sense of responsibility towards self, others and society, hold compassion towards others and are aware of tragic realities of life. Such youth can achieve sustainable happiness by engaging in meaningful pursuits such as taking the responsibility to make this world a better place.

**Table 2***Correlation of spirituality and happiness in 40-50 age group:*

Variable	Meaning	Engagement	Pleasure	Victory	Happiness
Transcendent	.182	-.005	.014	.077	.091
Meaning & purpose in life	.291*	.087	.117	.176	.234
Mission in life	.262*	-.051	.105	.031	.122
Sacredness of life	.307*	.104	-.089	.214	.176
Material values	.184	-.094	-.269*	-.030	-.089
Altruism	.068	-.059	-.290*	-.108	-.150
Idealism	.316*	.095	-.033	.265*	.215
Awareness of tragic	.290*	.078	-.138	.204	.137
Fruits of spirituality	.192	-.055	.007	.021	.054
Spiritual orientation	.307*	.022*	-.045	.138	.139

\*Correlation is significant at 0.05 level (2-tailed)



**Fig 2-** Graph depicts the correlation between spirituality and happiness in 40-50 age group

Table 2 and Fig 2 shows a significant positive relationship between sub dimensions of Spirituality i.e. Meaning & Purpose in life ( $r=.291, p<0.05$  level), Mission in life ( $r=.262, p<0.05$  level) and Sacredness of life ( $r=.307, p<0.05$  level) with Meaning, a sub dimension of Happiness. Material values, a sub dimension of Spirituality and Pleasure, a sub dimension of Happiness show significant negative correlation ( $r= -.269, p<0.05$  level). Idealism, a sub dimension of Spirituality is found to be significantly correlated with Meaning ( $r=0.316, p<0.05$  level) as well as with Victory ( $r=.265, p<0.05$  level) sub dimensions of Happiness. Lastly, the Pearson’s correlation between Awareness of tragic and Meaning is found to be significant ( $r=.290, p<0.05$  level).

The age of 40-50 years or middle age adulthood can undoubtedly be the most challenging duration of a person’s life where they are in a process of building a legacy for their future generations as well as earning a good livelihood for their family, this is why they seek no interest in pleasures of life or material values rather being aware of possible future tragedies and being prepared to tackle them gives them contentment and meaning in life. These results imply that spiritually oriented people in the age group of 40-50 years seek happiness by achieving meaning in their lives and by gaining victory in endeavours that they take up. These people are firm beholders of idealistic values as they associate reality to ideas in their minds and hence, do not find happiness in pleasure seeking activities or materialistic values. These people have a sense of vocation, a responsibility to life and often experience a sense of wonder to make their life meaningful. Hence, they pertain to the eudemonic pathway to gain sustainable happiness.

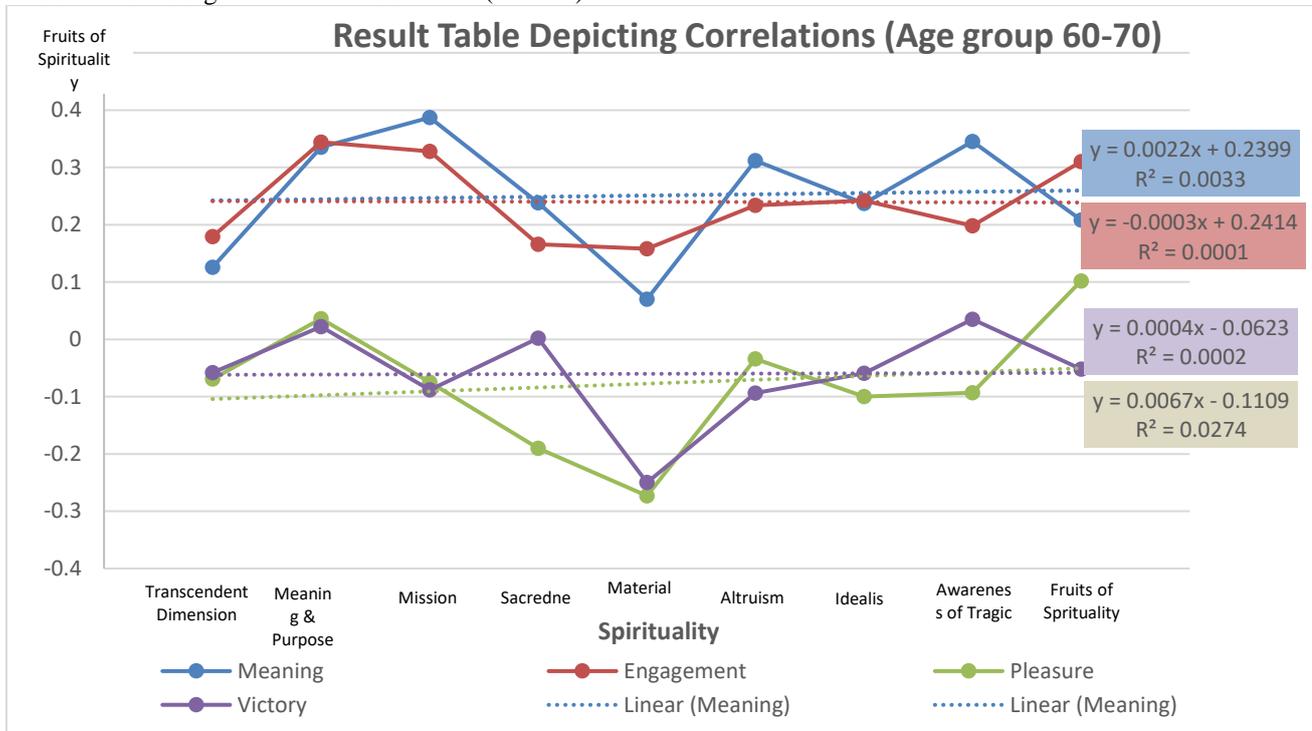
**Table 3**

*Correlation of spirituality and happiness in 60-70 age group:*

Variable	Meaning	Engagement	Pleasure	Victory	Happiness
Transcendent	.126	.179	-.069	-.058	.056
Meaning & purpose in life	.335**	.344**	.036	.022	.247
Mission in life	.387**	.328*	-.075	-.088	.184
Sacredness of life	.238	.166	-.190	.002	.072
Material values	.070	.158	-.273*	-.250	-.109
Altruism	.312*	.234	-.034	-.094	.139
Idealism	.237	.242	-.100	-.059	.215
Awareness of tragic	.345**	.198	-.093	.035	.137

Fruits of spirituality	.243	.163	-.116	-.187	.054
Spiritual orientation	.307*	.277*	-.123	-.092	.121

\* Correlation is significant at the 0.05 level (2-tailed)  
 \*\*Correlation is significant at the 0.01 level (2-tailed)



**Fig 3-** Graph depict the correlation between spirituality and happiness in 60-70 years

Table 3 and Fig 3 shows a significant positive correlation between two sub dimensions of Spirituality i.e. Meaning & Purpose in life ( $r=.335, p<0.01$ ) and Mission in life ( $.387, p<0.01$ ) with two sub dimensions of Happiness i.e. Meaning ( $r=.344, p<0.01$ ) and Engagement ( $.328, p<0.05$ ). Material values, a sub dimension of Spirituality and Pleasure, a sub dimension of Happiness show significant negative correlation ( $r=-.273, p<0.05$ ). Altruism, a sub dimension of Spirituality shows significant positive relationship with the sub dimension of Happiness i.e. Meaning ( $r=.312, p<0.05$  level). Total Spiritual orientation shows significant relationship with two sub dimensions of Happiness i.e. Meaning ( $r=.307, p<0.05$ ) and Engagement ( $r=.277, p<0.01$  level).

These results imply that spiritually oriented people in the age group of 60-70 years, often termed as the old age, seek happiness by making a sense of meaning of their lived lives. This period of life is mostly the post retirement phase, hence, being engaged in tasks and activities that used to be a hobby or a long-sought passion is what makes them happy. The way that they try and achieve meaning in their lives is by being engaged in altruistic activities or tasks that are selfless and are concerned with the well-being of others, this is also reflected in the caring elderly behaviour that people in this age group show towards their loved ones and people around them. The hedonic route to happiness i.e. pleasure-seeking tasks and material values is not sought to gain happiness rather the eudemonic route to happiness is chosen to ascertain sustainable happiness.

As obtained in the results for all three age groups, Spiritual Orientation has been found to be significantly and positively correlated with the Meaning and Engagement dimension of Happiness across all the age groups. Along with a significant correlation of four dimensions of Spiritual Orientation with two dimensions of Happiness, Spirituality is related significantly with the Happiness of people in 20-30 years of age. In 40-50 years of age, five dimensions of Spirituality show a significant relationship with the Meaning and Victory dimensions of Happiness. Four dimensions of Spirituality including Meaning and Purpose in Life, Mission in Life, Altruism and Awareness of Tragic were found to be significantly related with two dimensions of Happiness namely Meaning and Engagement in the age group of 60-70 years. Material Values and Pleasure were found to be negatively correlated with Happiness of people in the older age groups.

There is a significant positive relationship between Spiritual Orientation and Happiness of people and the magnitude of it varies across age groups, therefore, the hypothesis, ‘There is a significant positive relationship between spirituality and happiness across age group’ has been accepted.

Also, the transcendent dimension of spirituality is positively correlated with happiness of spiritually oriented people in all age groups, therefore, the hypothesis, ‘Transcendence in life is sought through different pathways to seek happiness across life span’ has been accepted.

The significant positive correlation of Spirituality and Engagement while doing a particular task which is a sub dimension of happiness among people of all age groups is supported by the **Self-determination theory** which states that people tend to become happier while being engaged in things that are intrinsically motivating and are aligned with their own goals as it not only makes

them feel more responsible about the outcomes, it also helps them to really focus their time on what they want to be doing (**Deci and Ryan, 1971**).

As obtained in the results above, spirituality paves way to meaning and purpose in lives of people, the **Broaden and Build theory** posits that positive emotions lead to a broadening of experience and the building of resources. It states that feeling positive emotions or happiness gives greater meaning and purpose to life so that one can find the "good in the bad" (**Fredrickson, 1998**).

In his book titled "**Mans's Search for Meaning**", **Frankl (1959)** emphasized the need to find a purpose in life to survive, and underlined how a religious or other belief system may be one pathway toward developing meaning and purposefulness in life, providing goals to achieve, values to respect, and rituals to follow. When meaning is pursued, individuals experience self-transcendence and profit from its associated sense of life satisfaction and fulfilment. As depicted above, Spirituality is related to meaning in life for all the individuals irrespective of their age groups.

Another theory by **George & Park (2016)** states that meaning in life is a three-part construct, *Comprehension*, or the degree to which people perceive a sense of coherence and understanding regarding their own lives. *Purpose*, or the extent to which people experience life as being directed and motivated by valued life goals. *Mattering*, or the degree to which people feel their existence is significant, important, and of value to the world leads to individual happiness. As obtained in the results of this study, this is how spiritually oriented individuals across all the age groups seek for meaningfulness in their lives to be happy.

The findings are also supported by **Erikson's theory of psychosocial development**. Aspects of a person's life that make up the social identity starts to change along with the development of self. In 1950, Erik Erikson published a book titled "Childhood and Society" in which he outlined eight distinct stages of human life-cycle development, each leading to the resolution of a creative crisis. These creative crises are: trust versus mistrust; autonomy versus shame and doubt; initiative versus guilt; identity versus identity diffusion; intimacy versus isolation; generativity versus stagnation; and integrity versus despair. Of these crises, the final three—intimacy versus isolation (21-39 years), generativity versus stagnation (40-65 years), and integrity versus despair (65 years and above), pertain to the development stages of adulthood (**Slater, 2003**).

Erikson's seventh stage of development—generativity versus stagnation—offers the possibility of continuing a meaningful, coherent life narrative (**Bradley, 1997**). Generativity can be a time for reflection and assessment, when a person can make meaning of the entirety of his/her life experiences. Older adults can also see what they have contributed to the world instead of being paralyzed by the losses associated with aging and the impending end of life (**Dalby, 2006**).

Individuals who can resolve the crisis of integrity-despair tend to be more tolerant of uncertainty and ambiguity, and feel they have achieved an identity that allows them to reflect on the totality of their life experience. They can continue their narrative through imagination with less fear and more willingness to rely on others for comfort and support (**Hearn, Saulnier, Strayer, Glenham, Koopman, & Marcia, 2012**). Conversely, an alternative resolution of the internal conflict could lead to feelings of despondency, disappointment, or regression to an earlier stage of development. Their sense of identity can become threatened, leading to rigidity and feelings of hopelessness or unhappiness. In these crises of generativity versus stagnation and integrity versus despair, fostering a sense of purpose can become increasingly important. A sense of purpose in life has been linked with better mental and physical health (**Mitchell & Helson, 2016**).

The findings of this present study get support from several other researches. **Deb et.al., (2019)** in a study to examine the association between various dimensions of psychological well-being (subjective happiness, satisfaction, and meaning in life) and spirituality among Indian university students found a positive significant correlation between spirituality and subjective happiness and found spirituality to be correlated with meaning in life and satisfaction with life scale.

#### CONCLUSION:

There is a significant positive relationship between dimensions of Spirituality and Happiness. The magnitude of this, however, varies across age groups. Being spiritual gives meaning to the life of a person. It can be stated that man's meaning and purpose in life is gained by walking on the path of spirituality irrespective of being in early adulthood, middle age or old age. Being productive, engaging in tasks and being in a flow highly contributes to the feeling of happiness for people in the early stages of life. People in all age groups do not seem to relate their happiness with attainment of pleasure, victory or of material values which signifies that spiritual people tend not to associate to hedonic routes of attaining happiness or contentment. Rather, spirituality makes them draw closer to self-awareness and search for meaning and purpose in life and aim towards achieving the ultimate goal i.e. sustainable happiness.

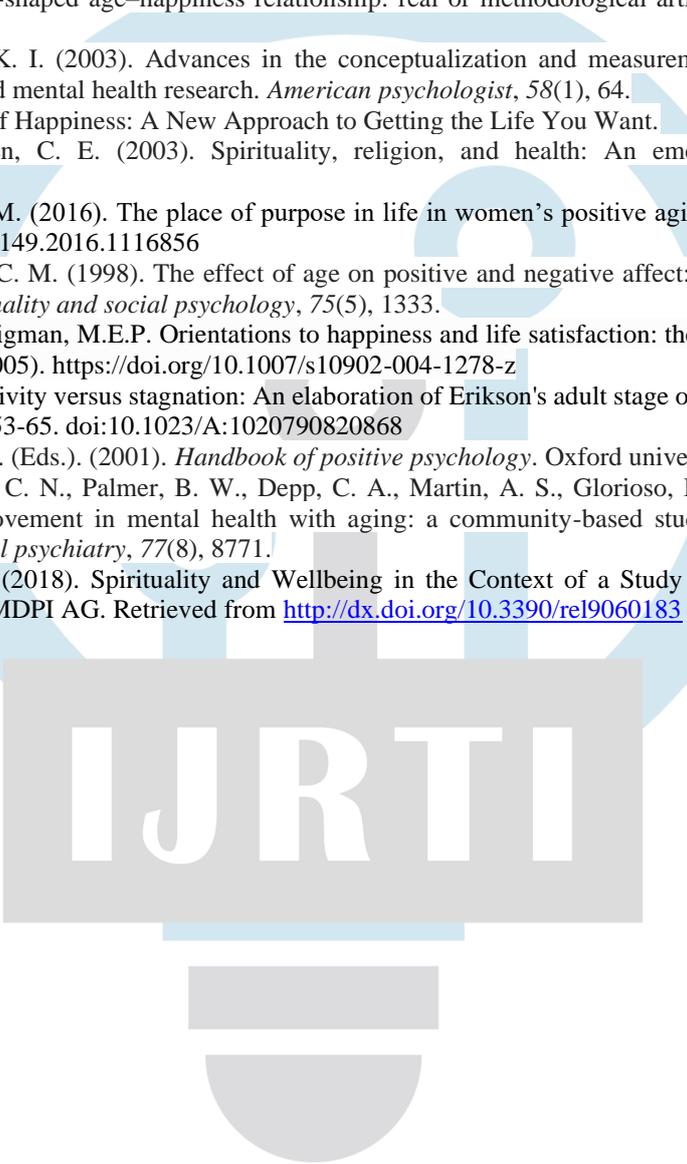
#### LIMITATIONS AND SUGGESTIONS:

The data was obtained using only self-report inventories and only three age groups were included in the study, the remaining age groups can also be explored. The present study can lead to the organisation of various spiritual programs and guidance sessions to individuals at an early age to enhance their happiness level. This study will also help in motivating people belonging to any age group to increase their happiness which leads to a satisfied life.

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