

Spiritual Well Being and Culture: Relationship with Urbanization in North India

Shalini Duggal Jha and Kamlesh Singh
Indian Institute of Technology Delhi

Research on spirituality is gathering momentum nowadays, and examining the concept in the Indian cultural context would give an insight into how a traditionally collectivist culture responds to spirituality. An evident trend in the country is that of urbanization. The purpose of this research was to examine the relationship between spiritual well-being and collectivism in India with regard to their relationship with urbanization. Some 400 students—200 male and 200 female—from four differently urbanized places in north India were asked to complete the Individualism-Collectivism Scale, and JAREL Spiritual Well-Being Scale. The results indicated that spiritual well-being and collectivism were significantly positively correlated. Urbanization was also significantly related with both variables. Both collectivism and spiritual well-being were lower in places in north India that are more urbanized. This study proves to be an exploratory investigation that provides insights into the relationship between these two constructs understood with reference to their relationship with urbanization.

Keywords: Urbanization, Collectivism, Spiritual Well Being

Attention for spirituality has steadily been growing (Dierendonck, 2005) and spirituality has been a topic of extensive scientific study in the recent years (Rich & Cinamon, 2007). There seems to be an increasing interest in theoretical, scientific and professional perusal of this topic (Hood, Spilka, Hunsberger & Gorsuch, 1996).

With regard to the conceptualization of spirituality, MacDonald (2000) observed that spirituality had an unclear status in the past. It had been kept in the territory of religion or religious experiences, and was considered as not amenable to scientific research (Ellis, 1986; Hoge, 1996; Walsh & Vaughan, 1991; Wilber, 1990; Zinnbauer et al., 1997). However it has been increasingly observed that spirituality and spiritual well-being are not necessarily limited to religious spiritual behaviors and experiences (Schneiders, 1986) as was traditionally believed (Powell, Shahabi, & Thoresen, 2003).

Lawrence and Duggal (2001) discussed spirituality as a transcendental need, giving meaning to life, and contributing to the self-wholeness and stability. It has been defined as

being relational like a transcendent relationship with someone (Walsh, 2000) or with something divine beyond the self (Emmons, 1999). There is general agreement that spirituality is related to the search for the sacred or transcendent, which includes concepts of God, a higher power, the divine, and/or ultimate reality (Hill & Pargament, 2003).

Piedmont (1999) suggested that spirituality provides individuals with a new personal centering that brings them into connection with a higher reality and creates an experience of joy and security and a sense of coherence to existence despite the internal and external conflicts faced by a person.

In the Indian tradition, spirituality has had an extremely significant role. This is exemplified by the following quote by Bhawuk (2011), "Spirituality is valued in the Indian tradition since time immemorial" (p. 25). Bhawuk (2011) extensively reviewed spirituality in India and listed the many spiritual movements and spiritual masters who gave spiritual teachings over many centuries in India. In the Indian tradition, Hindu

spirituality is an outlook, or as Sundararajan and Mukerji (1997) observed, “a matter of winning an orientation or a sense of perspective and wholeness or completeness which the ideal of liberation [freedom of the spirit] implies” (p. xvii). Kiran Kumar (2006) observed that the concept of Indian spirituality endeavors to take man beyond the dualities of life like birth and death, pleasure and pain, good and evil etc. through transcendence from the ordinary consciousness to a spiritual dimension (Kiran Kumar, 2002, 2004). In the Indian perspective, there are two main aspects of spirituality. One is related to experiencing paranormal and spiritual states of consciousness that is considered as transcendental and the other is related to leading a value based life style in relation to the self and to the collective. Spirituality is said to be the highest state of being and human beings strive to move from sensual experience to complete transcendence. He further stated that the spiritual core drives and nurtures all other dimensions of life and the personality or emotional states are directed by this source.

The value-based life style described above with regard to the Indian notion of spirituality, has also been spoken about by Pareek and Singh (2008). They observed that the term spirituality is understood in different ways like a personal sense of ultimate meaning, purpose and value; a sense of the sacred; and a sense of connectedness. It is concerned with people finding purpose and meaning in their lives, as well as a sense of belonging, of community, a way of getting self-satisfaction, and a way of living which gives positive direction. According to them, spiritual values include honesty, courage, patience, tolerance, compassion, kindness, generosity, joy, hope and love.

Spiritual Well Being

The present research emphasizes on spiritual well-being. Rich and Cinamon (2007) stated that spirituality can enhance one's sense of leading a productive and meaningful life. Emphasis on positive psychology has contributed to greater interest in the area of spirituality (e.g. Kersting, 2003). In the current research, the assumption was that spirituality

alludes to a sense of well-being, which lead to the choice of the construct of Spiritual Well Being for this study.

Hungelmann, Kenkel-Rossi, Lassen, and Stollenwerk (1987) stated Spiritual Well Being comprises of three dimensions: Faith/Belief dimension that deals with spiritual beliefs, purpose in life, relationship between spiritual beliefs and life style, prayer, belief in a supreme power, and life after death; Life/Self-Responsibility which includes belief in a supreme power, forgiving others, and ability to accept change in life or to make decisions regarding one's life; Life-Satisfaction/Self-Actualization which involves life satisfaction, goal-setting, acceptance of life situations, loving relationships with others, and self-esteem. This definition captures the essence of spirituality by including in it themes of spiritual beliefs, practices, purpose and a value based life style which is studied in the present research. These themes are common with the Indian notion of spirituality.

Spiritual Well Being and Collectivism

The conceptualization of spirituality and spiritual well-being indicates that there are a few elements that could be related to collectivism. The Individualism-Collectivism aspect of cultural orientation was first given by Hofstede (1980), and has subsequently been subjected to a lot of interesting and varied research. The core element in collectivism in contrast to individualism is the assumption that groups bind and mutually obligate individuals (Oyserman, Coon & Kimmelmeier, 2002). Individualism focuses on rights above duties, concern for oneself and the immediate family, an emphasis on personal autonomy and selffulfillment and the basing of one's identity on one's personal accomplishment (Hofstede, 1980). A few elements of spirituality such as a network of social relationships (Lawrence & Duggal, 2001), a sense of belonging, of community (Pareek & Singh, 2008) and spiritual well-being, a sense of well-being in one's relationship with the community among others (Ellison, 1983), loving relationships with others (Hungelmann et al., 1987) appear to be in sync with the conceptualization of Collectivism (Hofstede,

1980; Triandis, 1995). In addition, Paloutzian and Ellison (1982) found that Spiritual Well Being was negatively correlated to Individualism.

With Indian culture undergoing a process of increasing urbanization, it is interesting to note the changes in elements that are traditionally associated with Indian culture. Indian culture is dominated by spirituality (Bhawuk, 2011) and Collectivism (Miller & Bersoff, 1994; Singhal & Mishra, 1989; Triandis & Bhawuk, 1997; Verma, 1999). However it is possible that traditional ways of life or psychological factors could be influenced due to forces of amalgamation which result from urbanization. The world may be becoming similar or alike in terms of values under the forces of powerful global marketing, communication and migration/travel (Oishi et al., 2005). Jha and Singh (2011) earlier explored this theme and found that urbanization has a relationship with Collectivism.

The objectives of this study included investigation of the relationship of urbanization with the variable of interest namely spiritual well-being. Additionally, this research explored the relationship between Collectivism-Individualism and Spiritual Well Being in North India. For this purpose, it builds on the findings of Jha and Singh (2011) that explored the relationship of cultural orientation with urbanization. It sought to look at the relationship between these two variables by drawing parallels between the relationships both variables, traditionally associated with an Indian cultural context, had with urbanization in a north Indian context.

Method

Sample:

The total sample consisted of 400 students, 200 male and 200 female. The range of age was 17-24 years (Mean = 19.16 years and SD = 1.16 years). From each location a total of 100 students were included, 50 male and 50 female. Four different locations in north India were chosen randomly keeping in mind their levels of urbanization. Villages in Rohtak district and the notified urban area in Rohtak town were included in the study at the villages and the small town at district level respectively, taken from the

state of Haryana. For studying a city at the state level, the union territory of Chandigarh (state capital of Haryana) was included and the union territory of Delhi (national capital) was taken as a metropolitan city.

According to the Census of India (2001a), 93.6% of the population in Delhi resides in urban areas giving it pronouncedly urban characteristics. The union territory of Chandigarh is essentially an urban territory where 9 out of 10 (89.7%) of persons are urban by residence, according to Census of India (2001b)

Rohtak from the state of Haryana was also included in this study. According to the Census of India (2001c) the state of Haryana is predominantly rural as 71.1% of the population lives in rural areas. The more urban areas like Rohtak town, Maham, Kalanuar, and other notified urban areas were taken to comprise 'Rohtak Town' and villages like Bohar, Garhi, Majra, Kutana, Nandal and Rithal were taken to cover the 'villages around Rohtak'.

This classification was verified according to the 2011 Indian Census report (Registrar General of India, Census of India, 2011) and was found to be similar according to the new census data. However since the data collection for this study occurred before the publication of the new census, the figures reported here are from the 2001 census (Census of India, 2001a; Census of India, 2001b; Census of India, 2001c).

Students pursuing undergraduate courses such as Bachelor of Arts, Bachelor of Commerce, Bachelor of Science and Bachelor of Technology courses were approached for participation in study.

Measures:

The students were given booklets to complete which consisted of standardized instructions, psychometrically validated tests and a final debriefing sheet along with demographic profile sheet. The booklet comprised of the following psychological tests:

JAREL spiritual well-being scale (Hungelmann et al., 1987): It is a 21-item scale that measures Spiritual Well Being. Participants

respond to the items on a 5 point Likert scale ranging from strongly-agree to strongly-disagree. It yields a total score on Spiritual Well Being and three factors comprising 7 items each. The dimensions of the factors are as follows: Faith/Belief dimension, Life/Self-responsibility and Life-Satisfaction/Self-Actualization. The Cronbach alphas for these constructs as found in this study are as follows: Spiritual Well Being $\alpha = 0.72$, Faith/Belief $\alpha = 0.74$, Self/Life Responsibility $\alpha = 0.66$ and Self Actualization $\alpha = 0.69$.

The Individualism-Collectivism scale (Triandis, 1995): It is a 32-item measure of Collectivism and Individualism. 8 unique items are used to assess each dimension namely, Vertical Individualism, Vertical Collectivism, Horizontal Individualism and Horizontal Collectivism. For this research, the 16 items for vertical and horizontal Collectivism were combined to provide a comprehensive score of Collectivism and the 16 items of Vertical and Horizontal Individualism were added to provide a comprehensive score on Individualism. For Collectivism some of the typical items in the scale are (e.g. If a coworker gets a prize, I would feel proud; I would do what would please my family, even if I detested that activity), and for Individualism these are (e.g. one

should live one's life independently of others; it is important to me that I do my job better than others). Respondents are asked to rate the extent of their agreement to these items across a 9-point Likert-type scale ranging from 1 (strongly disagree) to 9 (strongly agree). Scores on each of the sets of 16 items are added to give two total scores for Individualism and Collectivism. The constructs were found to have high internal consistency in the current study ($\alpha = 0.70$ Individualism, $\alpha = 0.87$ Collectivism).

Procedure:

Since many of the participants especially in the small town and villages were familiar only with Hindi, the questionnaires were translated into Hindi. The procedure followed was to first translate the questionnaires into Hindi and then back-translate them into English. This was carried out twice by experts who had good knowledge of both the languages and of psychological testing. Later, internal consistency for these scales was estimated using Cronbach's Alpha.

After data collection, the data was analyzed and reliability in the current context was established for the questionnaires before beginning the data analysis. Missing data was random in nature and was substituted with means for the missing values.

Table 1. Descriptive analysis and alpha reliabilities of the variables of interest

Sample	Spiritual Well Being			Cultural Orientation	
	Faith/belief	Self/life responsibility	Self actualization	Individualism	Collectivism
	M (SD)	M (SD)	M (SD)	M (SD)	M (SD)
Village- Males	31.6(6.09)	27.46 (4.97)	30.08 (5.55)	96.76 (20.59)	128.12 (17.13)
Village – Females	33.58(4.52)	28.20 (5.69)	31.56 (4.08)	91.52 (19.45)	133.71 (16.59)
Small Town- Males	30.14(7.34)	28.72 (6.01)	30.08 (7.23)	98.68 (18.82)	123.60 (21.43)
Small Town- Females	31.80(4.03)	26.92 (5.00)	29.86 (4.91)	97.58 (18.51)	127.80 (15.77)
City- Males	30.60(6.28)	27.35 (5.50)	29.00 (5.10)	97.72 (18.28)	100.44 (20.59)
City - Females	32.47(4.80)	24.31 (5.47)	29.97 (4.86)	100.22 (17.63)	111.20 (22.94)
Metro City- Males	26.34(6.07)	26.78 (5.06)	28.60 (5.05)	92.24 (25.26)	103.06 (20.55)
Metro City- Females	31.42(5.43)	18.84 (5.79)	29.56 (4.31)	106.48 (18.06)	113.14 (19.72)
Grand Total	31.27(5.82)	26.23 (6.13)	29.83 (5.24)	97.65 (20.02)	117.63 (22.54)

Note. n = 50 for each sample set; Total n = 400

Table 2. Results of 2 way MANOVA (gender* place of residence)

Spiritual Well Being	Place of residence	Gender	Place of residence* gender
Faith Belief	10.50***	20.26***	2.63*
Life/ Self Responsibility	18.88***	20.75***	12.04***
Self Actualization	2.07	3.38	0.64

* $p < 0.05$, ** $p < 0.01$, *** $p < 0.001$.

Results

The analysis was carried out using SPSS 15.0. Descriptive statistics and MANOVA were used to study differences between the places of residence and gender. Tukey's HSD Post Hoc test was also carried out on the data. Pearson's product moment correlation was used to study the relationship between Spiritual Well Being and Individualism- Collectivism. Table 1 shows the descriptive analysis for the constructs used in the study.

Table 2 shows the results of a 4 (place of residence) X 2 (gender) MANOVA that was carried out to see the differences between different sample groups. Significant differences were seen on the dimensions of Faith/Belief ($F(3,392) = 10.50$, $p < 0.001$; partial $\eta^2 = 0.74$) and Life/Self Responsibility ($F(3,392) = 18.88$, $p < 0.001$; partial $\eta^2 = 0.13$). For the interaction between gender and place of residence significant differences were seen for Faith/Belief ($F(3,392) = 2.63$, $p < 0.05$; partial $\eta^2 = 0.02$) and Life/Self Responsibility ($F(3,392) = 12.04$, $p < 0.00$; partial $\eta^2 = 0.08$). The interaction effects for Faith/ Belief are presented in Figure 1 and for Life/Self Responsibility in Figure 2.

Since the study builds upon research conducted by Jha and Singh (2011) that explored the relationship of cultural orientation with urbanization, results from the same are quoted here. Significant results were found by the researchers for Collectivism based on place of residence ($F(3,392) = 41.41$, $p < 0.00$; partial $\eta^2 = 0.24$). Post hoc tests revealed that students from the villages and the small town were significantly higher ($p < 0.05$) on Collectivism

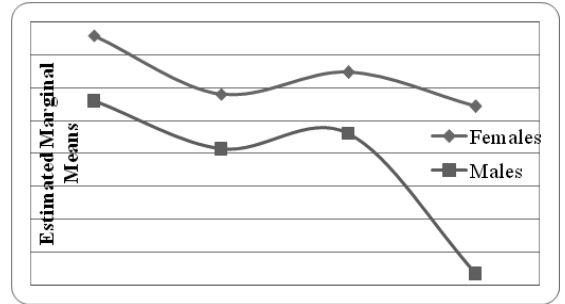


Figure 1. Interaction between gender and place of residence on Faith/ Belief.In the metro city, differences were seen between male and female students on the Faith/Belief dimension. Female students had significantly higher means ($M=31.42$, $SD=5.43$) as compared to males ($M=26.34$, $SD=6.07$).

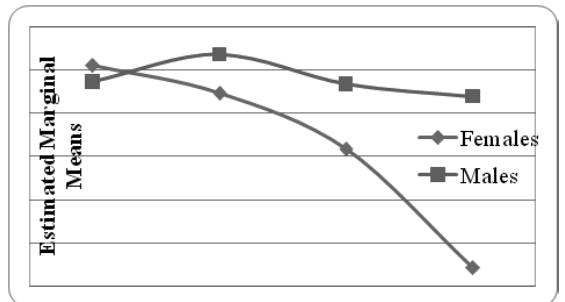


Figure 2. Interaction between gender and place of residence on Life/Self Responsibility.In the metro city, differences were seen between male and female students on the Life/Self Responsibility dimension. Male students had higher means ($M=26.78$, $SD=5.06$) as compared to females ($M=18.84$, $SD=5.79$).

as compared to students from the city and the metro city.

Table 3. Correlations between Spiritual Well-Being and Cultural Variables

Constructs	Faith/ belief	Self/life respon sibility	Self actuali zation
Individualism	.08	-.04	.10
Collectivism	.15**	.17**	.16**

**p<0.01

Table 3 reveals the correlations for the factors of Spiritual Well Being and the cultural variables used in the study. It was observed that Collectivism has a significant relationship with all aspects of Spiritual Well Being, while Individualism is not significantly related to Spiritual Well Being.

Discussion

The results of this research indicate that students from the metro city had lower scores in comparison to students from the villages, the small town and the city on the factors of Faith/Belief, and Life/Self Responsibility. Similarly, Collectivism was also seen to be lower among this group as compared to the other groups. The similarity in these trends for the two variables, also find consonance in the significant positive correlation observed between all factors of Spiritual Well Being and Collectivism and the lack of correlation between Individualism and factors of Spiritual Well Being.

Collectivism and Spiritual Well-being were lower in the more urbanized places in north India. As greater access to resources and modernization leads people to greater self reliance, a change in their psychological makeup appears to be taking place. The lower scores on Collectivistic cultural orientation and Spiritual Well Being among the sample from the metro city appear to be a manifestation of this change. These findings on Individualism and Collectivism were also reported by Jha and Singh (2011). Similarly, Aycicegi-Dinn and Caldwell-Harris (2013) found that urbanization co-varied most strongly not with Individualism, but with low values of Collectivism.

The villages which were the least urbanized according to the Census of India (2001c) had the highest levels of Collectivism and Spiritual Well Being, and the lowest levels of Individualism. This finding is supported by research that states that Collectivism and Spirituality, among other traits are considered as primary to Indians (Miller & Bersoff, 1994; Singhal & Mishra, 1989; Triandis & Bhawuk, 1997; Verma, 1999), while Individualism and rationality are considered secondary and acquired through western influences (Sinha & Kanungo, 1997). Earlier research states that these could be a result of increasing globalization in the country (Sinha & Pandey, 2007). So, as was found in this research, places that were the least urbanized had the highest levels of these variables.

It is possible that as places become more urbanized, the process of human adaptation and adjustment causes these psychological variables to undergo a change. As urban places offer greater money, opportunity, freedom, excitement and other advantages (Marsella, 1991), the departure from more established or traditional ways of life affects the psychological makeup of people. However, it is also possible that this difference is a result of the change that people are undergoing in the currently dynamic, more urban setups and is not purely a feature of urbanization per se.

An explanation of the current findings can be sought in Arnett's (2002) work. The researcher pointed out that although connections and communication between different parts of the world have increased, the gaps in technology and lifestyle between rural and urban areas within countries have persisted and the effects of globalization that is led by the western countries and defined by Individualism have reached urban areas with greater strength as compared to rural areas. This could explain the differences found between the more and the less urban locations in this study on the variables of interest.

With regard to gender, it appears that differences in Spiritual Well Being could result because of varying socialization patterns that lead boys and girls of those in traditional cultures to understand spirituality and express it in ways

linked to their perceived gender roles (Rich & Cinamon, 2007). So while female students reported higher scores on Faith/ Belief, male students reported higher Life/Self Responsibility. Previous research has also uncovered gender differences related to spirituality (e.g. Khan & Singh, 2013). Girls have been seen to be more motivated than boys by internal sources while boys are more motivated by external sanctions; girls have more positive attitude as compared to boys towards such practices and have stronger and more abstract beliefs about a divine being (Beit-Hallahmi & Argyle, 1997; Francis & Wilcox, 1998; Tamminen, 1996). Similarly, it was found that overall, women were more Collectivistic. Hofstede (1980) reported that across different cultures, women tended to be more Collectivist than their male counterparts. Later research has also generally been in line with Hofstede's initial observations regarding gender differences in Individualism-Collectivism (see the review by Fischer & Manstead, 2000).

To sum up the findings of this research, it was found that Spiritual Well Being and Collectivism had a significantly positive correlation. Also both were higher in the villages and small town that were likely to be less urbanized and possibly less globalized. Gender differences were also found in line with the relationship stated above between the two constructs.

There are limitations to this study. Indian culture has been described differently by researchers. For example, some researches describe it as more Collectivistic (Miller & Bersoff, 1994; Singhal & Mishra, 1989; Triandis & Bhawuk, 1997; Verma, 1999) and some as a mix of both Individualistic and Collectivistic (Tripathi, 1988; Sinha & Tripathi, 1994; Verma, 2001; Sinha, Sinha, Verma & Sinha, 2001). Hence, it may be difficult to draw definite conclusions from this research. Also, since the data was cross-sectional in nature, and drawn only from north India, further research would be required to validate the findings with greater certainty and establish causality. Since only a small percentage of the variability of Spiritual Well-Being is explained by Collectivism or location, further research may be required to

investigate this. Also, for the tools that have been used in the study only reliability estimates have been established. Establishing validity is something that will be explored subsequently.

It would be of interest to see how the two variables i.e. Spiritual Well Being and Collectivism affect each other and explore a causal relationship between the two. A possible way of doing this could be through the use of priming studies and this is something that could be carried out in subsequent research. This study provides interesting insights into the relationship between urbanization and consequently globalization with variables that have been traditionally associated with a culture. It is an exploratory foray to investigate the relationships between these variables and to use this knowledge for research in greater depth in the future.

References

- Arnett, J. J. (2002). The psychology of globalization. *American Psychologist*, 57, 774-783.
- Aycicegi-Dinn, A., & Caldwell-Harris, C.L. (2013). Vertical collectivism, family-consciousness and urbanization in Turkey. *Electronic Journal of Social Sciences*, 12, 235-251.
- Bhawuk, D.P.S. (2011). Spirituality and Indian Psychology: Lessons from the Bhagavad-Gita. New York: Springer.
- Beit-Hallahmi, B., & Argyle, M. (1997). Psychology of religious behavior, belief and experience. London: Routledge.
- Census of India (2001a.). *Primary census abstract. Series 8, National Capital Territory of Delhi*. Directorate of Census Operations. Government of India, Department of Publications, Controller of Publications: Delhi.
- Census of India (2001b). *Primary census abstract. Series 5, Chandigarh*. Directorate of Census Operations. Government of India, Department of Publications, Controller of Publications: Delhi.
- Census of India (2001c). *Primary census abstract. Series 7, Haryana*. Directorate of Census Operations. Government of India, Department of Publications, Controller of Publications: Delhi.
- Ellis, A. (1986). Fanaticism that may lead to a nuclear holocaust: The contributions of scientific counseling and psychotherapy. *Journal of Counseling and Development*, 65, 146-151.

- Ellison, C.W. (1983). Spiritual Well-being: Conceptualization and measurement. *Journal of Psychology and Theology*, 11, 330-340.
- Emmons, R. (1999). The psychology of ultimate concerns. New York: Guilford.
- Fischer, A.H., & Manstead, A.S.R. (2000). The relation between gender and emotion in different cultures. In AH Fischer (Ed.), *Gender and emotion: Social psycho- logical perspectives* (pp. 71–96). Cambridge, England: Cambridge University Press.
- Francis, L., & Wilcox, C. (1998). Religiosity and femininity: Do women really hold a more positive attitude toward Christianity? *Journal for the Scientific Study of Religion*, 37, 462-469.
- Hill, P.C., & Paragement, K.I. (2003). Advances in the conceptualization and measurement of religion and spirituality: Implications for physical and mental health research. *American Psychologist*, 58, 64-74.
- Hofstede, G. (1980). *Culture's consequences: International differences in work related values*. Beverly Hills, CA: Sage.
- Hoge, D.R. (1996). Religion in America: The demographics of belief and affiliation. In E.P. Shafranske (Ed.), *Religion and the clinical practice of psychology* (pp. 21-41), Washington, DC: American Psychological Association.
- Hungelmann, J., Kenkel-Rossi, E., Klassen, L., & Stollenwerk, R. (1987). *JAREL Spiritual Well-Being Scale*. Milwaukee: Marquette University College of Nursing.
- Jha, S.D. & Singh, K. (2011). An Analysis of Individualism-Collectivism across Northern India. *Journal of the Indian Academy of Applied Psychology*, 37(1), 149-156.
- Kersting, K. (2003). Religion and spirituality in the treatment room. *APA Monitor*, 40-42.
- Khan, I. & Singh, N. (2013). A Study on Gender Differences on Gratitude, Spirituality and Forgiveness Among School Teachers. *International Journal of Applied Sciences & Engineering (IJASE)*, 1(1), 9-14.
- Kiran Kumar, S.K. (2002). *Indian conception of well being*. Paper presented at the First European Positive Psychology Conference, King Alfred's College, Leicester, UK.
- Kiran Kumar, S.K. (2004). Perspectives on well being in the Indian tradition. *Journal of Indian Psychology*, 22, 63-72
- Kiran Kumar, S. K. (2006). Happiness and well being in Indian tradition. *Psychological Studies*, 51, 105-112.
- Lawrence, R.M., & Duggal, (2001). A Spirituality in psychiatric education and training. *Journal of the Royal Society of medicine*, 94(6), 303-305.
- Macdonald, A.D. (2000). Spirituality: Description, measurement and relation to the five factor model of personality. *Journal of Personality*, 68, 153-197.
- Marsella, A.J. (1991). *Urbanization and mental disorder: An overview of conceptual and methodological issues and findings*. Report prepared for the Urbanization Panel of the World Health Organization Commission on Health and the Environment. Geneva, Switzerland: World Health Organization.
- Miller, J.G., & Bersoff, D.M. (1994). Cultural influences on the moral status of reciprocity and the discounting of endogenous motivation. *Personality and Social Psychology Bulletin*, 20, 592-602.
- Oishi, S., Hahn, J., Schimmack, U., Radhakrishnan, P., Dzokoto, V., & Ahadi, S. (2005). The measurement of values across cultures: A pairwise comparison approach. *Journal of Research in Personality*, 39, 299-305.
- Oyserman, D., Coon, H.M., & Kemmelmeier, M. (2002). Rethinking individualism and collectivism: evaluation of theoretical assumptions and meta-analyses. *Psychological Bulletin*, 128, 3-72.
- Paloutzian, R. F., & Ellison, C. W. (1982). Loneliness, Spiritual Well Being and the quality of life. In L. A. Peplau & D. Perlman (Eds.), *Loneliness: A source book of current theory, research and therapy* (pp. 224-237). New York: John Wiley.
- Pareek, R. , & Singh, S. (2008). Role of spirituality and lifestyle in positive perspective of health. *Journal of Indian Health Psychology*, 2, 208-215.
- Piedmont, R. L. (1999). Does spirituality represent the sixth factor of personality? Spiritual transcendence and the five factor model. *Journal of Personality*, 67, 985-1013.
- Powell, L. H., Shahabi, L., & Thoresen, C. E. (2003). Religion and spirituality: Linkages to physical health. *American Psychologist*, 58, 36-52.
- Registrar General of India. Census of India 2011. New Delhi: Registrar General of India, 2011. <http://www.censusindia.gov.in/2011census/Listofvillagesandtowns.aspx>. (accessed Aug 20, 2012).
- Rich, Y. & Cinamon, R. G. (2007). Conceptions of

- spirituality among Israeli Arab and Jewish late adolescents. *Journal of Humanistic Psychology*, 47, 7-29.
- Schneiders, S. (1986). Theology and spirituality: Strangers, rivals, or partners. *Horizons*, 13, 257-264.
- Singhal, R., & Misra, G. (1989). Variation in achievement cognition: Role of ecology, age and gender. *International Journal of Intercultural Relations*, 13, 93-107.
- Sinha, D., & Tripathi, R.C. (1994). Individualism in a collectivist culture: A case of coexistence of opposites. In U. Kim, H.C. Triandis, C. Kagitcibasi, S.C. Choi, & G. Yoon (Eds.), *Individualism and Collectivism: Theory, method, and applications* (pp. 123-36). Thousand Oaks, CA: Sage.
- Sinha, J. B. P., & Kanuango, R. N. (1997). Context sensitivity and balancing in Indian organization behavior. *International Journal of Psychology*, 32, 93-105.
- Sinha, J. B. P., & Pandey, A. (2007). Indian mindsets and the conditions that evoke them. *Indian Academy of Psychology, India*, 52, 1-13.
- Sinha, J.B.P., Sinha, T.N., Verma, J., & Sinha, R. B. N. (2001). Collectivism coexisting with Individualism: An Indian scenario. *Asian Journal of Social Psychology*, 4, 133-145.
- Sundararajan, K.R., & Mukerji, B. (Eds.). (1997). *Hindu spirituality: Postclassical and modern*. New York: Crossroad Publishing.
- Tamminen, K. (1996). General differences, religiosity in children and adolescents. In L. Francis, W. Kay, & W. Campbell (Eds.), *Research in Religious Education* (pp.163-188). Leominster, UK: Gracewing.
- Triandis, H. C. (1995). *Individualism and Collectivism*. Boulder, CO: West View Press.
- Triandis, H.C., & Bhawuk, D.P.S. (1997). Culture theory and meaning of relatedness. In P.C. Earley & M. Erez (Eds.), *New Perspectives on International Industrial/ Organizational Psychology*. San Francisco: The New Lexington Press.
- Tripathi, R.C. (1988). Aligning development to values in India. In D. Tripathi & H. S. R. Kao (Eds.), *Social Values and Development: Asian Perspective*. New Delhi: Sage.
- Verma, J. (1999). Collectivism in the cultural perspective: The Indian scene. In J. C. Lasty, J. Adair, & K. Dion (Eds.), *Latest contributions to cross cultural psychology* (pp. 228-241). Lisse: Swets & Zeitlinger.
- Verma, J. (2001). Situational preference for different types of Individualism Collectivism. *Psychology and Developing Societies*, 13, 221-241.
- Walsh, R. (2000). *Essential spirituality*. New York: Wiley.
- Walsh, R. N., & Vaughan, F. E. (1991). Comparative models of the person and psychotherapy. In S. Boorstein (Ed.), *Transpersonal psychotherapy* (pp. 12-27). Stanford, CA: JTP Books.
- Wilber, K. (1990). *Eye to Eye: The quest for the new paradigm*. Boston: Shambhala.
- Zinnbauer, B. J., Pargament, K. I., Cole, B., Rye, M. S., Butter, E. M., Belavich, T. G., Hipp, K. M., Scott, A. B., & Kadar, J. L. (1997). Religion and spirituality: Unfuzzifying the fuzzy. *Journal for the Scientific Study of Religion*, 36, 549-564.

Received: 10-06-2013

Revised: 19-03-2014

Accepted: 01-05-2014

Shalini Duggal Jha, PhD, Department of Humanities and Social Sciences, Indian Institute of Technology Delhi, Delhi - 110 016.

Kamlesh Singh, PhD, Associate Professor, Department of Humanities and Social Sciences, Indian Institute of Technology Delhi, Delhi - 110 016.