

A CORRELATIONAL STUDY OF RELIGIOSITY AND SPIRITUAL PRACTICE IN IMMIGRANT SINDHI MIDDLE-AGERS

Yudhishtir Lal Shadani* & Dr. J.C. Ajawani**

* Research Scholar, Kalinga University, Raipur

**Retired HOD, Psychology, Govt. Arts and Commerce Girls' College, Devendra Nagar, Raipur (C.G.),

Abstract— Correlation between religiosity and spiritual practice was studied in 120 immigrant Sindhi middle-agers. The finding did not confirm the research hypothesis of significant positive correlation between the two psychological concepts.

Keywords: *Religiosity, Spiritual Practice*

INTRODUCTION

Religion is potential institution and plays vital role in shaping of social behaviour. Religious beliefs and practices have been present in nearly all cultures since recorded history. Hackney & Sanders (2003) reviewed several definitions of religiosity and in general, defined “religiosity as a person’s spiritual beliefs, religious practices, and involvement with a faith community.” The word “religion” derives from the Latin „religio”, which some scholars say was first used to designate a greater than human power that requires a person to respond in a certain way to avoid some dire consequence. Other scholars have concluded that „religio” refers to the feeling that is present in persons who vividly conceive of and observe such power. The term also came to designate the ritual acts carried out at the shrine of a particular God. In every instance „religio” referred to “something that one does, or that one feels deeply about, or that impinges on one’s will, exacting obedience or threatening disaster or offering reward or binding one into one’s community” (Smith, 1963).

The term religiosity refers to religious faith. Score on a test of religiosity will, therefore, indicate the degree to which an individual can be identified as religious. Galloway (1956) defines religiosity as

“faith in a power beyond himself whereby he seeks to satisfy emotional need and gain stability of life, and which he expresses in acts of worship and service.”

“The separation of spirituality from religious tradition is a modern development. The word „spirituality” derives from the Latin noun „spiritus”. Accordingly, the „spiritualis” or “spiritual” person, is one whose life is ordered or influenced by the Holy Spirit or the Spirit of God. Spirituality began to acquire the connotations of a virtual psychological function that was contrasted with corporeality or materiality by the twelfth century.

A new meaning emerged, which say that spirituality designated ecclesiastical persons or properties. In the eighteenth and nineteenth centuries the word went into eclipse – only to reappear early in the twentieth century in its original religious or devotional sense. Now it is even used to designate a branch of study within theology and the history of religions” (Principe, 1983).

However in, today’s spirituality concept, there is frequent absence of an explicit transcendent object outside of the self. Life is ordered not in relation to the demands of the Holy Spirit or some other divine force, but in reference to the possibilities of the human spirit. Thus, Beck (1986), for example, maintains that spirituality is combination of human qualities that may be possessed by religious and nonreligious people alike. Spiritual persons, he says, are characterized by (1) insight and understanding; (2) a sense of context and perspective; (3) awareness of the interconnectedness of things, of unity within diversity, and of patterns within the whole; (4) integration of body, mind, soul, and spirits, and of the various dimensions and commitments of their lives; (5) a sense of wonder, mystery, and awe, of the transcendent in life; (6) gratitude, gladness, and humility with respect to the good things of life; (7) hopefulness and optimism; (8) a courageous, “spirited” approach to life; (9) energy; (10) detachment; (11) acceptance of the inevitable; (12) love, “the characteristic par excellence of the spiritual person”; and (13) gentleness – a sensitive, thoughtful, caring approach to other people, to oneself and to the cosmos as a whole. The Spiritual Science Research Foundation (SSRF) defines spiritual practice “as honest and sincere efforts done consistently on a daily basis to develop Divine qualities and achieve everlasting happiness or bliss.” It can also be defined as one’s personal journey of going inward beyond five senses, mind, and intellect to experience the soul (the God) within each individual.

Saslow et al. (2013) investigated the independent effects of spirituality and religiosity on compassion and altruism. It was found that “more spiritual individuals experienced and showed greater compassion. The association between religiosity and compassion was no longer considerable after controlling for the effect of spirituality.

PROBLEM AND HYPOTHESIS

The only problem of the research pertained to study relationship between religiosity and spiritual practice.

It was hypothesized that there would be considerable positive relationship between religiosity and spiritual practice.

METHODOLOGY

Sample : A final incidental sample of 120 immigrant Sindhi middle agers of Raipur city was selected.

Tools : Religiosity Scale constructed and standardized by Bhushan (1998) was used to determine religiosity level of the respondents.

Spiritual Practice Scale (Ajawani & Purohit, 2020) was used to assess level of spiritual practice of the respondents.

Procedure : After selecting the required sample of 120 immigrant Sindhi middle agers incidentally, all were administered a religiosity scale and a spiritual practice scale one by one. The obtained scores on these two scales were computed for obtaining a product moment correlation coefficient.

RESULT & DISCUSSION

The obtained product moment correlation coefficient between religiosity and spiritual practice ($r = .16$, $df = 118$) is not significant at any acceptable level of confidence.

The obtained nonsignificant correlation coefficient provides ample statistical ground to conclude that religiosity and spiritual practice are not related concepts.

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