

**ROLE OF FORGIVENESS, DAILY SPIRITUAL EXPERIENCE, RELIGIOUS  
COMMITMENT, GOD CONCEPT AND GRATITUDE IN MENTAL HEALTH  
AMONG SIKH RELIGIOUS FOLLOWERS**

A

Thesis submitted

In partial fulfillment of the requirement for the degree of

P.G.DIPLOMA

IN

CLINICAL AND COUNSELLING

(PSYCHOLOGY)



**THAPAR INSTITUTE**  
OF ENGINEERING & TECHNOLOGY  
(Deemed to be University)

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MAY2019

## CERTIFICATE

This is to certify that the thesis entitled “**Role of forgiveness, daily spiritual experience ,religious commitment ,god concept and gratitude in mental health among sikh religious followers**” being submitted in partial fulfillment of requirement for the award degree of **P.G.Diploma in clinical and counseling psychology in the School of Humanities and Social Sciences, Thapar Institute of Engineering and Technology, Patiala** is bone fide work carried out under the supervision of **Dr.Naveen**, Lecturer, School of Humanities and social Sciences, Thapar Institute of Engineering and Technology(Deemed to be University),Patiala and that no part of this project has been submitted for the award of any other degree.

  
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## CANDIDATE'S DECLARATION

I hereby declare that the work presented in this thesis entitled "**Role of Forgiveness, Daily Spiritual Experience, Religious Commitment, God Concept and Gratitude in Mental Health among Sikh religious followers**" being submitted in partial fulfillment of requirements for the award of degree of P.G.Diploma in clinical and counseling psychology, in the School sciences, Thapar of Engineering and Technology, Patiala is authentic record of my own work carried under the supervision of Dr.Naveen, Lecturer, School of Humanities and Social Sciences, Thapar of Engineering and Technology (Deemed to be University),Patiala and refers other researcher's work which are duly listed in the reference section.

The matter embodied in the thesis has not formed the basis for the award of any other degree of this or any other university.

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## **ACKNOWLEDGEMENT**

First of all, I would like to extend my sincere gratitude to my research guide, Dr. Naveen (Lecturer, Thapar of Engineering and Technology, Patiala, for his continuous support and help, Without his able guidance, this wouldn't have been possible. His observation and comments helped me to establish the overall direction of the research. Working under him has been a privilege for me.

I also express my thanks to all the faculty members in the department especially, Dr. Santha Kumari, Professor, School of Humanities and Social Sciences, Thapar Institute of Engineering and Technology, Patiala for her never- ending guidance and the numerous opportunities she provided us with.

I would also able to express my heartfelt gratitude to my friends who support me and help.

## **ABSTRACT**

The use of this study was to examine the role of forgiveness, DSES, RC , god concept and gratitude in mental health among Sikh religious followers. Study was conducted on 163 subjects out of whom there are 73 male participants and 90 female participants .the age limit of subjects was 20 to 30 years. The mental health , forgiveness, gratitude , religious commitment , god concept and daily spiritual experience level of subjects were measured through Heartland Forgiveness Scale [HFS],God Concept Scale ,MHC-SF, Religious Commitment Inventory [RCI-10], GQ-6 and Daily spiritual Experience Scale [DSES] respectively .It was concluded from this that, the religious commitment have a good impact on mental health for Sikh religion followers.

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# CHAPTER 1

## INTRODUCTION

### 1.1 Religion and mental health:

Religion refers to social thinking and traditions, which is related with ritual and ceremony. Religion occupies a central place in people's lives. Religious play an important role in human life. Blaise Pascal (philosopher and physicist 1623-1662) said "There is a God created space in the heart of every man which cannot be filled by any formed things, but only by God, the inventor, identified through Jesus". A number of studies show that people who follow religion are happier than those who are non-religious people. The superior levels of spiritual faith and practice are connected with better mental health, better bodily health, subjective well-being and better emotional well-being. The researcher also suggests that top levels of religious trust are related with worse toll of depression, anxiety, substance use disorder and suicidal behavior.

According to one estimate, 68% of humans claimed that religion is a significant element of their life. Religion plays a main part in every people's life, it is important to understand how religious faith and ritual could relate to individuals' mental health. Researcher suggests that people who involved in religious behavior report higher levels of well-being and mental health.

Religious belief systems actively encourage mental health and well-being, it provide a sense of meaning and reason and feelings of power to deal with stress and misadventure that allow many individuals to obtain through some of the difficult times in lives. One research study found, that individuals who are with higher levels of religious coping had lesser levels of blood pressure even while they were sleeping.

## **1.2 Gratitude:**

Gratitude is the conformity of the bond between giver and receiver. It is a sense of credit given to other and enjoy in reply to getting a gift, the gift can be a profit from someone or a moment of peace from nature. It can also play a vital role in protecting interaction and can even motivate people to take healthier care of them. People who live with thankfulness are less probable suffering from anxiety or depression. It's also revealed that grateful people are more hopeful and apart from an increase in energy, Hopefulness has a number of health benefits. As long as people trust in god, believers have required ways to express gratitude and gratitude for will power, their ultimate giver. Gratitude can help people to become more social and build up deeper and healthier relationships, which can help to improve their emotional health. People can exercise gratitude to create new social relations and make present relations better. It can be used to feel sorry, help to resolve difficulty people may face. It is an altruistic act. It can be communicable in a excellent way. In positive psychology research, gratitude is powerfully and always connected with greater pleasure and life satisfaction. It helps people to experience more positive emotions, enjoying good experiences, improve their health, contract with adversity, and construct healthy relationships. In Sikh religion, gratitude is a suitable reply to the compassion of a inventor whose goals are to do welfare work for others needy people. Because of its central position in Christian theology, it is no exaggeration to say that gratitude is a heart of the Christian teaching. It is therefore not surprising that Reformed Martin Luther called it the fundamental Christian attitude.

### **1.3 Religious commitment:**

Religious commitment is an “internal” feature which reflects the person’s self-understanding on “religiousness” and the level to which the person attempt to go behind religious wisdom in everyday life, People belief that religion helps every person individually and every individual take personal strength by faith in a higher power. It was resolute by a person’s quantity of trust in higher power, value of religion, and religious identity.

Religious Commitment means the readiness of members to contribute in maintaining the group because that group provides what they want and need and the religious group achieves its aim by satisfying the needs of person’s. The person satisfies their requirements by helping to maintain the religious group. Persons who are completely committed to a religious group have completely invested themselves in religion and fully identify with religion. Commitment is the connection between the individual and the larger community group. People who committed with religion remain away from different types of diseases and are happy in their lives. Religious commitment also involves general qualities, such as good listening, and "asking the accurate questions and using the meaningful information to support religious activities. Larson et al.(1992) assess all occasions of religious responsibility done in the American Diary of Psychiatry and Documents of General Psychiatry somewhere in the range of 1978, talked about the extent of concentrates which announced positive and negative connections among religiosity and emotional well- being. 50 studies are done in the relationships within religious commitment and mental health, out of which 36 represents a firmly relationship, eight represents a negative relationship, and six represents a neutral association between RC and MH. The researcher squeezes that religion is a multidimensional concept and called for “the correct measurement of the applicable scope of religious commitment” in upcoming investigation.

#### **1.4 Forgiveness:**

Forgiveness is ignorance of negative thoughts, negative behavior and negative feelings towards the offender. The psychology of forgiveness focus on intrapersonal forgiveness response to an interpersonal offense. It is a practice that is motivated by many holy and spiritual traditions. Un-forgiveness is a mixture of depressing and frequently moderately sore emotions including a feeling to search for retribution for a hurt, feelings of sturdy dislike, hostility, anger towards another person, and the wish to stay away from get in touch with such people. Individual excusing to yourself as well as others people can ensure against pressure and the toll deals with mental health. As per another examination in the Dairy of Well being Brain Research, researchers try to see the impact of life duration anxiety on an individual's well beig, and how all the more sympathetic individual direct when contrasted with individuals who weren't so lenient. The researcher take 148 young adults as a subjects, and asked them to complete out the questionnaires which calculate their levels of life span stress, their willingness to forgive and their physical and mental health. People who experience the higher level of stress over their lifetimes they have poorer quality of mental and physical health. But the researchers also exposed that those people who very sympathetic themselves as well as other people, that trademark nearly attempt to expel the connection among stress and psychological sickness.

In one study, Worthington (1997) establish that anxiety, symptoms, paranoia, narcissism, frequency of psychosomatic complications, increased occurrence of heart disease and less confrontation to physical illnesses depression, better results for health, and greater proximity to God and others. Pargament(1998) also showed alike result, that people who were not capable to forgive themselves or others also had an increased occurrence of depression and rigidity towards

others. In one study, Worthington, Berry, & Parrott, 2001 establish the relationship between spirituality and mental health, forgiveness comes between them as a mediator, in a number of cases it affecting the power and individuality of the relationship.

### **1.5 Spirituality:**

Spirituality is a very wide concept. It includes a sense of connection between something bigger than ourselves, which can consequence in positive emotions, such as peace, gratitude and acceptance. People may explain a spiritual experience as transcendent or basically a deep sense of aliveness and inter-connectedness with something bigger than us. Some may discover comfort in a private relationship with a higher power. Spirituality exists within a different and strong connection among the kindness and the mind. It is an inner power which allows individual to experience a large amount of painful conditions easily. It is an inner safety, free from the system and regulations and opportunity of the substantial world, spirituality is where one can recommend to one's humankind and unwind appropriately, with no strain, nervousness, wish and endeavoring. In this relationship, between heart and brain, there is a profound established compression, which removes the mental suffering nearby the stable obligation to understand, obtain and achieve. There are internal, group, society and transcendent fundamentals of spirituality. Which communicate with a individuals mental health is probable difficult, collective and energetic. Even though much research tends to seem to be a simple relationship between positive terminology of spirituality and negative mental health outcomes, this description admit the importance of an incorporated proceed towards the understanding a person's mental health. Spirituality have an effect on a person's managing styles or their locust of control perceptions

## **1.6Mental health:**

Mental health is necessary for overall health. Positive mental health allow people to manage stresses of life, working a effectively and create meaning full contributions to their communities. Our mental health describe our mental position- how a person can feel, think and how healthy a person can manage with everyday life.

Mental health is positive in attitude and full of energy and new ideas. A individuals mental health can change at every moment, every day, every month and every years. if a person have good mental health they are able to feel confident in our self and have positive self-esteem ,live and work effectively, manage with the stresses of daily life, feel occupied with the world and adjust and manage with the changes of environment.

Mental health means living free from mental sickness such as depression, bipolar disorder or schizophrenia etc. If a person has positive mental health, it help the person to enjoy life's happiness, trust in our abilities and deal with the normal stress of life etc. Positive mental health not only stops mental illness it also deals with enjoyment and satisfaction with person's life.

As indicated by the WHO, psychological wellness significant “ abstract prosperity, saw self-independence, fitness, between generational reliance, and self completion of one's scholarly and passionate potential , among others. According to the positive psychology mental health means and person's potential to entertained our life and generate steadiness in life task and hard work to gain psychological resilience. It also includes our affection, psychological and social well-being. Social WB means, when individual have superior relationship, social constancy and peace. Psychological well- being means optimistic association with other people, meaning of life and personal growth and development. Emotional well-being means ability to realize the worth of

our emotions and use emotions to move our life forward in positive directions. It also affects how person behave, thinking and feeling. It also helps to decide how a person deal with anxiety related activities. It is very important in every stage of life from birth to end of life. If the person's face mental health problem, person's thinking mood and behavior also be affected.

## CHAPTER 2

### LITERATURE REVIEW

#### 2.1 Forgiveness and Mental Health

Several researches have been published in the recent decades to explore their relationship among these variables.

Parviz and Khadijeh(2013) presented a study which goal is to find the validity of Forgiveness scale. They also try to find the association in the middle of Forgiveness and mental health among the college students. In this study total number of subjects taken by researcher is 300 out of which, 150 males and 150 females. The participants were selected by using stratified random sampling. The subjects were measured through HFS to assess the validity of scale and GQR-28. The result analyzed proved the validity and reliability for Forgiveness scale. The result also concluded that the appropriate association among forgiveness and mental health.

In addition, Exline et al. (1999) found difficulty forgiving God had a more deleterious impact on mental health outcomes than did self-forgiveness. Difficulty forgiving God implies that a person believes God has done something wrong, presumably something mean-spirited, and this perception of God is associated with emotional disturbance. In sum, it appears that Exline et al. (1999) suggesting that if people view God as vengeful and mean-spirited, they will have more difficulty forgiving God and believing that they are worthy of forgiveness, thereby making self-forgiveness more difficult.

Ghobari et al.(2008) investigated the corporation among forgiveness and mental health among students. The conclusion the study revealed that higher degree of forgiveness had less mental illness such as depression, anxiety and relationship problems as compared with other students.

## **2.2 Religion and Mental health**

In a recent study, Ahmed and Abdel khalek (2012) investigated that religion is an significant component and a positive characteristic in the lives of the Kuwaiti sample during adolescence, early and middle adulthood. Diener&TayT(2010) also establish that societies with complicated life situation are more religious, and in these nations religious people have higher Social well-being. However, in the smallest amount religious nation, which are usually more economically successful both religious and nonreligious people have high social well-being. In the USA, Which is a somewhat religious nation people have poorer life circumstances on average, but higher Social well-being, this occurred in both the most and slightest religious states in USA are quite religious as compared to the least religious nations of the world.

Hendricks –Ferguson(2006) establish the study and concluded that middle young people have higher religious WB than late teenager. Middle teenager boys were more optimistic than early teenager boys. The study also concluded that the girls are more optimistic, they have higher spiritual WB than boys. Developmental stage and gender may influence adolescent’s level of spiritual WB, religious WB, and existential WB as they manage during the cancer experience.

Rosmarin, Krumrei, and Pargament(2010), who reported that increased levels of gratitude and spirituality were unconstructively correlated with anxiety and depression among Christian and Jewish participants. Researchers suggested that cultivating a greater sense of gratitude may benefit the treatment of depression and anxiety.

### **2.3 Daily spiritual experience and mental health**

Nemours studies have evaluated the association between Meta physical and mental balance in recent years. Ellison G.(2007) presented a study which focus on the everyday religious experience and Psychological well-being among US adults. DSES tool were used by the researcher to conduct the study. The result concluded that there is a positive association between daily spiritual experience and well-being.

In addition, King et.al (2013) establish the association between higher level of religiosity and lower level of individual distress. According to this study it could happen because individual who participate in religious activities they try to interact with different type of people and discuss life related issues and try to get some help. With the help of this support individual try to reduce the impact of isolation in their life and try to decrease the stress from life which establish due to daily circumstances.

According to Strawbridge, et al, (2008) spiritual participation improves the probability of live longer than the average by 29 percent. The people who participate in religious activates, like church attendance, elongated the chance of live longer by 43%. Similarly, the positive connection was discovered between regularity of prayers and health outcome.

### **2.5 Gratitude and Mental health**

Nezlek, Newman and thrash (2017) suggested a research that increasing people's feeling of gratitude can increase their well-being. To compliments this research, they examined such relationship at the within person level. One hundred thirty participants in the present study described their well-being and how grateful they feel each day for two weeks. These results suggested that causal relationship between gratitude is measure in more affective or cognitive

terms. Researchers, originate that the thankfulness was significantly associated with religious commitment. In other words, gratitude is more powerful when you have both religious commitment and gratitude is directed specially toward God

## CHAPTER 3

### TASK, OBJECTIVES, RETIONALE AND HYPOTHESIS

#### 3.1 Rationale for the study:

Several studies have revealed that religion that religion affects person's believe system and level of acceptances in society. This spiritual belief has significant impact on their mental health and cognitive function among individuals. Research has proved that religion significant improve level of\ mental health, gratitude and forgiveness among followers. Further daily spiritual experience is also found among those whose follow religious practice.

There is a significant gap in the research that how religious interacts with gratitude, Forgiveness, Daily Spiritual Experience Scale and Mental Health .There is significant lack of studies investigation relationship in Indian context especially taking Sikhism taking into the account. Therefore the current study is an attempt to examine the impact on religion on the given variables.

#### 3.2 Objectives:

The following objectives have been framed for the current investigation.

1. To study the relationship between gratitude and mental health.
2. To study the relationship between forgiveness and mental health.
3. To study the relationship between daily spiritual experience and mental health.
4. To Study the relationship between religious commitment and mental health.
5. To study the relationship between authoritarian god and mental health.
6. To study the relationship between god benevolence and mental health.

### **3.3 Hypotheses:**

**H1:** Gratitude will be positively correlated with mental health.

**H2:** Forgiveness will be positively correlated with mental health.

**H3:** Daily spiritual experience will be positively correlated with mental health.

**H4:** Religious commitment will be positively correlated with mental health.

**H5:** God benevolence will be positively correlated with mental health.

**H6:** Authoritarian god will be negatively correlated with mental health.

## CHAPTER 4

### METHODOLOGY

#### 4.1 Sample:

In this study the total number of participants taken is 163 Sikh religion followers, out of which 73 male and 90 female from Government Brijindra college, Faridkot. All participants were within the age range of 20 to 30 years. The method of sampling used in this study is purposive sample.

#### 4.2 Design:

**Independent variables are** Forgiveness, Daily Spiritual Experience, Religious commitment, God concept and Gratitude.

**Dependent variable is** mental health.

#### 4.3 TOOLS USED:

**Heartland Forgiveness Scale [HFS]:** the questionnaire has total eighteen items which is established by Yamhurems Thomson et.al (2005). It measures a person's common capability to be forgiven others. The items of questionnaire are answered on a seven response category from almost false of me to almost always true of me. According to Thomson et .al the inner coefficient to forgive- self is .75 and to forgive other is .79.

**God Concept Scale:** It was established by Okun et al.(2013). It is an 10 item questionnaire. God concept scale was used to calculate how participants viewed God. The items of questionnaire are replied on seven response category from strongly disagree to strongly agree. It has two subscale God benevolence and Authoritarian God. This consisted of five items related to an authoritarian God and five statements related to God benevolence. The reliability of God benevolence was  $\alpha=.38$ , which is not very strong, although the authoritarian view of God subscale showed good reliability  $\alpha=.84$ .

**The Mental Health Continuum—SF:** the test was established by Corey L. Keyes. The test has 14 items. This questionnaire can be scored between 0 and 5, which conclude that the total score on the each scale can range from 0 to 70 points. The items of questionnaire are answered on six response category from never to everyday. It has shown brilliant internal regularity ( $>.80$ ). The test retest reliability of this scale is .68 for three months and .65 for nine months.

**The Daily Spiritual Experience Scale [DSES]:** it is a 15 item questionnaire developed by Dr. Lynn Underwood [2013]. It is designed to evaluate normal experiences of connection with the transcendent in everyday life and the participation of inspirational in everyday life. The items of this scale were answered on six response category of many times a day to never.

**Religious Commitment inventory -10[RCI-10] Worthington et al.:** the test has 10 items which examine interpersonal religious commitment and intrapersonal religious commitment. The items of questionnaire are answered on five point scale, ranging from not at all to totally. This inventory is used to evaluate the level of RC. Reliability of this test was evaluated using  $\alpha>0.7$ .

**The Gratitude Questionnaire –Six Item Form [GQ-6]:** it was discovered by McCullough M[2002]. It contains 6 items planned to calculate the gratitude. Items of questionnaire are answered on seven point scale. The negative items three and six are reversed.

#### **4.5 Procedure:**

The current research was designed to study the role of Daily Spiritual Experience Scale, Forgiveness, gratitude, Religious Commitment inventory and God Concept on Mental Health in Sikh religion followers. In this study the total number of participants taken is 163 of Sikh religion followers, out of which 73 male and 90 female from Government Brijindra College, Faridkot. Age limit of the participant is 20 to 30 years. The participants were presented with a consent form, which they were required to sign. All participants of research who identify as Sikh finished a numbers of questionnaire which were distributed among them. The participant provided the demographic Information's such as name, age and gender on the questionnaire paper. Then the participants were provided with six questionnaires and clarified the guidelines related with questionnaire. The participants were asked to mark the option which they feel true for them. The subjects do not obtain any payment for taking a part in the study. After completed a questionnaire we collect the questionnaire from the participants and thankfully dismissed each participant from room. It was also made sure that participants had provided their responses to the each items of the questionnaire.

#### **4.6 Statistical Analysis:**

In order to find the relationship among variables correlation and regression analysis were computed. While computing regression analysis mental health were considered as a criterion

variable and forgiveness, daily spiritual experience, God concept, religious commitment and gratitude were predictor variables.

## CHAPTER 5

### RESULTS

The results were analyzed with the help of SPSS. Correlation and regression methods are used to identify the results of current research.

#### Correlations

|       | GCSGB | GCSAG  | MHCSF  | DSES   | RCI    | GQ    |
|-------|-------|--------|--------|--------|--------|-------|
| HFS   | .053  | -.088  | -.066  | .084   | -.119  | .083  |
| GCSGB |       | .442** | .383** | .428** | .493** | .063  |
| GCSAG |       |        | .377** | .240** | .601** | -.103 |
| MHCSF |       |        |        | .374** | .416** | .143  |
| DSES  |       |        |        |        | .438** | .098  |
| RCI   |       |        |        |        |        | -.003 |

Results revealed positive connection between benevolence and mental health ( $r=.383$ ,  $p<0.01$ ). Results further revealed positive correlation ( $r=.428$ ,  $p<0.01$ ) between god benevolence and daily spiritual experience. Positive relationship between god benevolence and religious commitment has been found ( $r=.493$ ,  $p<0.01$ ). Positive correlation between authoritarian god and mental health was also found significant ( $r=.377$ ,  $p<0.01$ ). Result further revealed positive correlation ( $r=.240$ ,  $p<0.01$ ) between authoritarian god and daily spiritual experience. There is a positive correlation ( $r=.601$ ,  $p<0.01$ ) between authoritarian god and religious commitment. In addition, no significant relationship has been found between authoritarian god and gratitude. Positive relationship ( $r=.438$ ,  $p<0.01$ ) has been found between

daily spiritual experience and religious commitment. According to result, there is no significant association between DESE and gratitude. Correlation result revealed no significant relationship between religious commitment and gratitude. Correlation result also revealed significant relationship( $r=.374, p<0.01$ ) between mental health and daily spiritual experience. There is positive association( $r=.416, p<0.01$ ) between mental health and religious commitment. In addition, no significant relationship has been found between mental health and gratitude. Forgiveness was not found significantly correlated with any variables.

## Regression

| Independent Variable             | Dependent variable | B     | Standard Error | Beta  | T        | Adjusted R <sup>2</sup> |
|----------------------------------|--------------------|-------|----------------|-------|----------|-------------------------|
| Forgiveness                      | Mental Health      | -.086 | -.103          | -.066 | -.840    | .002                    |
| Religious commitment             |                    | .596  | .103           | .416  | 5.800*** | .168                    |
| Daily spiritual experience scale |                    | .348  | .068           | .374  | 5.117*** | .135                    |
| God concept (Authoritarian God)  |                    | .604  | .117           | .377  | 5.169*** | .137                    |
| God concept (God Belevoneness)   |                    | .951  | .181           | .383  | 5.267*** | .142                    |
| Gratitude                        |                    | .359  | .159           | .143  | 1.836    | .014                    |

Regression analysis results revealed that forgiveness is not significantly associated with mental health. In addition religious commitment was found positively associated with mental health.

Religious commitment explains 16.8% total variance in mental health,  $F(1,161)=33.64, p<0.001$ . Religious commitment significantly contribute to the model ( $B=.596, p<0.001$ ). Daily spiritual experience was found positively associated with mental health. Daily spiritual experience explain 13.4% total variance in mental health,  $F(1,161)=26.18, p<0.001$ . Daily spiritual experience significantly contribute to the model ( $B=.348, p<0.001$ ). God concept (authoritarian god) was found positively associated with mental health. God concept scale authoritarian god explains 13.7% total variance in mental health  $F(1,161)=26.71, p<0.001$ . God concept scale authoritarian god significantly contribute to the model ( $B=.604, p<0.001$ ). God concept (God Benevolences) was also found significantly associated with mental health. God Benevolence explains 14.2% total variance in mental health  $F(1,161)=27.74, p<0.001$ . God concept scale authoritarian god significantly contribute to the model ( $B=.951, p<0.001$ ). Results further revealed that Gratitude is positively correlated with mental health. However, it was not found significant.

## CHAPTER 6

### DISCUSSION:

In this study, they considered that the concept of god and the role of forgiveness, daily spiritual experience and religious commitment, gratitude, all these perception gave the positive response on mental health among Sikh religious followers. . Six hypotheses were tested in this study. In the first assumption, they declared that gratitude will be positively correlated with mental health. The results revealed positive direction of relationship among variables, however, the relationship was not found significant. Hence our hypothesis got rejected. Therefore, our study contradicts with previous research findings. Nezelek, Newman and thrash (2017) suggested that increasing people's feeling of gratitude can increase their prosperity. Similarly, Pirutinsky et al (2011) establish that both spiritual gratitude and general gratefulness are related with higher levels of mental well being. Moreover, our findings have found the same direction of relationship among the variables but it was not found significant.

The second hypothesis reported that forgiveness will be positively correlated with Mental health. At the end, they revealed that the correlation with mental soundness and forgiveness has positive direction relationship. However it was not found significant. Hence our second hypothesis got rejected .Our findings are not in line with previous findings. The previous findings have established that the relationship between mental health and forgiveness mostly give the positive response. Psychologist surveyed the interrelation between mental health of students and forgiveness, they found that the students have fewer depression, angst, mutual complication with the help of higher forgiveness.(Ghobari Bonab et al 2008). Similarly Parviz

and Khadijeh (2013) found significant correlation within forgiveness and mental health. Our findings have provided the similar direction of the relationship, but it was not found significant.

The third interpretation stated that spiritual experience will be positively correlated with mental health. The discoveries of our investigation clearly revealed that daily spiritual experience is positively correlated with mental health. Hence our third hypothesis also got accepted. Ellison G.(2007) found that daily spiritual experience is positively correlated well-being.

The fourth hypothesis stated that Religious Commitment will be positively correlated with mental health. The obtained results have clearly revealed that religious commitment is positively correlated with mental health. Hence our fourth hypothesis also got accepted. Religious commitment improves mental health, similar findings have also been found in the previous research. Researchers declared that the participation of vital religious raised the possibility of living prolonged than the average by 29%, they further found that involvement in communal religious practices, like church attendance, raised the probability of living longer by 43% (Strawbridge, et al, 2008). Hays et al 2007 examined the density of prayers on mentally retarded person; they investigated the role of religion on mental health positive relationship was affirmed. The director of the center of spirituality analysis of 93 inspection on health and religion, and they found that less depressive sign who had more religious. Therefore, it is established with our results that religious commitment improves mental health.

The fifth hypothesis stated that god benevolence will be positively correlated with mental health. Our findings revealed positive correlation and association among the variables. Hence our fifth hypothesis got accepted.

The sixth hypothesis stated that authoritarian god will be negatively correlated with mental health. The results of our research revealed that there is positive correlation between authoritarian god and mental health. Hence our sixth hypothesis got rejected. In sum, the findings clearly indicated that god concept clearly affects the mental health of people. God concept (either god benevolence or god authoritarian) both improves the mental health of people.

#### CONCLUSION:

The current study examines the role of forgiveness, Daily Spiritual Experience Scale, Religious Commitment, god concept and gratitude in mental health among Sikh religious followers. Our current research provides an understanding about the impact of these variables on Mental Health. The findings have clearly demonstrated that religious commitment, God concept (either god benevolence or god authoritarian), and daily spiritual experience significantly improves mental health. It can also be concluded that religious commitment provides an opportunity to people to become a member of a group. Therefore it improves the belongingness of an individual. Which may improve the mental health of person. Additionally, Daily Spiritual Experience Scale provides psychological support to the people. Hence our research has provided a support that religious commitment, daily spiritual experience, and god concept improves mental health.

## **Limitation and Implication**

The findings of our research can be applied into the area of positive psychology and Mental Health. The study has revealed the benefits of religious commitment, god concept and daily spiritual experience. Hence the findings may be useful in the areas of social work. The findings suggest helping people improve their god concept, religious commitment, and Daily Spiritual Experience Scale.

Several factors limit the findings of the present study. The sample size of the study was relatively small. The young people were included in this study. Therefore age, may have significant impact on religious commitment, god concept and daily spiritual experience. Therefore the results may not be generalized on the older adult population. The reliability of the tools were not standardized in the Indian settings.

## **Future Direction**

The present study has clearly demonstrated the relationship between forgiveness, daily spiritual experience, gratitude, god concept and religious commitment. The findings have revealed that most of these variables have significant impact on mental health of an individual. The future research may focus on age factor as this variable may moderate the relationship. Further, the tools used in this study were standardized in western population therefore future research may focus on standardizing these tools in Indian settings to extensively explore the relationship of these variables.

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## APPENDIX A: CONSENT FORM

The following forms enquire about your thoughts and feelings in a variety of situations. Read each item carefully and respond according to what describes your experience appropriately.

There are no right or wrong response, answer as honestly as possible. All personal information gathered during test will remain confidential.

I, \_\_\_\_\_, hereby give my consent for participating in this study. I am aware it's further use and have read and understood the above information.

Age:

Gender:

\_\_\_\_\_

(Signature)

**APPENDIX B: HEARTLAND FORGIVENESS SCALE**

| S.NO. | ITEMS  | Almost<br>always<br>false of<br>me | 2 | More<br>often<br>false<br>of me | 4 | More<br>often<br>true of<br>me | 6 | Almost<br>always<br>true of<br>me |
|-------|--|------------------------------------|---|---------------------------------|---|--------------------------------|---|-----------------------------------|
| 1.    | Although I feel badly at first when I mess up, over time I can give myself some slack.                       |                                    |   |                                 |   |                                |   |                                   |
| 2.    | I hold grudges against myself for negative things I've done.   |                                    |   |                                 |   |                                |   |                                   |
| 3.    | Learning from bad things that I've done helps me get over them.  |                                    |   |                                 |   |                                |   |                                   |
| 4.    | It is really hard for me to accept myself get over them.   |                                    |   |                                 |   |                                |   |                                   |
| 5.    | With time I understand of myself once I've made.   |                                    |   |                                 |   |                                |   |                                   |
| 6.    | I don't stop criticizing myself for negative things I've felt, thought, said, or done.                       |                                    |   |                                 |   |                                |   |                                   |
| 7.    | I continue to punish a person who has done something that I think is wrong.                                  |                                    |   |                                 |   |                                |   |                                   |
| 8.    | With time I sssssunderstand of others for the mistakes they've made.   |                                    |   |                                 |   |                                |   |                                   |
| 9.    | I continue to be hard on others who have hurt me.  |                                    |   |                                 |   |                                |   |                                   |
| 10.   | Although others have hurt me in the past, I have eventually been able to see them as good people.            |                                    |   |                                 |   |                                |   |                                   |
| 11.   | If others mistreat me, I continue to think badly of them   |                                    |   |                                 |   |                                |   |                                   |
| 12.   | When someone disappoints me, I can eventually move past it.  |                                    |   |                                 |   |                                |   |                                   |
| 13.   | When things go wrong for reasons that cant be controlled, I get stuck in negative thoughts about it.         |                                    |   |                                 |   |                                |   |                                   |
| 14.   | With time I can understand of bad circumstances in my life.  |                                    |   |                                 |   |                                |   |                                   |
| 15.   | If I am disappointed by uncontrollable circumstances in my life , I continue to think negatively about them. |                                    |   |                                 |   |                                |   |                                   |
| 16.   | I eventually make peace with bad situation in my life.   |                                    |   |                                 |   |                                |   |                                   |
| 17.   | Its really hard for me to accept negative situations that aren't anybody's fault.                            |                                    |   |                                 |   |                                |   |                                   |
| 18.   | Eventually I let go of negative thoughts about bad circumstances that are beyond anyone's control.           |                                    |   |                                 |   |                                |   |                                   |

**APPENDIX C: MENTAL HEALTH CONTINUUM SHORT FORM**

- 1 = never
- 2 = once or twice
- 3 = about once a week
- 4 = about 2 or 3 times a week
- 5 = almost every day
- 6 = every day

| S.NO | ITEMS  | 1 | 2 | 3 | 4 | 5 | 6 |
|------|--|---|---|---|---|---|---|
| 1.   | Happy  |   |   |   |   |   |   |
| 2.   | Interested in life   |   |   |   |   |   |   |
| 3.   | Satisfied with life  |   |   |   |   |   |   |
| 4.   | That you had something important to contribute to society.   |   |   |   |   |   |   |
| 5.   | That you belonged to a community (like social group).  |   |   |   |   |   |   |
| 6.   | <b>See below 6. That our society is good place, or is becoming a better place, for all people.</b> |   |   |   |   |   |   |
| 7.   | That people are basically good.  |   |   |   |   |   |   |
| 8.   | That the way our society works makes sense to you.   |   |   |   |   |   |   |
| 9.   | That you liked most parts of your personality.   |   |   |   |   |   |   |
| 10.  | Good at managing the responsibilities with others.   |   |   |   |   |   |   |
| 11.  | That you had warm and trusting relationships with others.  |   |   |   |   |   |   |
| 12.  | That you had experiences that challenged you to grow and become a better person.                   |   |   |   |   |   |   |
| 13.  | Confident to think or express your own ideas and opinions.   |   |   |   |   |   |   |
| 14.  | That your life has a sense of direction or meaning to it.  |   |   |   |   |   |   |

## APPENDIX D: GOD CONCEPT SCALE

1 = strongly disagree

2= disagree

3= slightly disagree

4= neutral

5= slightly agree

6= agree

7= strongly agree

| S.NO | ITEMS                 | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|------|-----------------------|---|---|---|---|---|---|---|
| 1.   | God is lenient.       |   |   |   |   |   |   |   |
| 2.   | God is merciful.      |   |   |   |   |   |   |   |
| 3.   | God is gracious.      |   |   |   |   |   |   |   |
| 4.   | God is helping.       |   |   |   |   |   |   |   |
| 5.   | God is compassionate. |   |   |   |   |   |   |   |
| 6.   | God is controlling.   |   |   |   |   |   |   |   |
| 7.   | God is commanding.    |   |   |   |   |   |   |   |
| 8.   | God is wrathful.      |   |   |   |   |   |   |   |
| 9.   | God is strict.        |   |   |   |   |   |   |   |
| 10.  | God is punishing.     |   |   |   |   |   |   |   |

**APPENDIX E: RELIGIOUS COMMITMENT INVENTORY- 10**

1 = not at all true of me

2 = somewhat true of me

3 = moderately true of me

4 = mostly true of me

5= totally true of me

| <b>S.NO</b> | <b>ITEMS</b>   | <b>1</b> | <b>2</b> | <b>3</b> | <b>4</b> | <b>5</b> |
|-------------|--|----------|----------|----------|----------|----------|
| 1.          | I often read books and magazines about my faith.   |          |          |          |          |          |
| 2.          | I make financial contributions to my religious organization.   |          |          |          |          |          |
| 3.          | I spend time trying to grow in understanding of my faith.  |          |          |          |          |          |
| 4.          | Religious in especially important to me because it answers many questions about the meaning of life. |          |          |          |          |          |
| 5.          | My religious beliefs lie behind my whole approach to life.   |          |          |          |          |          |
| 6.          | I enjoy spending time with others of my religious affiliation.                                       |          |          |          |          |          |
| 7.          | Religious beliefs influence all my dealings in life.   |          |          |          |          |          |
| 8.          | It is important to me to spend periods of time in private religious thought and reflection.          |          |          |          |          |          |
| 9.          | I enjoy working in the activities of my religious affiliation.                                       |          |          |          |          |          |
| 10.         | I keep well informed about my local religious group and have some influence in its decisions.        |          |          |          |          |          |

**APPENDIX F: DAILY SPIRITUAL EXPERIENCE SCALE**

1 = many times a day

2 = everyday

3 = most days

4= some days

5= once in a while

6 = never

| S.NO | ITEMS   | 1 | 2 | 3 | 4 | 5 | 6 |
|------|---|---|---|---|---|---|---|
| 1.   | I feel god's presence.  |   |   |   |   |   |   |
| 2.   | I experience a connection to all of life.   |   |   |   |   |   |   |
| 3.   | During worship, or at other times when connection with God, I feel joy which lifts me out of my daily concerns. |   |   |   |   |   |   |
| 4.   | I find strength in my religion or spiritually.  |   |   |   |   |   |   |
| 5.   | I feel comfort in my religion or spirituality.  |   |   |   |   |   |   |
| 6.   | I feel deep inner peace or harmony.   |   |   |   |   |   |   |
| 7.   | I ask for God's help in the midst of daily activities.  |   |   |   |   |   |   |
| 8.   | I feel guided by God in the midst of daily activities.  |   |   |   |   |   |   |
| 9.   | I feel God's love for me, directly.   |   |   |   |   |   |   |
| 10.  | I feel God's love for me, through others.   |   |   |   |   |   |   |
| 11.  | I am spiritually touched by the beauty of creation.   |   |   |   |   |   |   |
| 12.  | I feel thankful for my blessings.   |   |   |   |   |   |   |
| 13.  | I feel a selfless caring for others.  |   |   |   |   |   |   |
| 14.  | I accept others even when they do things I think are wrong.   |   |   |   |   |   |   |
| 15.  | I desire to be closer to God or in union with the divine.   |   |   |   |   |   |   |

**APPENDIX G: THE GRATITUDE QUESTIONNAIRE- SIX ITEM FORM**

1 = strongly disagree

2 = disagree

3 = slightly disagree

4 = neutral

5 = slightly agree

6 = agree

7 = strongly agree

| S.NO | ITEMS   | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|------|---|---|---|---|---|---|---|---|
| 1.   | I have so much in life to be thankful for.  |   |   |   |   |   |   |   |
| 2.   | If I had to list everything that I felt grateful for, it would be a very long list.   |   |   |   |   |   |   |   |
| 3.   | When I look at the world, I don't see much to be grateful for.*   |   |   |   |   |   |   |   |
| 4.   | I am grateful to a wide variety of people.  |   |   |   |   |   |   |   |
| 5.   | As I get older I find myself more able to appreciate the people, events, and situations that have been part of my life history. |   |   |   |   |   |   |   |
| 6.   | Long amounts of time can go by before I feel grateful to something or someone*  |   |   |   |   |   |   |   |