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Examining the relationship between Spirituality, Morality and Resilience among Young Adults

Neslin Mary Varghese
Master Degree (M. Sc.)in Psychology Department of Psychology Kristu Jayanti College (autonomous), Bangalore -560077

Abstract: ***This study investigates the relationships between spirituality, resilience, and morality among young adults, with a specific focus on examining how resilience and morality predict spirituality. Utilizing a sample of 207 young adults aged 18-25 years residing in India, the study employs a quantitative approach to analyze data collected through the 3 different scales. The analysis, conducted via multiple linear regression, reveals that both resilience and morality significantly predict spirituality, accounting for approximately 30.5% of its variance. This indicates a substantial relationship between these constructs, suggesting that individuals with higher levels of resilience and moral reasoning are likely to exhibit higher levels of spirituality. The findings challenge previous assumptions about the isolated nature of spirituality, highlighting its complex interplay with other psychological constructs. The study underscores the importance of considering bothresilience and morality in discussions about spirituality, offering valuable insights into the factors that influence spiritual beliefs and practices among young adults. This research contributes to the broader discourse on spirituality, providing a nuanced understanding of its determinants and emphasizing its interconnectedness with resilience and morality.***

Keywords: Spirituality, Morality, Resilience, young adults

I. INTRODUCTION

Young adults are being pushed to the limits of their morals and resilience by existential crises and moral quandaries in today's culture. Spirituality, which is frequently disregarded in empirical study, is crucial in forming people's resilience their capacity to overcome hardship and their moral compass, which helps them navigate difficult moral situations. This investigation aims to clarify the complex interplay of young people' spirituality, resilience, and morality a topic that has not gotten much attention from psychological and sociological research. For many people, spirituality offers a fundamental framework that guides their perception of the world, their role in it, and their relationships with others. It includes a wide range of activities and beliefs, from personal and eclectic spiritual pathways to organised religion. Conversely, resilience is the capacity to withstand stress and adversity on a psychological level, allowing people to overcome obstacles with greater strength, wisdom, and a stronger understanding of their own abilities. Morality is the set of rules that direct our behaviourand help us make decisions about what is right and wrong. It is closely related to resilience and spirituality. The goal of this study is to find out how young adults' moral perspectives and resilience are influenced by their spirituality. It postulates that having a solid spiritual foundation improves one's ability to bounce back from setbacks and develop moral reasoning, which in turn leads to more moral actions and choices. In addition, the study will investigate the variations in morality, spirituality, and resilience among people from different backgrounds, taking into account variations according to gender, cultural background, and type of spiritual beliefs. This study intends to shed light on the relationships that exist between spirituality, morality, and resilience. Specifically, it looks at how spiritual practices and beliefs support the growth of resilient and morally grounded people. This knowledge may help develop programmes and services that enhance young people' coping strategies in a world that is changing quickly and frequently presents difficulties. It might also present fresh insights on how spirituality supports a robust and morally aware society, paving the way for all- encompassing methods in community development, education, and mental health. Essentially, the goal of this research is to shed light on the intricate relationships between spirituality, morality, and resilience in order to better understand how these factors interact to influence the character and life paths of young adults. It is a big steptowards recognising and incorporating the spiritual component into our understandingof human development and social cohesion that the results of this study could have a big impact on educational programmes, psychological support, and community engagement tactics.

A. Spirituality

According to Pargament (2007), spirituality has been called the "search for the sacred." This definition states that spirituality is more than just believing in a god; it takes into account a number of other aspects as well.

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Techniques like meditation, transcendental belief, general spiritual perspectives of the individual, and the surroundings are all part of the search for the divine. The main aim of spirituality is thecapacity to relate to God, others, and oneself via one's behaviours and attitudes(Dollard, 1983). A complex concept in psychology, spirituality has drawn more and more attention because to its significant influence on behaviour, mental health, and general well-being. Scholars have endeavoured to demarcate the parameters of spirituality, acknowledging it as a dual and communal encounter that beyond conventional religious limits and involves an expanded quest for significance, intention,and a link with the hallowed. A broad definition of spirituality is the pursuit of the sacred, which entails investigating, learning about, and relating to facets of existence thought to be transcendent and deeply significant (Pargament, 1999). In contrast to religiosity, which frequently denotes following particular edicts and practices of a formalised religion, spirituality is defined by a more unique and subjective experience. This distinction highlights the fact that spirituality is inclusive and can be studied by people from all backgrounds and religions. Spiritual intelligence encompasses a seriesof cognitive abilities that enable an individual to engage with, understand, and apply the intangible and transcendent dimensions of existence, thereby facilitating profound existential insights, a deeper sense of meaning, self-transcendence, and mastery over spiritual states (King, 2008). This concept is broken down into four distinct components. Firstly, it involves critical existential thinking, which is the capacity to deeply reflect on life's meaning, the nature of existence, and other profound questions,including the contemplation of one’s place in the universe. Secondly, personal meaning production refers to the process by which a person assigns personal significance to theirexperiences, allowing them to align their life with a broader purpose. Thirdly, transcendental awareness captures the ability to perceive and connect with patterns andrealities beyond the individual self and the immediate physical environment, recognizing a deeper connection between oneself and the wider cosmos. Lastly, conscious state expansion entails the voluntary ability to access and navigate higher states of consciousness through practices like meditation, prayer, or deep reflection, enhancing one's spiritual awareness and insight.

B. Components of Spirituality

The elements of spirituality, which are intricately entwined with human psychology and behaviour, are the result of the contributions of numerous academics and cultures. Through his existential analysis and logotherapy, Viktor Frankl (1959) highlights the human search for meaning as a key element of spirituality, contending that people's basic motivation comes from their need to discover meaning ("Man's Search for Meaning"). A fundamental component of spirituality is the connection with the transcendent, which is examined in William James's (1902) work "The Varieties ofReligious Experience," in which he explores the depth and diversity of spiritual experiences found in various cultures by delving into personal religious experiences and their profound effects on individuals. Understanding the psychology of religion andspirituality has been greatly aided by Ken Pargament (1997), in particular by his studieson the role of spirituality in coping with life's stresses and crises and on religious copingmechanisms. His writings offer a foundation for comprehending how people turn to their spiritual practices and beliefs for support during difficult times. Carl Jung's studyof the archetypes and the collective unconscious advances our knowledge of spiritualityby indicating that spiritual experiences and symbols have a profound psychological foundation that cuts across national boundaries and religious boundaries (Jung, 1938).

Mircea Eliade's (1959) "The Sacred and the Profane," in which he draws a distinction between sacred (holy) and profane (worldly) experiences, further supports the significance of sacredness and spiritual practices. Eliade contends that humans are predisposed to seek out connections with the sacred in order to give meaning and significance to the world around them.. These contributions demonstrate how the elements of spirituality are drawn from a diverse range of academic disciplines, including psychology, sociology, anthropology, and theology. This reflects the intricateinteractions between the human search for purpose in life, spiritual principles embodiedin everyday life, and connections with the transcendent.

Search for Meaning and Purpose. The pursuit of significance and meaning in life is a fundamental aspect of spirituality. People who are on this search frequently findthemselves thinking about existential issues such as their place in the universe, the meaning of their deeds, and the ultimate goal of their life. Frankl (1959) suggested thata sense of purpose is essential for psychological health and highlighted the human needfor meaning as a driving force behind resilience and personal fulfilment.

Connection with the Transcendent. A link to a transcendent realm, which mightbe understood as a greater force, divine presence, ultimate reality, or a deep sense of interconnection with all life, is commonly associated with spirituality. This element fosters a sense of being part of something bigger and more enduring than one's own lifeby reflecting the human inclination to seek ties above the self and the tangible world.

Sacredness. Another crucial element of spirituality is the awareness of theholiness of all facets of existence. Many things can be considered sacred, such as locations, customs, connections, and events that have a strong spiritual meaning or a feeling of divine quality. Certain parts of life are elevated above the ordinary when oneexperiences sacredness, which frequently evokes sentiments of awe, veneration, and deep regard.

Rituals and Spiritual Practices. For many people, participating in spiritual ritualsand practices is an essential part of their spirituality. Prayer, meditation, reading from sacred books, taking part in religious rituals, and performing deeds of kindness and service are a few examples of these practices. By engaging in these activities, people want to develop their spiritual awareness, establish a connection with the transcendent,and live out their spiritual principles every day.

Moral and Virtuous Principles. The establishment and upholding of a system ofmoral and ethical principles are intimately associated with spirituality. These ideals, which represent more general spiritual concepts like compassion, justice, forgiveness, and altruism, direct people's actions and choices. Living by these principles is regarded as a declaration of one's spiritual convictions and relationship to the transcendent.

Principles of Virtue and Morality. Spirituality and the development and maintenance of a moral and ethical code are closely related. People act and make choices based on these principles, which stand for broader spiritual ideas like justice, compassion, forgiveness, and altruism. Following these guidelines is seen as a statement of one's spiritual beliefs and connection to the transcendent.

Togetherness and Authenticity. Many people experience and express their spirituality in the framework of a community. Formal religious congregations and informal organisations brought together by common spiritual practices or interests can also fall under this category. A person's spiritual experience can be enhanced by the social support, rituals, and shared identity that come with feeling a part of a community.

C. Morality

Spiritual activity typically develops from religious involvement. Conversely, religious activity places a strong emphasis on the necessity of engaging in moral behaviour in order to establish a connection with the ultimate power. As such, it is imperative to investigate the nature of morality as well as spirituality. Experience can cause adults to rethink their standards of what is just and morally acceptable. When faced with moral quandaries, some people willfully cite personal experiences as justification (Papalia, 1975). Furthermore, there is a difference in the moral quandariesfaced by men and women. These conundrums can be influenced by the society in whichone is raised. The struggle a woman has is how to balance her needs with those of otherpeople. Gilligan (1987). This is a result of most civilizations' predisposition to value selflessness and empathy in women. On the other hand, because they believe that men should be self-assured and possess autonomous judgement, men's problems are primarily related to these characteristics. More important variables than respondents' gender have been discovered to be their age and the kinds of problems or queries that were posed to them (Jaffee & Hyde, 2000). The concepts of good and wrong behaviour are all part of the complex concept of morality, which has been extensively studied in the fields of philosophy, psychology, sociology, and theology. It involves accepted norms, standards, and guidelines for behaviour that are related to how people behave within a community. Morality is a set of beliefs about what is good and desirable vs bad and unpleasant that directs actions, interactions, and decisions made by individualsand groups.

Philosophical Views. Morality has been examined from a variety of philosophical perspectives, such as virtue ethics, consequentialism, and deontological ethics. Deontological ethics, most notably linked to Immanuel Kant, maintains that morality is not determined by the results of an action, but rather by whether the activity itself is morally right or wrong in accordance with a set of norms. According toconsequentialism, which places a strong emphasis on maximising happiness or well- being, the morality of an action is decided by its overall result or consequence. This is most notably evident in utilitarianism as put forth by Jeremy Bentham and John StuartMill.

Psychological Views. From a psychological standpoint, morality entails moral development and thinking processes. The groundwork for moral development was laid by Lawrence Kohlberg's theory, which outlines stages in which people develop their ability to reason morally. These stages include the pre-conventional level, which is centred on self-interest and avoiding punishment, the conventional level, which emphasises social norms and law and order, and the post-conventional level, which recognises universal ethical principles. Carol Gilligan presented an ethics of care as a substitute paradigm, stressing the significance of relationships and care-based reasoning in moral development, and criticised Kohlberg's theory for its male-centric bias.

Social and Cultural Aspects. Historical, social, and cultural settings have a big impact on morality. A culture's moral standards can differ from another's, reflecting thevarious norms, values, and beliefs that exist in different communities.

Sociologists and anthropologists investigate these differences as well as the ways that moral standards are ingrained in societal

structures and behaviours. Understanding the plurality of moral systems across cultures requires an understanding of moral relativism, the theory that moral judgements are true or false only relative to some particular standpoint (such as that of a culture or historical period) and that no standpoint is uniquely privileged overall others.

Biological and Evolutionary Foundations. The processes and origins of moral behaviour have been studied in recent years in the fields of neuroscience and evolutionary biology. According to some theories, morality has evolutionary roots andthat moral traits like justice and generosity offer adaptive benefits for social bonding and group cooperation. Studies on the human brain have shown areas related to moral reasoning and empathy, pointing to a biological foundation for moral feelings and assessments.

The Significance of Spirituality and Religion. Moral codes have historicallybeen developed and applied in large part due to the influence of religion and spirituality.Numerous religious traditions provide extensive moral codes based on precepts drawnfrom holy books, canonical legislation, and spiritual guidance. These systems providea framework for moral behaviour that is entwined with religious belief and practice,and they frequently address concerns of justice, compassion, honesty, and community.

Modern Moral Difficulties. The globalised world of today presents morality with new problems and concerns, such as those involving technology, environmental ethics, social justice, and human rights. The dynamic and ever-evolving aspect of morality is highlighted by discussions about moral relativism vs universalism, the placeof individual conscience versus society standards, and the influence of scientificdiscoveries on moral conundrums.

To sum up, morality is a complex concept that includes the rules dictating whatis right and bad. It is moulded by psychological growth, societal standards, biological foundations, religious beliefs, and philosophical ideas. It reflects the complexity of human civilizations and the continuous pursuit of an ethical and harmonious way of lifewithin them.

D. Resilence

Within psychology study, resilience is a dynamic and diverse notion that describes a person's ability to endure, adjust to, and recover from stress, adversity, and difficult life experiences. This capacity to "bounce back" from unpleasant experiences entails active involvement with and adaptability to stresses rather than just passive resistance against misfortune (Rutter, 1987; Masten, 2001). Rather than being a permanent attribute that a person either possesses or lacks, resilience is increasingly seen to be a construct that can be improved and built over time (Masten & Reed, 2002). The relationship between risk factors, which raise the possibility of unfavourable consequences after being exposed to adversity, and protective factors, which might lessen these impacts, is crucial to understanding resilience. Personal qualities like optimism, self-efficacy, and problem-solving abilities, as well as environmental resources like community ties and supportive relationships, are examples of protective variables (Werner & Smith, 1982; Luthar, Cicchetti, & Becker, 2000). The importance of resilience in promoting healthy adjustment and mental health outcomes in the face of trauma, stress, and adversity has been highlighted by research in developmental psychology. Research has indicated that individuals exhibiting resilience are more adept at preserving or regaining their mental well-being after experiencing traumatic events. This suggests that resilience is a critical protective factor against the emergence of psychopathology (Bonanno, 2004; Southwick, Vythilingam, & Charney, 2005). The notion of resilience has been broadened to include families, communities, and systems in addition to individuals, emphasising the role that social and environmental supports have in building resilience. This larger viewpoint highlights how societal structures and resources help people and groups overcome hardship (Ungar, 2011). Strengthening coping mechanisms, encouraging social support, and leveraging preexisting assets and abilities have been the main focuses of interventions meant to increase resilience. The potential for boosting resilience through focused support and training has been shown by the use of such treatments across a range of populations, including children, adolescents, and adults encountering various forms of adversity (Reivich & Shatté, 2002; Zautra, Hall, & Murray, 2010). The field of developmental psychology and child development studies is where resilience first emerged. Observing that certain children thrived in environments fraught with danger, these studies prompted a more thorough examination of the variables that support such strong psychological well-being throughout an individual's life. Beyond just survivinghardship, resilience is defined by a number of important traits. It encompasses the capacity to grow psychologically and perform better after meeting difficulties, the ability to retain or regain mental health in the face of stress, and the acquisition of abilities that will help one cope with stress in the future. Instead of being viewed as a fixed quality that people either have or lack, resilience is thought of as a collection of abilities and reactions that may be developed and reinforced over time via experiencesand deliberate practice. To sum up, resilience is a complicated, multidimensional phenomena that is essential for overcoming obstacles in life. The way people react to and recover from stressors is influenced by a multitude of factors, including environmental influences, life events, and individual traits. Researchers and practitioners can create more effective plans to help people thrive in the face of challenges and overcome adversity by concentrating on the mechanisms that underpinresilience.

E. Theories Of Resilience

Psychology theories of resilience provide a variety of frameworks forcomprehending how people endure hardship and overcome it. The ecological theory ofresilience, put forth by Urie Bronfenbrenner, is one fundamental idea that highlights the interplay between people and their many environmental systems, ranging from theirclose families to larger social contexts. According to this viewpoint, resilience is the outcome of the dynamic interaction between one's own traits and available external resources. The work of Emmy Werner, who carried out longitudinal research in Hawaiiand discovered a number of protective variables, both internal and external to the person, that support resilient outcomes in kids suffering hardship, is another importantcontribution. In his work on resilience, Michael Rutter introduced the idea of "steeling effects," which postulates that overcoming obstacles might actually increase resilience by exposing people to manageable amounts of stress or adversity and fostering the development of psychological resources and coping mechanisms. In a similar vein, Norman Garmezy concentrated on protective variables that support resilience and function as a buffer against the effects of stress at the individual, family, and communitylevels. Positive psychologists like Martin Seligman have recently investigated the ideaof psychological resilience, looking at how traits like grit, optimism, and thankfulness affect a person's capacity to persevere in the face of adversity. Resilience is a quality that Ann Masten describes as "ordinary magic," highlighting that resilience arises fromhuman adaptability and regular developmental processes rather than being a unique trait. Masten's research emphasises the significance of "protective factors" including dependable connections and resilience-promoting self-regulation abilities. Resilience is portrayed in all of these theories as a process or consequence that can be improved and developed via personal skills and environmental assistance, rather than as a fixed attribute. Taken as a whole, these theoretical vantage points deepen our comprehensionof resilience by emphasising its complexity and the range of ways in which people might succeed in resilient endeavours even in the face of severe hardship.

F. Need and Significance Of The Study

The necessity for research into the interconnections between spirituality, morality, and resilience stems from a multifaceted desire to deepen our understanding of these constructs and their impact on psychological well-being. Such an inquiry is pivotal for several reasons. Firstly, it aims to unravel the intricate ways in which spirituality and morality interlink with resilience, shedding light on the mechanisms through which these dimensions influence and reinforce each other. This understanding could illuminate how spiritual beliefs, moral values, and practices contribute to an individual's capacity to withstand and recover from adversity. For practitioners in the field of psychology, this knowledge is invaluable, offering potential strategies tointegrate spiritual and moral dimensions into therapeutic and counseling practices to bolster psychological resilience and well-being. Moreover, amidst prevalent perceptions, particularly among older generations, that young adults exhibit a diminishing interest in spirituality and morality, this research seeks to empirically examine such claims. By investigating the attitudes and engagement of young adults with spirituality and morality, the study can challenge or confirm these societal beliefs, potentially dispelling stereotypes and uncovering generational shifts in spiritual and moral values. Ultimately, the need for this research lies in its potential to contribute toa more nuanced understanding of spirituality and morality as vital components of mental health and resilience, while also addressing and clarifying generational perspectives on these critical aspects of human life.

II. REVIEW OF LITERATURE

A. Overview

Multiple journals and websites were searched upon, using various keywords to look for past literatures. Keywords such as “cognition”, “executive functioning”, “set-shifting”, “planning”, “Tower of London", “Wisconsin Card Sorting Test”, “Berg’s Card Sorting Test”, “Psychological Experiment Building Language” were used to lookfor past researches on websites and journals like “PubMed”, “Google Scholar”, “ShodhGanga”, “The International Journal of Indian Psychology”, and “Springer”. Approximately 58 papers were reviewed and finally 10 papers were shortlisted for thisstudy, based on availability, relevance and authenticity of the past literature. This chapter looks at the research topic from various perspectives and approaches.

Kobra Darvishzadeh, Z.Bozorgi (2016) investigated on The Relationship between Resilience, Psychological Hardiness, Spiritual Intelligence, and Development of the Moral Judgement of the Female Students. This investigation sought to unravel the complex interplay between resilience, psychological hardiness, spiritual intelligence, and the evolution of moral judgment among female high school students in District 2 of Ahvaz, Iran, during the 2014-15 academic year. Engaging 200 students through available sampling techniques, the study employed resilience scales, the Ahvaz Hardiness questionnaire, and moral judgment questionnaires to gauge the respective constructs.

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Through both descriptive and inferential statistical analyses, including Pearson's correlation coefficient and multivariate regression analysis utilizing the simultaneous method, the research unearthed a positively significant correlation between psychological hardiness, spiritual intelligence, and the enhancement of moral judgment. Furthermore, the regression analysis underscored the predictive power of theexamined variables, elucidating 41% of the variance in the students' development of spiritual intelligence.

Myrna Koonce and Kristiina Hyrakas (2022) an exploratory study examining theimpact of morally distressing situations on nurses within a COVID-19 pulmonary careunit at a northeastern U.S. tertiary care teaching hospital, insights into the foundationalmoral beliefs and coping mechanisms of nine participating nurses were garnered through semi-structured interviews, with MAXQDA software facilitating qualitative data analysis. Approved by the IRB and ensuring participant confidentiality, the research uncovered three primary themes in the nurses' meaning-making processes: adherence to personal values, striving for ideal patient care, and navigating the dichotomy between individual ethics and institutional norms, alongside evaluating the adequacy of institutional support in alleviating moral distress. Interestingly, while religion emerged as a marginal influence on moral values, spiritual practices alone proved inadequate in managing bedside moral distress. The findings advocate for enhanced reflective practice opportunities and institutional support for nurses facing moral dilemmas, suggesting a potential role for chaplains in mitigating moral distress.This study underscores the necessity for further investigation into the complex relationship between nurse spirituality, moral agency, and reflective practices in confronting ethical challenges.

S. Kravchuk (2019) published a study on Spirituality and Resilience Value in Lifelong Learning. Exploring the intertwining of spiritual values and individual vitality within lifelong learning frameworks in Ukraine, this study reveals the significant role these elements play in enhancing personal and professional growth across all ages, particularly during the body's aging process. Engaging 62 adolescents through empirical methods, including the S. Maddy viability test and the SAMOAL questionnaire, alongside a specialized survey on spirituality, the research highlights how a person's adherence to self-actualizing values correlates strongly with their abilityto navigate adversities. The findings underscore the profound impact of spiritual valuesand individual vitality on fostering resilience, enabling effective confrontation with environmental challenges, and facilitating ongoing personal development. This synergynot only aids in the self-actualization process but also cultivates a mindset conducive to positive thinking and healthy behaviors, laying a foundational stone for social progress through the prism of lifelong learning.

Julio F., Alexander Moreira- Almedia, Antonia Gladys Nasello & Harold G. Koenig(2007), investigated on the topic spirituality and resilience in trauma victims. The processing of stressors is pivotal in determining the potential onset of trauma, withevidence from clinical and neuroimaging studies indicating that individuals with posttraumatic stress disorder (PTSD) struggle to weave their traumatic experiences intoa cohesive narrative. The foundation of religiousness and spirituality, deeply rooted ina personal journey towards understanding life and its meaning, can offer valuable perspectives for building narratives that promote the integration of traumatic sensory fragments into a new cognitive framework. This integrative approach may significantlymitigate post-traumatic symptoms. Investigating the influence of spiritual and religiousbeliefs on trauma coping mechanisms underscores the importance of spirituality in enhancing resilience among trauma survivors, thereby enriching our comprehension of human adaptability following traumatic experiences.

Clarinda J. Cole, MS (2013) published an article on the connection between morality and resiliency in leadership. The interplay between resilient and moral leadership marks a pivotal shift in leadership studies, focusing on the integral role of personal values in guiding leadership effectiveness. By the late 20th century, the significance of a leader's core values in determining their actions and decisions becameincreasingly recognized, highlighting the importance of ethical principles and resiliencein leadership practices. The concepts of resilient leadership, which emphasizes adaptability and endurance in the face of challenges, and moral leadership, grounded inethical standards, are both deemed crucial for effective leadership and organizational sustainability. The synthesis of moral values with resilience, termed moral-resilient leadership, suggests a promising framework for enhancing leadership outcomes, aligning with contemporary demands for ethical and adaptable leadership. Despite its potential, research on the integration of moral and resilient leadership remains limited,underscoring the need for more comprehensive studies. This gap signifies an urgent callfor empirical investigations into how these dimensions interact and their implications for organizational success, aiming to develop leaders and organizations that are both ethically grounded and resilient amidst global challenges.

Long, L(2011) explored the intricate link between religiousness/spirituality andresilience among college students, revealing how these dimensions offer substantial support in coping with life's challenges. Research by Kallampally et al. (2007) and Greene & Conrad (2002) highlights the potential of religion and spirituality as sourcesof strength, yet calls for a deeper investigation into their multifaceted relationship with resilience. Through analyzing responses from 375 university students on measures of religiousness/spirituality and resilience, the study finds significant correlations betweenvarious spiritual dimensions—including daily spiritual experiences, values,forgiveness, and private practices—and higher resilience levels.

Interestingly, organizational religiousness and negative coping did not show a significant relationship with resilience. The findings suggest that a personal spiritual self-ranking correlates more strongly with resilience than a religious self-ranking does, underscoring the importance of internal spiritual life over formal religious affiliations. This research opens new pathways for understanding the role of spirituality in enhancing resilience, with valuable implications for psychological theory, research methodologies, and the training and practice of helping professionals.

Hossein Namdar Areshtanab, Rana Rezvani, Hossein Ebrahimi, Mohammad Arshadi Bostanabad, Mina Hosseinzadeh, (2022) did a study on Moral intelligence andits relationship to resilience among nursing students in Iran. This study delves into thecrucial aspects of moral intelligence and resilience among nursing students, highlighting their importance in ethical decision-making and stress management within the nursing profession. Conducted at Tabriz University of Medical Sciences in Iran, theresearch involved 280 nursing students and utilized a descriptive correlational methodology. Instruments such as the Lennick and Kiel Moral Competency Inventoryand the Connor-Davidson Resilience Scale were employed to gather data, which was then analyzed for descriptive and inferential statistics. Findings revealed an average moral intelligence score of 78.54±8.57 among students, with a significant correlation between moral intelligence, resilience scores, and their dimensions ($p<0.001$). Furthermore, age and grade point average were significant predictors of resilience and moral intelligence, accounting for 43% of the variance in resilience. The results underscore the vital role of moral intelligence in bolstering resilience, especially in thedemanding nursing environment, suggesting that nursing education and management should prioritize moral intelligence training for students and novice nurses to enhance their ethical decision-making capabilities and resilience in facing workplace challenges.

Denise L., Hamlin-Glover (2009) investigated on spirituality, religion and resilience among military families. This qualitative study explores the intricate relationship between spirituality, religion, and resilience within military families, focusing on how these elements impact coping mechanisms during deployments and crises. Through a comprehensive methodology involving questionnaires, in-depthinterviews, and the creation of matrices by seven active duty military couples with deployment experience, the research sheds light on the significant role of spiritual andreligious beliefs in navigating the challenges of military life. Four key themes emerged, highlighting the processes of identifying critical events, interpreting the marital relationship, expressing spiritual and religious experiences, and coping with challenges.The findings, analyzed through the lenses of stress and coping theory, family systems theory, and social constructionism, underscore the diverse ways spirituality and religion contribute to family resilience. This study not only provides valuable insights for researchers interested in the unique dynamics of military families but also emphasizes the importance of integrating spiritual and religious perspectives in therapeutic settingsfor clinicians, mental health professionals, and military chaplains, suggesting a tailoredapproach to support military spouses and families in achieving stability and resilience amidst adversity.

Linda C. Theron (2016) published an article onto the resilience of rural, Black, South African adolescents, shedding light on how they adapt positively to the challenges of their disadvantaged environments. Through a mixed-methods approach that includes narrative and visual data analysis, the study uncovers that while universal mechanisms for supporting resilience are in play, the priorities and manifestations of these mechanisms among the youth are deeply influenced by their specific cultural and contextual circumstances. These include the prevalence of strong female figures, the absence of male role models, widespread suffering, a culture of care that encompassesboth human and spiritual dimensions, and a high regard for education. By bringing theexperiences and perspectives of these adolescents to the forefront, the research highlights the need for resilience interventions to be culturally and contextually tailored. This approach not only offers specific points of intervention that are relevant to the youths' lives but also emphasizes the importance of recognizing and valuing thepathways to resilience that they themselves identify as meaningful.

Stephanie MacLeod MS (2016) did a literature review which aims to collate comprehensive insights on resilience, especially as it pertains to older adults, to guide the development of interventions aimed at bolstering resilience within this demographic. Despite the plethora of research focusing on various facets of resilience,there remains a gap in synthesized knowledge crucial for crafting effective resilience enhancing interventions for the elderly. Existing studies underscore that older adults possess the potential for significant resilience, irrespective of their socioeconomic status, life experiences, or health challenges, presenting a valuable opportunity for targeted interventions. Key findings across these studies highlight the mental, social, and physical traits commonly linked to resilience, noting its strong correlation with favorable outcomes such as successful aging, reduced depression rates, and increased longevity. However, despite the clear benefits of enhancing resilience and the identifiedpotential for resilience among older adults, there is a notable scarcity of evidence backed successful interventions. Therefore, this review seeks to fill a critical knowledge gap, offering a detailed exploration of resilience that could inform the creation of effective resilience interventions for older adults, a group that often lacks sufficient support in this area.

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Ryan D. Duffy, David L. Blustein (2005) study delves into the intriguing interplay between spirituality, religiousness, and career adaptability among undergraduate students, examining how these dimensions influence students' confidence in making career decisions and their commitment to career choices. With a sample size of 144, the research posits that heightened levels of religiousness and spirituality might foster better career adaptability, as encapsulated by career decision self-efficacy and career choice commitment. The findings offer partial affirmation of this hypothesis, showcasing that intrinsic religiousness and spiritual awareness are potent predictors of career decision self-efficacy. This suggests that students who possess a deep, personal connection to their faith and a heightened awareness of their spirituality are likely to exhibit greater confidence in their career decision-making processes. Furthermore, the study reveals that extrinsic religiousness, when pursued for personal reasons, significantly predicts a tendency to limit oneself prematurely to certain career paths. This nuanced exploration not only underscores the complex role of spirituality and religiousness in shaping career adaptability but also lays the groundwork for further research to unravel these relationships. The implications of these findings are vast, offering valuable insights for both theoretical understanding and practical applications in career counselling and development programs.

Irina Igorevna Ushatikova (2018), this study addresses the pressing need for spiritual and moral upbringing among students in higher education, emphasizing the integration of Christian values as a foundational aspect of their development. Through a detailed analysis and the proposal of a structured training program, the study seeks to uncover the psychological mechanisms that facilitate the assimilation of these values into students' personalities. The objective is to craft a pedagogical approach that not only nurtures the spiritual and moral dimensions of students but also prepares them to make meaningful contributions to society. By focusing on the development and testing of practical interventions, this research aims to offer actionable insights for incorporating spiritual and moral education into the academic environment, highlighting its importance in shaping well-rounded, value-driven individuals.

Cynthia B. Erikson, Dow-Ann Yeh (2017) The article highlights the significance of integrating spiritual and moral education within higher education, particularly focusing on Christian values, to foster holistic development in students. It proposes a structured training program aimed at understanding and facilitating the psychological mechanisms behind the adoption of these values. The goal is to develop a pedagogical strategy that enhances students' spiritual and moral growth, equipping them to positively impact society. Through examining and implementing specific educational interventions, the study provides practical guidance for embedding spiritual and moral dimensions in the academic curriculum, emphasizing their role in forming well-rounded, ethically grounded individuals.

The array of articles and studies reviewed encompasses a broad spectrum of research on the integration and impact of spirituality, resilience, moral intelligence, and leadership across different settings including academia, healthcare, the military, and organizational environments. These studies collectively underscore the significant role that spiritual and religious beliefs play in enhancing resilience and coping mechanisms in the face of adversity, whether it be through lifelong learning, navigating post- traumatic stress, or fostering moral and resilient leadership within organizations. They examine how spirituality and religious practices contribute to personal and communal strength, particularly among college students, nursing professionals, military spouses, and majority-world youth, highlighting the importance of these dimensions in ethical decision-making, stress management, and overall well-being. The research suggests a strong correlation between spiritual and moral values and various positive outcomes such as improved career adaptability, ethical leadership capabilities, and the successful integration of Christian values in educational settings, emphasizing the potential for targeted interventions and training programs to cultivate these qualities in future leaders and professionals.

B. Research Gap

The examination of the interplay between spirituality and morality presents a significant research gap, particularly when considering the cultural context of India, a nation with a rich historical emphasis on the spiritual and moral dimensions across its diverse religious practices. Most existing studies in this realm have predominantly focused on non-Indian, chiefly Christian populations, thereby limiting the understanding of how these concepts are intertwined and manifested in cultures with different religious and philosophical backgrounds. Additionally, while prior research has separately explored spirituality and morality, the integration of these dimensions has been scant, with notable exceptions like Spohn (1997) who, despite acknowledging their co-existence, approached the topic from a theological perspective deeply embedded in religious tradition. This approach overlooks the unique ways in which spirituality and morality might coalesce in the Indian context, where the connection with the divine is historically and culturally pivotal across various religions. The scarcity of research exploring the relationship between spirituality, morality, and resilience further highlights the need for comprehensive studies that address these intersections within the Indian cultural framework. This gap underscores an opportunity for future research to delve into the nuanced ways in which Indian individuals perceive and integrate spirituality and morality into their lives, potentially offering insights that diverge significantly from Western perspectives.

III. METHOD

A. Research Design

Non- Experimental Quantitative research design including both descriptive andinferential statistics.

B. Statement of the problem

To understand the relationship between spirituality, resilience and morality among young adults, to understand the difference in spirituality, resilience and moralityamong males and females and to understand the impact of spirituality on resilience andmorality.

C. Objective of the study

To find the relationship between spirituality, resilience and morality among youngadults.
To find the difference in spirituality among males and females.To find the difference in resilience among males and females. To find the difference in morality among males and females.
To find the impact of spirituality on resilience and morality among young adults.

D. Hypotheses

Ho1: There is no relationship between spirituality, resilience and morality amongyoung adults.
Ho2: There is no significant difference in spirituality among males and females.
Ho3: There is no significant difference in resilience among males and females.
Ho4: There is no significant difference in morality among males and females.
Ho5: Spirituality does not have an impact on resilience and morality among youngadults.

E. Operational Definition

1) Spirituality

Spirituality is a personal and subjective connection to a higher purpose or transcendent reality, often involving beliefs, values, and practices that provide meaningand inner peace. It can be religious or secular, encompassing diverse perspectives on life's deeper questions.

2) Morality

Morality refers to a set of principles and values that guide human behavior,distinguishing between right and wrong actions, and influencing ethical decision- making in personal and societal contexts.

3) Resilience

Resilience is the ability to adapt, bounce back, and thrive in the face of adversity, challenges, or traumatic experiences, often characterized by emotional strength, flexibility, and the capacity to overcome setbacks. It reflects one's ability to maintain mental and emotional well-being despite life's difficulties.

4) Young Adults

Young adults are ones who follow the years after adolescence that is individualsaged 18- 25 years of age.

5) Variables

Spirituality, Resilience and Morality are the three variables of the study. Resilience and Morality are the dependent variable whereas, Spirituality is the independent variable.

6) Demographic Details

Demographic details collected for the purpose of research are age, gender, family type.

7) Universe of the Study

The population for the study is young adults. Young adults as per the relevancefor my study are from age 18 years to 25 years. Both males and females are included inthe study.

8) Geographical Area

India is the geographical areas focused on for the data collection.

9) Sample Distribution

The sample includes young adults with the age range of 18- 25 years. 107 malesand 100 females are the sample for the study.

10) Inclusion Criteria

Young adults with age range of 18- 25 years. Young adults who can read and understand English.
Young adults studying in India.

11) Exclusion Criteria

Young adults residing outside of India. Participants below or above the age of 18 or 25
Participant who are unable to understand English language

12) Sample and Techniques

Nonprobability sampling method is used for the sampling. Convenience Sampling is the data collection technique. The questionnaire was administered through google forms consisting of informed consent from the participants. The google form contained basic demographic details of the participants and three scales, measuring Spirituality, Resilience and Morality. The google forms were circulated to various online platforms like (WhatsApp groups, LinkedIn and Instagram) to collect data fromthe desired age group of students. After the collection of data, analysation was done.

13) Research Ethics followed

Informed consent was taken from the participants and confidentiality was assured.The participant was also informed about the right to withdraw from the study. The norms of the tools used for the study were followed and the scoring was also done keeping in mind the norms.

14) Tools used for the study

The tool used in the study were Spiritual Intelligence Self Report Inventory developed by King in 2008 for measuring Spirituality. Connor-Davidson Resilience Scale developed by Connor and Davidson for measuring Resilience and Ethics Position Questionnaire developed by Forsyth for measuring Morality.

15) Description of the Tool

The Spiritual Intelligence Self-Report Inventory (SISRI), developed by King in 2008, is a tool designed to measure spiritual intelligence across 24 items on a 5-point Likert scale, ranging from "Strongly Disagree" (1) to "Strongly Agree" (5). Total scorescan vary from 24 to 120, with higher scores denoting a greater level of spiritual intelligence. The SISRI explores four dimensions of spiritual intelligence: Critical Existential Thinking, Personal Meaning Production, Transcendental Awareness, and Conscious State Expansion. While specific cutoffs for categorizing levels of spiritual intelligence are not as clearly defined as in some scales, such as the Clance Impostor Phenomenon Scale, the SISRI is noted for its robust psychometric properties, including a high Cronbach's alpha (around .90), indicating strong internal consistency. Valid across a broad age range (17-70 years) and various cultural backgrounds, the SISRI is a valid and reliable instrument for assessing spiritual intelligence in diverse populations.
The Connor-Davidson Resilience Scale (CD-RISC) is a prominent tool for assessing resilience, developed by Connor and Davidson in 2003. It originally featured 25 items scored on a 5-point Likert scale, with total scores ranging from 0 to 100, where higher scores indicategreater resilience. Recognizing the need for diverse applications, the scale has been adapted into shorter versions, including the 10-item and 2-item scales, to facilitate quicker assessments while maintaining robust psychometric properties. These condensed versions provide flexibilityfor different research and clinical contexts, allowing for efficient evaluation of an individual's capacity to cope with adversity. The CD-RISC and its variants are celebrated for their high reliability, cross-cultural validity, and widespread use in various settings, affirming their utilityin measuring resilience across different populations and situations.
The Ethics Position Questionnaire (EPQ), devised by Forsyth in 1980, evaluates individuals' ethical ideologies across two dimensions: idealism and relativism, through a 20-item survey on a 9-point Likert scale. Idealism reflects the belief in absolute moral principles; relativism suggests moral judgments depend on thecontext.

High idealism scores indicate a belief in universal moral truths, while high relativism scores denote a perspective that morality varies by situation. The EPQ is widely used to understand how ethical orientations influence judgments and behaviors in diverse disciplines, demonstrating robust reliability and validity in assessing ethicalbeliefs.

16) Statistical Analysis

The results are analysed using correlation to understand the relationship betweenthe variables, independent sample t-test to find the difference among males and femalesand multiple linear regression to understand the impact of spirituality on resilience andmorality.

17) Descriptive Statistics

Descriptive statistics is used to summarize the data, understand the representation of the population by selected sample. Central tendency and standard deviation are calculated.

18) Inferential Statistics

Inferential statistics is used to test the hypothesis using correlation,independent sample t-test, multiple regression analysis and Mann Whitney U test

IV. RESULTS

A. Overview

This chapter deals with the results and discussion of the results obtained from data collected using different tools. The data was consolidated and scored. The data wasstatistically analysed using statistical package for the social sciences (SPSS 25). In thisstudy, a correlational research design was employed to examine the relationshipbetween Spirituality, Morality and Resilience among young adults. Descriptive statistics revealed the mean, median, and standard deviation for each variable, providing insights into central tendency and variability within the dataset. Additionally,Independent t test and Mann Whitney U test was done.

B. Results

Table 1
Socio-Demographic details of the participants

Gender	Frequency	Percent
Male	107	48.2
Female	100	45.0
Total	207	93.2

Table 1 shows the sociodemographic details of the participants. A total sampleof 207 young adults (N=207) aged between 18- 25 years was collected in the study of which 107 were males and 100 were females.

Table 2
Descriptive Statistics

Scale	Mean	Median	Mode	Std. Deviation	Range
Spirituality	56.34	54	53	14.521	70
Morality 127.77		132	116	26.585	138
Resilience	25.11	27	28	5.287	24

Table 2 outlines the descriptive statistics for Spirituality, Morality, and Resilience among young adults aged 18 to 25 years, with a total sample size of 200 participants. In termsof Spirituality, the mean score of 56.34 suggests a moderate level of spirituality among the participants. The standard deviation of 14.521 indicates a relatively broad dispersion of spirituality scores around the mean, reflecting diverse experiences of spirituality within the group. The Morality scale shows a higher average score of 127.77, indicating a generally strongadherence to moral principles among the young adults. However, the relatively large standard deviation of 26.585 and a wide range of 138 points to significant variability in moral attitudes and behaviours. Lastly, the Resilience scores, with a mean of 25.11, signify a moderate level ofresilience among the participants. The standard deviation of 5.287 and a range of 24 points suggest that while there is some variation in how resilient individuals feel, the scores are moretightly clustered around the mean compared to the other two scales.

Table 3
Test of Normality

	Shapiro-Wilk		
	Statistic	df	Sig.
Morality	.955	208	.000
Resilience	.951	208	.000
Spirituality	.988	208	.090

Table 3 showcases the Shapiro-Wilk test results for assessing the normality of distribution in three distinct variables—Morality, Resilience, and Spirituality—within a sample of 208 participants. The Shapiro-Wilk statistic for Morality (.955) and Resilience (.951), with a significance level of .000 for both, indicates a significant deviation from a normal distribution for these variables, implying that their data distributions are not normally distributed within the sample. On the other hand, Spirituality presents a different scenario; its Shapiro-Wilk statistic is .988 with a significance level of .090, which suggests that Spirituality's score distribution does notsignificantly deviate from normality. This higher p-value exceeds the common alpha level of .05, leading to the conclusion that the distribution of Spirituality scores amongthe participants is consistent with a normal distribution, contrasting with the distributions observed for Morality and Resilience.

Table 4
Correlation Index of Spirituality, Morality and Resilience

Sub-scales	Spirituality	Morality	Resilience
Spirituality	1	.003	.000
Morality	.003	1	.241
Resilience	.000	.241	1

Table 4 presents the correlation coefficients among Spirituality, Morality, and Resilience for a group of 208 participants. The correlation between Spirituality and Morality is reported as r = .202**, with a significance level ($p < .01$), indicating a modest but significant positive relationship, suggesting that as Spirituality increases, Morality also tends to increase in this sample. The correlation between Spirituality andResilience is stronger, with r = .461**, and a significance level ($p < .000$), highlightinga more pronounced positive correlation; this means individuals with higher Spirituality scores tend to have higher Resilience scores. Conversely, the relationship between Morality and Resilience is r = .082, with a significance level (p = .241), indicating a nonsignificant correlation, suggesting that Morality and Resilience scores do not significantly relate to each other in this sample. Therefore, while Spirituality shows a significant positive relationship with both Morality and Resilience, the latter two do not significantly correlate, suggesting distinct dynamics in how these psychological constructs interact within this group of young adults.

Table 5
Difference in scores of Spirituality among male and female young adults

	Male		Female		Sig (2-tailed)
	M	SD	M	SD	
Spirituality	.751	2.024	.751	2.025	.711

Table 5 presents the analysis of differences in Spirituality scores between male and female young adults, indicating that both groups have remarkably similar mean scores (M = .751) and standard deviations (SD = 2.024 for males and SD = 2.025 for females). The significance level (Sig. 2-tailed) of .711 suggests that there is no statistically significant difference in Spirituality scores between male and female participants. This result implies that gender does not influence Spirituality levels among the young adults in this sample.

Table 6
Difference in score of Resilience among male and female young adults

	Male		Female		U	p
	M	Sum of ranks	M	Sum of ranks		
Resilience	104.79	11213	103.15	10315	5255.00	.843

Table 6 shows the analysis of differences in resilience scores between male and female young adults using the Mann-Whitney U test. The table indicates that males (N=107) have a slightly higher mean rank (104.79) with a total sum of ranks of 11213, compared to females (N=100), who have a mean rank of 103.15 with a sum of ranks totalling 10315. The Mann-Whitney U value, representing the test statistic for comparing the two groups, is 5255.00. The significance level (p-value) of .843 suggests that the difference in resilience scores between males and females is not statistically significant. This implies that, based on the resilience scores collected, there is no evidence to suggest a meaningful difference in resilience between male and female young adults within this sample.

Table 7
Difference in score of Morality among male and female young adults

	Male		Female		U	p
	M	Sum of ranks	M	Sum of ranks		
Morality	103.68	11094	104.34	10434	5316	.937

Table 7 illustrates the analysis of Morality scores between male and female young adults using the Mann-Whitney U test. The data shows that for Morality, males have a mean rank of 103.68 and a sum of ranks totalling 11094, whereas females have a slightly higher mean rank of 104.34 with a sum of ranks totalling 10434. The Mann- Whitney U statistic for this comparison is 5316. The significance level (p-value) associated with this test is .937, indicating a very high probability that any observed difference in Morality scores between males and females occurred by chance. Therefore, there is no statistically significant difference in Morality scores between male and female young adults based on the Mann-Whitney U test results. This suggests that gender does not have a meaningful impact on Morality scores within this sample group.

Table 8
Influence of Spirituality on Morality and Resilience among young adults

Variable	R	R square	df	SE	Mean	F	Sig.
1	.553	.306	2	.071	7292.884	45.039	.000

a. dependent variable: morality and resilience

The analysis provided in the summary focuses on the influence of resilience and morality on spirituality through a multiple linear regression model. The model summary indicates a significant relationship, with an R square of .305, suggesting that approximately 30.5% of the variance in spirituality scores is explained by the combined variances in resilience and morality. The adjusted R square value of .298 adjusts this figure for the number of predictors in the model, indicating a good fit of the model to the data. The regression analysis, as shown in the ANOVA table, confirms the model's significance with an F statistic of 45.039 and a p-value less than .000, strongly rejecting the null hypothesis that resilience and morality collectively have no effect on spirituality scores. This significant F value points towards a meaningful relationship between the predictors (resilience and morality) and the dependent variable (spirituality). The model's R value of .553 indicates a moderate to strong correlation between the predictors and the dependent variable, signifying a substantial relationship. In summary, the regression analysis effectively demonstrates that both resilience and morality are significant predictors of spirituality among the individuals studied, with both factors together accounting for a little over 30% of the variance in spirituality scores. This analysis underscores the importance of considering both resilience and morality when examining factors that influence spirituality levels.

C. Discussion

The purpose of the study was to analyse the relationship between the Spirituality, Morality, and Resilience among young adults. Another purpose of the study was to find out the difference in levels of the impostor phenomenon, self-compassion, and perceived stress among male and female young adults. The study also wanted to analyse if Spirituality influenced Morality and Resilience The data was collected using Spiritual Intelligence Self Inventory Report. The total sample size was 207 young adults, 107 males, and 100 females within the age group of 18- 25 years residing in India. The data was entered into Microsoft Excel and then exported into SPSS for statistical analysis.

The study's findings reveal that Spirituality significantly correlates with both Morality and Resilience among young adults, underscoring Spirituality's key role in fostering moral values and enhancing psychological resilience. The positive but modest correlation between Spirituality and Morality ($r = .202$, $p < .01$) supports theories suggesting that spiritual beliefs are closely tied to moral values and behaviors. This connection aligns with previous research by Hardy and Carlo (2005), highlighting the influence of spiritual values on ethical decision-making. Furthermore, the stronger correlation between Spirituality and Resilience ($r = .461$, $p < .000$) echoes findings from Pargament (1997), emphasizing spirituality as a vital source of strength and coping in adversity. This indicates that spiritual individuals may possess a heightened capacity to navigate life's challenges effectively. However, the nonsignificant correlation between Morality and Resilience suggests that the direct link between moral behavior and resilience is not as clear, indicating a complex relationship that warrants further exploration. This finding diverges from the expectation that moral integrity and resilience are directly related, suggesting that their interaction might be influenced by other factors not captured in this study. These insights contribute to our understanding of how Spirituality, Morality, and Resilience interrelate, highlighting the importance of Spirituality in the psychological well-being of young adults. The findings suggest potential avenues for integrating spiritual practices into programs aimed at moral development and enhancing resilience, offering valuable perspectives for future research and practical applications in educational and therapeutic contexts.

The findings indicate no significant differences in Spirituality scores between male and female young adults, align with the broader discourse on gender differences in spirituality. The significance level (Sig. 2-tailed) of .711 reinforces the conclusion that the Spirituality scores are statistically indistinguishable between genders. This result supports the notion posited by previous research, such as the study by Miller and Hoffman (1995), which found that while there are often perceived differences in how men and women express and practice their spirituality, the intrinsic level of spiritualitymight not significantly differ between genders. Their findings challenge commonly held assumptions that women are inherently more spiritual than men, suggesting insteadthat societal and cultural factors might shape the expression of spirituality, rather than inherent gender differences. The current study's findings contribute to this ongoing debate by providing empirical evidence that, at least among young adults, Spirituality does not vary significantly between males and females. This insight is valuable for both scholars and practitioners in the fields of psychology, spirituality, and gender studies, as it highlights the importance of looking beyond gender stereotypes when consideringindividuals' spiritual experiences and needs. Future research could expand on these findings by exploring how cultural, social, and individual factors intersect with genderto influence the expression and experience of spirituality, further enriching our understanding of this complex domain.

The analysis utilizing the Mann-Whitney U test to compare resilience scores between male and female young adults, indicates no significant difference between genders. Despite males having a marginally higher mean rank than females, the p-value of .843 underscores the lack of statistical significance in these differences. This findingis consistent with a body of research suggesting that resilience, as a complex trait influenced by multiple factors, does not exhibit substantial disparities based solely on gender. For instance, previous studies, such as those by Tugade, Fredrickson, and Barrett (2004), have also found that resilience levels can be comparable across genders, highlighting that resilience is more likely influenced by individual differences, life experiences, and coping mechanisms rather than gender itself. This aligns with the current study's results, reinforcing the perspective that resilience transcends gender distinctions, suggesting a universal capacity for adaptation and recovery among youngadults.

The findings show no statistically significant differences in Morality scores between male and female young adults, resonate with existing research suggesting thatmoral reasoning and moral behavior are not strongly differentiated by gender. The nearly identical mean ranks and the p-value of .937 from the Mann-Whitney U test reinforce the idea that gender does not significantly influence morality levels. This aligns with broader psychological research, such as the work of Gilligan (1982), whichposited that while there may be differences in the way genders approach moralproblems, the fundamental capacity for moral reasoning is comparable across genders. However, Gilligan's theory also suggests nuanced differences in moral perspectives, notnecessarily captured by quantitative scores on morality. The present study's results, highlighting the lack of significant difference in Morality scores between genders, underscore the universality of moral capacities and challenges the notion that gender isa decisive factor in moral development. This contributes to the growing body of evidence that while societal and cultural factors may shape moral expressions, the intrinsic capacity for morality remains consistent across genders.

The analysis elucidates a significant interplay between resilience, morality, and spirituality, as evidenced by the multiple linear regression model's R square of .305.This finding suggests that together, resilience and morality explain approximately 30.5% of the variability in spirituality scores within the sample. Such a statistical relationship underscores the complex, intertwined nature of these constructs in shapingan individual's spirituality. The adjusted R square value of .298 further affirms the model's robustness, indicating minimal overfitting despite multiple predictors.

The model's statistical significance is reinforced by an F statistic of 45.039 and a p-value less than .000, robustly indicating that the combined effect of resilience and morality on spirituality is far from coincidental. This significant relationship aligns with previous research suggesting that resilience—often nurtured by a sense of purpose or meaning—can enhance spiritual wellbeing (Pargament, 1997). Similarly, morality, with its roots in ethical and values-based reasoning, has been linked to spiritual beliefs and practicesthat guide moral decisions (Saroglou et al., 2005).

The moderate to strong correlation indicated by the R value of .553 between the predictors and spirituality suggests a substantial relationship, reinforcing the notion thatspirituality is not an isolated construct but is significantly influenced by other psychological factors. This correlation invites a deeper exploration of how resilience, as a capacity to overcome adversity, and morality, reflecting ethical values, contributeto the development or deepening of spiritual beliefs and practices.In summary, this regression analysis not only demonstrates that resilience and morality are significant predictors of spirituality but also contributes to the broader discourse on the multifaceted nature of spirituality. It highlights the importance of considering a wide range of psychological and existential factors in understanding spirituality's role in individuals' lives. This reinforces the idea that spirituality, far from being a monolithic or isolated aspect of human experience, is deeply interwoven with how individuals navigate challenges and make sense of their moral values.

V. SUMMARY

The purpose of the study was to analyse the relationship between the Spirituality, Morality, and Resilience among young adults. Another purpose of the studywas to find out the difference in levels of the impostor phenomenon, self-compassion, and perceived stress among male and female young adults. The study also wanted to analyse if Spirituality influenced Morality and Resilience The data was collected using Spiritual Intelligence Self Inventory Report. The total sample size was 207 young adults, 107 males, and 100 females within the age group of 18- 25 years residing in India. The data was entered into Microsoft Excel and then exported into SPSS for statistical analysis.

The primary aim of this study was to explore the interconnections between Spirituality, Resilience, and Morality among young adults. Contrary to the initial hypothesis suggesting no relationship between these variables, the findings indicate a more complex interaction that challenges this assumption. Notably, Spirituality was found to have a significant positive influence on both Morality and Resilience, suggesting that higher spiritual engagement is associated with stronger moral convictions and greater psychological resilience. This alignment with previous researchhighlights the role of spiritual beliefs and practices in shaping moral behaviors and enhancing the ability to cope with adversity. However, the study also revealed that Morality and Resilience do not share a significant direct relationship, suggesting that the impact of Spirituality on these constructs does not extend to a direct correlation between Morality and Resilience themselves.

The difference in spirituality, morality and resilience between males and females was calculated using independent t- test and Mann Whitney U test respectivelywhich showed no significant difference in spirituality among males and females thus accepting the Ho2: There is no significant difference in spirituality among males and females. Also, there was a no significant difference in morality and resilience among males and females thus accepting Ho3: There is no significant difference in resilience among males and females and Ho4: There is no significant difference in morality among males and females.

To understand the impact of Spirituality on Resilience and Morality, multiple linear regression was calculated which indicated that spirituality has an impact on morality and resilience. This finding echoes the work of Pargament (1997), who highlighted that spirituality could serve as a critical resource in coping with life's challenges, thereby fostering resilience. Additionally, the notion that spirituality enhances moral judgment and ethical behavior is supported by the research of Saroglou, Pichon, Trompette, Verschueren, and Dernelle (2005), which found that spiritual individuals tend to display higher levels of prosocial behavior and moral reasoning. Thus, Ho5: Spirituality does not have an impact on resilience and morality among young adults, was rejected.

This research explored the relationships between Spirituality, Resilience, and Morality among young adults, revealing nuanced dynamics that challenge the initial hypothesis of no significant relationships among these constructs. The study found thatSpirituality positively influences both Morality and Resilience, highlighting Spirituality's role in promoting ethical behavior and enhancing psychological robustness. Contrary to expectations, no significant differences in Spirituality, Morality, or Resilience were found between genders. Moreover, multiple linear regression confirmed Spirituality's significant impact on Morality and Resilience. These findings contribute to a deeper understanding of the integral role of Spirituality in young adults' moral and psychological development, underscoring its value in fostering well-roundedindividuals.

VI. CONCLUSION

This study systematically explored the intricate relationships between Spirituality, Morality, and Resilience among young adults, unveiling findings that enrich our understanding of these constructs. Spirituality emerged as a significant positive influences on both Morality and Resilience, suggesting that spiritual engagement fosters ethical behaviors and strengthens resilience against adversity. The absence of gender differences in Spirituality, Morality, and Resilience challenges common perceptions and underscores the universal aspects of these qualities across male and female young adults. Additionally, the application of multiple linear regression analysis provided robust evidence of Spirituality's impact on enhancing Morality and Resilience, reinforcing the notion that spiritual practices and beliefs are essential components of young adults' psychological and moral framework.

This research not only contests the initial hypothesis of no relationships between Spirituality, Morality, and Resilience but also highlights Spirituality's pivotal role in shaping young adults' moral and resilient characteristics. The findings suggest potential pathways for integrating spiritual practices in interventions aimed at promoting ethical development and psychological well-being among young adults. Future research shouldcontinue to explore these dynamics, possibly focusing on the mechanisms through which Spirituality exerts its influence and examining these relationships in diverse cultural contexts. Ultimately, this study contributes to a growing body of literature thatrecognizes the multifaceted benefits of Spirituality in the holistic development of youngindividuals.

VII. IMPLICATION

The study's findings highlight the importance of integrating spiritual practices across various domains to foster moral development and psychological resilience. In educational settings, incorporating mindfulness and spiritual practices into curricula can promote ethical behavior and resilience among students. Mental healthprofessionals might enhance therapy outcomes by including spiritual assessments and interventions, particularly for clients aiming to improve resilience and moral reasoning. Community programs and social interventions could also benefit from embracing spiritual components to support resilience and ethical conduct. Furthermore, workplace wellness programs that incorporate spiritual wellness can potentially boost employees' moral decision-making and resilience. At the policy level, recognizing spirituality's role in societal well-being could lead to initiatives that support spiritual development acrosseducation, healthcare, and community efforts. Emphasizing the significant impact of spirituality on morality and resilience suggests a move towards a more holistic approach in these areas, emphasizing the integration of spiritual dimensions to cultivate aresilient, ethical, and psychologically healthy society.

VIII. LIMITATIONS

The data was collected in an online mode because of which online responses could have been inaccurate due to participants' lack of attention and concentration or external factors.

The sample may not represent the whole population of India. The reliance on self-report measures for spirituality, resilience, and morality might introduce biases, such as social desirability bias, where participants might respond in a manner they perceive as favourable rather than truthful.

There might be other factors influencing the relationship between spirituality, resilience, and morality that were not accounted for, such as mental health status, personal experiences, or socio-economic factors. The concepts of spirituality, resilience, and morality are broad and can be defined in various ways. The study's specific operational definitions might not capture all dimensions of these constructs, limiting the applicability of the findings.

IX. SUGGESTION

Future research on the nexus of Spirituality, Resilience, and Morality among young adults should aim for more diverse and inclusive sampling to enhance generalizability across different demographics. Longitudinal studies are encouraged to discern the causal and evolving nature of these relationships over time. Expanding thescope of investigation to include qualitative methods and additional moderating or mediating variables can provide deeper, nuanced insights into individual experiences.

Cross-cultural comparisons could elucidate universal versus culture-specific dynamics. Methodologically, addressing online form bias and improving data collection techniques will enhance validity. There's also a call for innovative intervention studies to practically apply findings, incorporating technology to modernize data collection and engagement. An interdisciplinary approach, blending psychology, sociology, and other fields, can enrich understanding and applications of these constructs, ensuring future research contributes more comprehensively to our understanding of how Spirituality influences Morality and Resilience, guiding more effective educational, clinical, and community interventions.

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Informed Consent

APPENDICES

Appendix A

Research Form

Hello,
Hope you are doing well.

I am Neslin Mary Varghese and I am currently pursuing my Master's degree in Clinical Psychology from Kristu Jayanti College, Bangalore.

As a part of my academics I am working on a research on "Spirituality" under the guidance of Ms. Lakshmipriya E, Professor at the Department of psychology, Kristu Jayanti College.

Who can fill this form?

- If you fall between the age range of 18-26

This survey will take about 15 minutes of your time to complete. Please read the questions carefully and answer all the questions honestly. Your responses will be kept confidential and will only be used for research purposes. Your participation is valuable and most appreciated.

Kindly read all the questions carefully and DO NOT SKIP ANY QUESTION. Thankyou very much.

For any further queries please contact me at : 22mpla37@kristujayanti.com

By continuing, I agree that I am above 18 years and I am willing to take part in the research. I understand that my data will be kept anonymous and will only be used for research purposes. *

- ◯ Yes
- ◯ No

Next Clear form

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Appendix B

The Spiritual Intelligence Self-Report Inventory

SISRI-24 Scale

Read each statement carefully and choose which one of the five possible responses best reflects you by circling the corresponding number. Please answerhonestly and make responses based on how you actually are rather than how youwould like to be.

The five possible responses are:

0 – Not at all true of me 1 – Not very true of me 2 – Somewhat true of me3 – Very true of me

4 – Completely true of me.

1) I have often questioned or pondered the nature of reality.
2) I recognize aspects of myself that are deeper than my physical body.
3) I have spent time contemplating the purpose or reason for my existence.
4) I am able to enter higher states of consciousness or awareness.
5) I am able to deeply contemplate what happens after death.
6) It is difficult for me to sense anything other than the physical and material.
7) My ability to find meaning and purpose in life helps me adapt to stressful situations.
8) I can control when I enter higher states of consciousness or awareness.
9) I have developed my own theories about such things as life, death, reality, and existence.
10) I am aware of a deeper connection between myself and other people.
11) I am able to define a purpose or reason for my life.
12) I am able to move freely between levels of consciousness or awareness.
13) I frequently contemplate the meaning of events in my life.
14) I define myself by my deeper, non-physical self
15) When I experience a failure, I am still able to find meaning in it.
16) I often see issues and choices more clearly while in higher states ofconsciousness/awareness.
17) I have often contemplated the relationship between human beings and the rest of the universe. 18. I am highly aware of the nonmaterial aspects of life.
18) I am able to make decisions according to my purpose in life.
19) I recognize qualities in people which are more meaningful than their body, personality, or emotions.
20) I have deeply contemplated whether or not there is some greater power or force (e.g., god, goddess, divine being, higher energy, etc.).
21) Recognizing the nonmaterial aspects of life helps me feel centered.
22) I am able to find meaning and purpose in my everyday experiences.
23) I have developed my own techniques for entering higher states of consciousness or awareness.

Connor Davidson Resilience Scale

CD-RISC Scale

Please read each statement carefully before answering. Foe each item, indicate how you behave in the stated manner, using the following 0-4 scale. Please answer according to what really reflects your experience rather than what you think your experience shouldbe.

Not true At all				True nearly all time
0	1	2	3	4

1) I am able to adapt when changes occur.
2) I can deal with whatever comes my way.
3) I try to see the humorous side of things when I am faced with problems.
4) Having to cope with stress can make me stronger.
5) I tend to bounce back after illness, injury or other hardships.

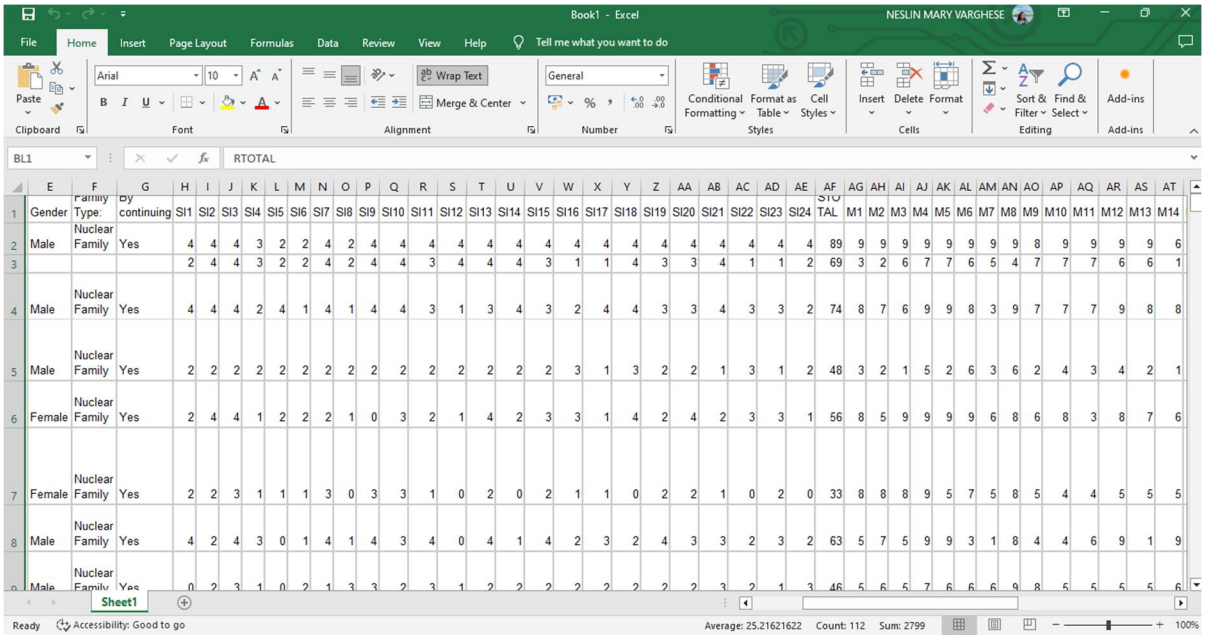
6) I believe I can achieve my goals, even if there are obstacles.
7) Under pressure, I stay focused and think clearly.
8) I am not easily discouraged by failure.
9) I think of myself as a strong person when dealing with life's challenges anddifficulties.
10) I am able to handle unpleasant or painful feelings like sadness, fear, and anger.

The Ethics Position Questionnaire
Please indicate if you agree or disagree with the following items. Each represent a commonly held opinion and there are no right or wrong answers. We are interested in your reaction to such matters of opinion Rate your reaction to each statement by writinga number to the left of each statement where:
1 = Completely disagree2 = Largely disagree
3 = Moderately disagree4 = Slightly disagree
5 = Neither agree nor disagree6 = Slightly agree
7 = Moderately agree8 = Largely agree
9 = Completely agree

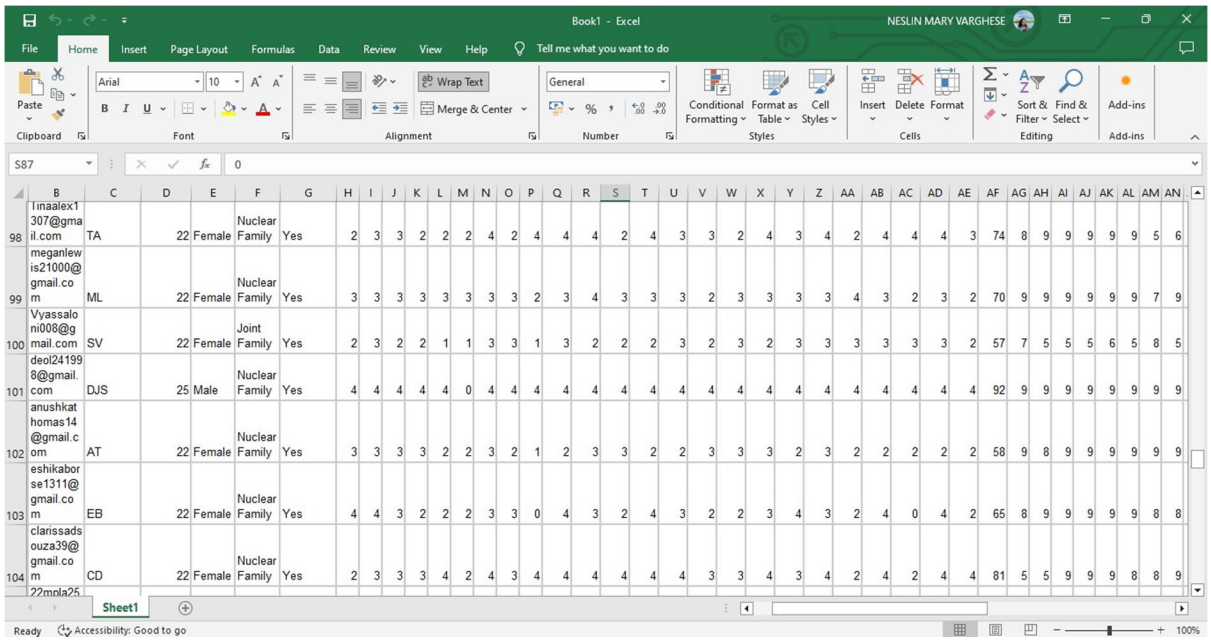
1) People should make certain that their actions never intentionally harm another evento a small degree
2) Risks to another should never be tolerated, irrespective of how small the risksmight be
3) The existence of potential harm to others is always wrong, irrespective of thebenefits to be gained
4) One should never psychologically or physically harm another person
5) One should not perform an action which might in any way threaten the dignity andwelfare of another individual
6) If an action could harm an innocent other, then it should not be done.
7) Deciding whether or not to perform an act by balancing the positive consequencesof the act against the negative consequences of the act is immoral.
8) The dignity and welfare of the people should be the most important concern in any society
9) It is never necessary to sacrifice the welfare of others
10) Moral behaviors are actions that closely match ideals of the most "perfect" action
11) There are no ethical principles that are so important that they should be a part of any code of ethics
12) What is ethical varies from one situation and society to another.
13) Moral standards should be seen as being individualistic; what one person considers to be moral may be judged to be
14) immoral by another
15) Different types of morality cannot be compared as to "rightness."
16) Questions of what is ethical for everyone can never be resolved since what is
17) *moral or immoral is up to the individual
18) Moral standards are simply personal rules that indicate how a person should behave and are not be be applied in making judgments of others.
19) Ethical considerations in interpersonal relations are so complex that individuals should be
20) allowed to formulate their own individual codes.
21) Rigidly codifying an ethical position that prevents certain types of actions could stand in the way of better human relations and adjustment.
22) No rule concerning lying can be formulated; whether a lie is permissible or not permissible totally depends upon the situation.
23) Whether a lie is judged to be moral or immoral depends upon the circumstances surrounding the action.
Idealism scores are calculated by summing responses from items 1 to 10. Relativismscores are calculated by summing responses from items 11 to 20. The original response

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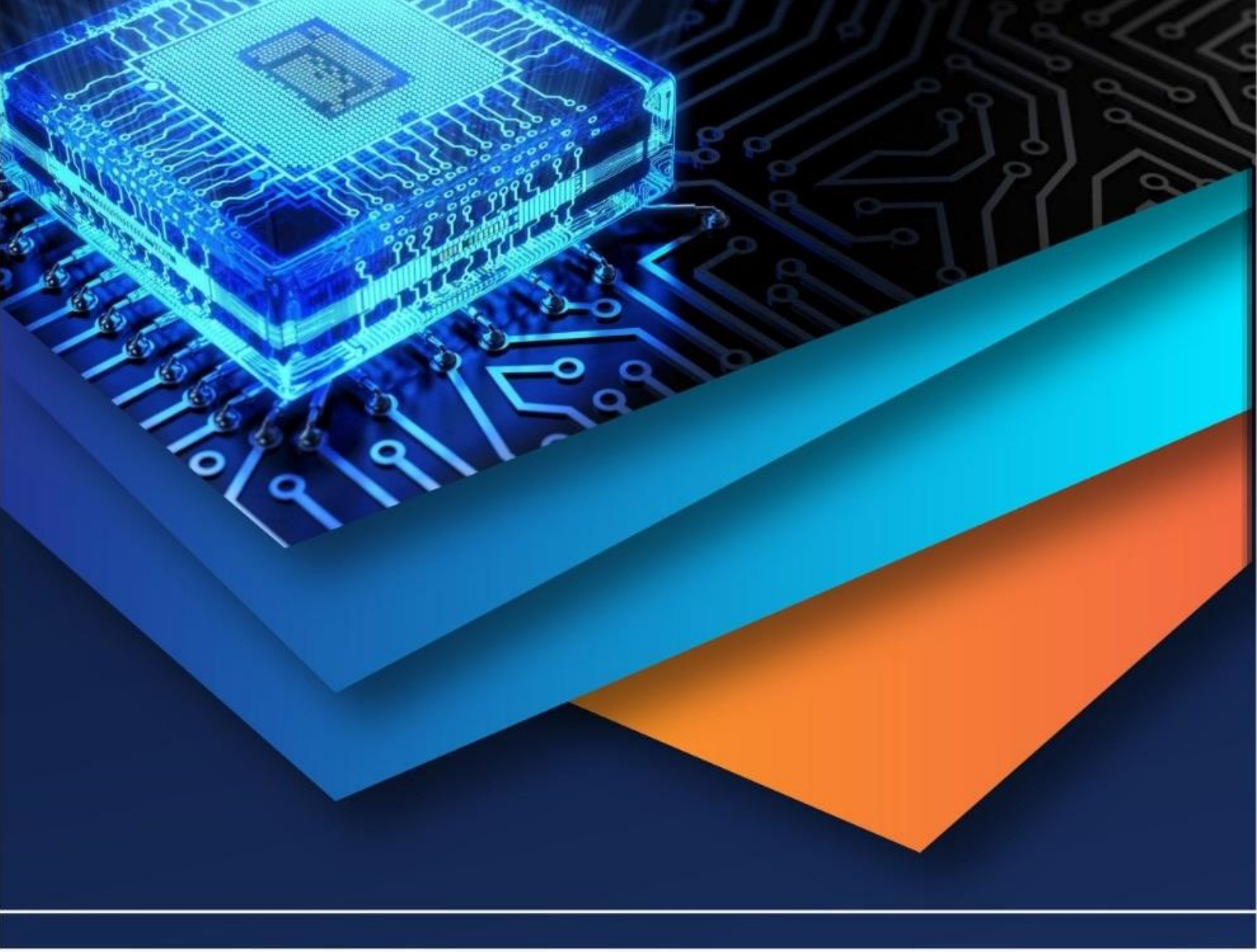
DATA SHEET



	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	AA	AB	AC	AD	AE	AF	AG	AH	AI	AJ	AK	AL	AM	AN	AO	AP	AQ	AR	AS	AT
1	Gender	Family Type:	By continuing	SI1	SI2	SI3	SI4	SI5	SI6	SI7	SI8	SI9	SI10	SI11	SI12	SI13	SI14	SI15	SI16	SI17	SI18	SI19	SI20	SI21	SI22	SI23	SI24	STOTAL	M1	M2	M3	M4	M5	M6	M7	M8	M9	M10	M11	M12	M13	M14
2	Male	Nuclear Family	Yes	4	4	4	3	2	2	4	2	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	89	9	9	9	9	9	9	9	8	9	9	9	9	6
3				2	4	4	3	2	2	4	2	4	4	3	4	4	4	3	1	1	4	3	3	4	1	1	2	69	3	2	6	7	7	6	5	4	7	7	7	6	6	1
4	Male	Nuclear Family	Yes	4	4	4	2	4	1	4	1	4	4	3	1	3	4	3	2	4	4	3	3	4	3	3	2	74	8	7	6	9	9	8	3	9	7	7	7	9	8	8
5	Male	Nuclear Family	Yes	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	3	1	3	2	2	1	3	1	2	48	3	2	1	5	2	6	3	6	2	4	3	4	2	1
6	Female	Nuclear Family	Yes	2	4	4	1	2	2	2	1	0	3	2	1	4	2	3	3	1	4	2	4	2	3	3	1	56	8	5	9	9	9	9	6	8	6	8	3	8	7	6
7	Female	Nuclear Family	Yes	2	2	3	1	1	1	3	0	3	3	1	0	2	0	2	1	1	0	2	2	1	0	2	0	33	8	8	8	9	5	7	5	8	5	4	4	5	5	5
8	Male	Nuclear Family	Yes	4	2	4	3	0	1	4	1	4	3	4	0	4	1	4	2	3	2	4	3	3	2	3	2	63	5	7	5	9	9	3	1	8	4	4	6	9	1	9
9	Male	Nuclear Family	Yes	0	2	3	1	0	2	1	3	3	2	3	1	2	2	2	2	2	2	2	2	2	3	2	1	3	46	5	6	5	7	6	6	6	9	8	5	5	5	5	6



	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z	AA	AB	AC	AD	AE	AF	AG	AH	AI	AJ	AK	AL	AM	AN
98	Tinaalex1307@gmail.com	TA	22	Female	Nuclear Family	Yes	2	3	3	2	2	2	4	2	4	4	4	2	4	3	3	2	4	3	4	2	4	4	4	3	74	8	9	9	9	9	5	6
99	meganlewis21000@gmail.com	ML	22	Female	Nuclear Family	Yes	3	3	3	3	3	3	3	2	3	4	3	3	3	2	3	3	3	3	4	3	2	3	2	70	9	9	9	9	9	7	9
100	Vyassaloni008@gmail.com	SV	22	Female	Joint Family	Yes	2	3	2	2	1	1	3	3	1	3	2	2	2	3	2	3	2	3	3	3	3	3	3	2	57	7	5	5	5	6	5	8	5
101	deol241998@gmail.com	DJS	25	Male	Nuclear Family	Yes	4	4	4	4	4	0	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	4	92	9	9	9	9	9	9	9	9
102	anushkathomas14@gmail.com	AT	22	Female	Nuclear Family	Yes	3	3	3	3	2	2	3	2	1	2	3	3	2	2	3	3	3	2	3	2	2	2	2	2	58	9	8	9	9	9	9	9	9
103	eshikaborse1311@gmail.com	EB	22	Female	Nuclear Family	Yes	4	4	3	2	2	2	3	3	0	4	3	2	4	3	2	2	3	4	3	2	4	0	4	2	65	8	9	9	9	9	9	8	8
104	clarissadsouza39@gmail.com	CD	22	Female	Nuclear Family	Yes	2	3	3	3	4	2	4	3	4	4	4	4	4	4	4	3	3	4	3	4	2	4	2	4	4	81	5	5	9	9	9	8	8	9
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