

SPIRITUALITY, SELF-TRANSCENDENCE AND DEPRESSION IN YOUNG ADULTS

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ABSTRACT

The purpose of the study is to investigate the relationship between spirituality, self-transcendence and depression in young adults. A correlational research design was used and sample consists of 350 young adults (N=350), including both females (N=180) and males (N=170), with age range 18-26 years (M=23.14, SD=1.8) from government and private universities in Lahore. The study variables were evaluated using, Spirituality Scale (Denaley, 2005), Self-Transcendence Scale (Reed, 1986), and Depression, Anxiety and Stress Scale (DAS) (Haugan, 2011). The results showed positive correlation between spirituality and self-transcendence, negative correlation was between spirituality and depression. In addition, spirituality was positive predictor of depression. The research implications include a deeper comprehension of the nature of self-transcendence and spirituality as well as their role in promoting human wellbeing over the course of a lifetime. By highlighting young adults' spirituality, depression can be reduced, their quality of life can be enhanced, and these effects can be broadly applied.

Keywords: Spirituality, Self-Transcendence, Depression.

INTRODUCTION

The mental health is a major concern in the modern era. Most of the people are dealing with a slew of psychological issues, one of which is depression. Depression is defined by a sense of helplessness and hopelessness, among other symptoms. Depression is linked to the modern concept of the biopsychosocial model, which states that every aspect of life is important. Awareness about mental health and to access mental health increased, decrease the stigma about it and also prevent from different spikes (Warns, 2023). Spirituality is a multifaceted and deeply personal concept that involve the perspective of sense of connection to something superior than oneself, often encompassing themes of meaning, purpose, transcendence, and inner exploration. It can be expressed through religious practices, meditation, mindfulness, connection with nature, and various

other forms of seeking deeper understanding and connection with the world (Koenig, 2012). Self-transcendence involves the actions, experiences, sense of meaning and ideas of individuals about others. This could also involve moving beyond the self-centered thoughts and profound of broader behaviours to understand the life. Researches also described the concept of self-transcendence, like mostly individuals has innate drive to go beyond their ego and self-actualization, at that point more concern is shown for others. (Courtney et al., 2018). When it comes towards the connection between spirituality and self-transcendence, it states that both these factors contribute in meaning and purpose of life, also less prediction of depression. The effect of spirituality and transcendence on meaning of life and successful aging is not only obvious from a thorough

understanding of the concepts involved. Empirical research shows that spirituality and self-transcendence significantly contribute to perceived meaning of life, instituting and conserving resilience, deal with crisis and trauma, and engaging in activities and interpersonal relationships. Spirituality and transcendence are frequently operationalized in empirical research when referring to religious communities, beliefs, and commitments. Religion and spirituality, on the other hand, are both concerned with transcendence and refer to strong evaluations, providing purpose and meaning by answering fundamental questions about human nature (Kruse et al., 2019). Therefore, to access the relationship between spirituality, self-transcendence and depression, this study is conducted.

Despite the emergent interest in spirituality within psychology, there is still much discussion and dispute surrounding the definition and measurement of spirituality, as well as its potential benefits and drawbacks (Hill, 2013). Everybody has a unique, yet universal and distinct experience of spirituality. A true sense of aliveness and interconnectedness, pure gratitude, transcendental or holy experiences, or any combination of these can be characterized as spiritual. Some psychological theories contend that spirituality is crucial for psychological health and well-being and that it is a fundamental component of human nature and development (Miller et al., 2003). Other theories contend that people turn to spirituality as a coping strategy when faced with stress, trauma, and misfortune (Park, 2005).

Evidence also suggests a relationship between spirituality and a variety of psychological outcomes, such as resilience, positive emotions, mental health, and subjective well-being (Koenig, 2012). For instance, studies have shown that those with higher spiritual or religious status are more likely to be able to comprehend mild cases of anxiety and sadness (Larson et al., 2012).

Although a clear causal relationship has not been established, religion has consistently been associated with improved physical and mental health, including reduced blood pressure, better sleep, and a lower overall death rate. Stronger relationships, more compassion, and higher self-esteem have all been associated with spirituality. There may be a disadvantage for those who reject religion and spirituality entirely. Some studies have suggested a

connection between depression and anhedonia, or the inability to feel pleasure, and avoiding magical thinking and failing to recognize patterns in the surroundings.

There is a distinction between spirituality and religion. Religion is narrower and more concrete than spirituality. While spirituality is mostly ill-defined, religion has a distinct, concrete code of ethics. Nonetheless, having a belief in something helps people lead happy, fulfilling lives in both of these ways. A spiritual person often finds their own truths through developing their spirituality, as opposed to adhering to an ideology or set of rules. People are able to follow their intuition and take the best course of action because the experience is typically private and intimate (Scott, 2023). Spirituality has so many different sort of aspects. But in recent literature, following are identified. Mystical spirituality, believing that everything has a purpose and following your intuition are central to mystic spirituality. This kind of spirituality is characterized by a strong belief in the unity of all things, the interconnectedness of all experiences, and the possibility of combining all of them into one larger unity. It is predicated on the notion that every experience has a reason. (Das, 2022). Social spirituality is typically felt when one is enclosed by individuals who share similar values. People who practice social spirituality find peace and strength in actuality around like-minded individuals who are also looking for a spiritual drive in their lives. This type of spirituality can be experienced by participating in a group activity such as meditation, exercise, or joining any religious or spiritual group (Sneha, 2022). Intellectual spirituality is primarily concerned with expanding your knowledge by researching and analysing multiple spiritual and historic concepts. Exploring various spiritual perspective provides intellectual spiritual practitioners with a sense of fulfilment and peace. Theology studies can help to develop intellectually spiritual people. By doing researches and getting knowledge from any obtainable data also helps in the development of their spiritual power (Sneha, 2022). Positive correlates of spirituality have been found with the spirituality. Spirituality lead the people to perform good deeds. Numerous studies have examined the connection between spirituality and coping resilience, and the data point to a favourable

correlation. This meta-analysis investigates the connection between psychological stress adjustment and religious coping, which frequently incorporates spiritual elements. The findings lend credence to the theory that spirituality fosters coping resilience by showing a positive correlation between positive religious coping and better psychological outcomes (Ano, 2005).

Cognitive functioning is also one of the correlates of spirituality. Research on the intricate and varied relationship between spirituality and cognitive performance is needed. The findings suggest that spirituality may be linked to specific cognitive benefits. Some studies look into the connection between older women with depressive symptoms' declining cognitive abilities and their attendance at religious services, which is a common sign of spirituality (Blazer, 2009). Studying the connection between spirituality and life's operations is a dynamic and multifaceted field. Although there are many facets to the idea of functioning in life, including psychological, social, and general well-being, studies have looked into the potential benefits of spirituality (Koenig, 2012). Psychological and social research has shown interest in the relationship between spirituality and altruism and prosocial behaviour, which is defined as selfless concern for the well-being of others. While examining well-being, study also touches on the impact of regular religious practice on altruistic behaviour. It suggests that engagement in religious activities may contribute to higher levels of well-being, potentially linked to altruistic tendencies (Mochon, 2008). Kirkpatrick and Shaver (2013) attempted to integrate the concepts of Attachment Theory and Spirituality in the notion of 'Attachment to God'. Several studies have discovered a link among a secure attachment pattern and a stable relationship with God (Shaver, 2013). Mindfulness provides a solution by unconsciously altering our thoughts, feelings, and actions. Mindfulness used to reduce or cut it out smoking and drinking by encouraging the self-awareness about thought patterns, which usually occur from those addiction (Tang, 2018). A psychological framework known as transpersonal theory encompasses spiritual and transcendent facets of the human experience in addition to more conventional ideas of the self. It covers a variety of viewpoints, such as the investigation of higher states

of consciousness, peak experiences, and mystical encounters (Grof, 2010).

Self-transcendence is a concept that can be understood from various perspectives, including philosophical, psychological, and spiritual, and it generally refers to the idea of transcending or going beyond one's individual self or ego, which is often associated with personal growth, spiritual development, and a sense of association to something superior than oneself (Messerly, 2017). Maslow defines the significance of transcendence. The term transcendence describes the ultimate, all-encompassing, or holistic states of human awareness, wherein actions and relationships are directed toward goals rather than people, including those with oneself, important others, other humans, animals, the environment, and the universe (Maslow, 1971). Maslow defined self-transcendence as "peak experiences" in which an individual exceeds their own individual concerns and sees from a sophisticated viewpoint. Then these perspectives usually elicit positive emotions such as, mental peace, happiness, and well-developed sense of responsiveness (Messerly, 2017). According to Viktor Frankl, a prominent psychiatrist and Holocaust survivor, self-transcendence is one of the key factors that allows people to find sense of meaning and purpose in their lives. Frankl stated that, individuals have innate nature to transcend their good deeds and connect with others which is something greater, this deed provide fundamental aspect to psychological well-being.

Other than that, one research supports that self-transcendence is positively related within the positive emotions, like greater life satisfaction, great fullness, happiness, and resilience. When level of self-transcendence is high, emotions get high and these emotions help out in decision making. Moreover, unique study by Krause and Hayward in 2014, study that self-transcendence was a significant predictor of life satisfaction among older adults. Another study found that self-transcendence was associated with greater resilience in the face of adversity. (Peacock, 2006). A study by Kim et al., 2017, this used to investigate the psychological effects of self-transcendence linked with physical outcome. Findings claim that patients, who have cardiovascular health problems, correlational study, state that self-transcendence is positively

correlated with the cardiovascular health problems older adults. It's important to note that self-transcendence is a subjective experience, and different individuals may find meaning and connection in various ways. Additionally, the cultural and individual context plays a significant role in shaping the correlates of self-transcendence. Self-transcendence and connectedness with others are often tangled, as self-transcendence incorporates a sense of moving outside the individual self and founding meaningful connections with a wider context, including other people (Cloninger, 2006). Self-transcendence and spirituality/religion are frequently closely associated. Self-transcendence seekers frequently aspire to unite with a higher power, which may materialize in spiritual or religious practices and beliefs (Cloninger, 2006). Psychological study has investigated the connection between self-transcendence and the attribute of openness to experience. One of the Big Five personality traits, openness to experience encompasses qualities like imagination, creativity, curiosity, and a preference for a range of experiences (Suh, 2007). Maslow's investigation of self-transcendence resulted in the development of transpersonal psychology, a specific field of psychology that studies the spiritual and transcendent concepts of human experience. Transpersonal psychology investigates states of consciousness, peak experiences, and spiritual growth beyond the individual ego (Maslow, 1971).

Open systems of knowledge development, theories integrate different sources of knowledge, including empirical and practice-based information. Being vulnerable means having experienced traumatic events in life or realizing one's own mortality. Theoretically, health experiences that force a person to confront questions of mortality and immortality naturally lead to the emergence of self-transcendence as a developmental capacity. Whether a person is well or not, self-transcendence might be a necessary developmental skill for all ages (Reed, 2006).

Depression is correlated with so many, but due to the diversity of spiritual beliefs, cultural differences, individual's differences also linked with the level of depression. Moreover, researches have shown that the relationship between spirituality, self-transcendence and depression among adolescents in psychiatry. It indicate that spirituality and depression

has inverse relation (Roeser, 2009). Depression is closely associated with a range of psychological factors, including cognitive, emotional, and interpersonal. Cognitive factors include negative thought patterns, self-criticism, and distorted perceptions of the world and oneself. These factors can lead to the development and maintenance of depressive symptoms (Alloy et al., 2006). Emotional factors include persistent feelings of sadness, hopelessness, and anhedonia, which indicate disruptions in mood regulation and emotional processing (Gotlib & Hammen, 2008). Interpersonal factors include social isolation, strained relationships, and a lack of social support. The ability to cope with stressful situations is a crucial factor in the enlargement of mood disorders in social settings. This is typically referred to as coping strategies, and it enables an individual to control their problems without becoming overwhelmed. People frequently experience depression if they are unable to handle the "drama" that their friends bring up, especially when they are young (Carlson, & Guthrie, 1987).

According to proponents of cognitive behavioural theory, depression arises from incorrect, erroneous, or maladaptive cognitions that manifest as warped core beliefs and judgments. Depression can be socially or through observation learned; this is what happens when children in dysfunctional families watch their parents struggle to cope with life's hardships or traumatic events. On the other hand, depression may arise from a lack of experiences that would encourage the development of adaptable coping strategies. Mental health and general wellbeing can be significantly impacted by learned helplessness. This theory helps to understand the associations between high level of stress, depressive symptoms and low desire to maintain one's physical as well as psychological well-being. Everybody reacts differently to experiences. Because of biological and psychological factors, some individuals are more prone than others to experience learned vulnerability in the face of uncontainable events. For example, learned helplessness is more common in children raised by helpless parents (Cherry, 2023). The domino-effect of depressive thoughts is known as rumination. In the context of depression, rumination is the propensity to repeatedly ruminate on unfavourable ideas and sensations without coming up with answers or a way

out. It entails thinking about the same concerns, difficulties, or upsetting events repeatedly, frequently enhancing their emotional impact. Studies indicate that rumination is a major factor in the development, persistence, and worsening of depression symptoms (Nolen & Hoeksema, 2013).

It is concluded that spirituality, self-transcendence, and depression are complex and complicated variables. The complexity of these variables is demonstrated by different sorts of research. By exploring the inner dimensions of self, spirituality and self-transcendence provide the pathway to facing the consequences of depression. In the complex relationship of spirituality, self-transcendence, and depression, provide the transformative journey of life and give the light of life by facing the darkness. As well as these encouraging paths, they provide resilience, inner satisfaction, and foster a holistic perspective of the mind and healthy well-being.

Moreover, all these variables are connected with each other from a theoretical perspective, which is given by Viktor Frankl's existential theory. In this perspective, spirituality is a fundamental aspect that provides a sense of meaning beyond the self. According to this theory, depression happens when the sense of meaning and perspective of oneself are diverted. Individuals who struggle a lot with their difficulties get benefits from spirituality and self-transcendence. It was stated that people benefit from exploring relationships, their attitudes, and resilience. Therefore, theory provides a comprehensive perspective that originates in spirituality, self-transcendence, and the mitigation of depression symptoms by pursuing the meaning of life.

LITERATURE REVIEW

Spirituality plays significant role in determining the level of depression and self-transcendence in adults. In literature review, studies and more theories explained the relation between the spirituality, self-transcendence and depression.

A study conducted by Parman, (2012) to investigate the relationship between self-transcendence and spirituality. The sample consisted of undergraduates students. . This study used regression analysis to determine the significant influence of spirituality and self-transcendence among adults. Consequently, this

research confirms that spirituality is significantly correlated with self-transcendence.

Research also investigated the relationship between spirituality and self-transcendence. It stated that meaning therapy, an existential psychotherapy approach that emphasizes the importance of finding meaning and purpose in life. Outcomes of the research showed that self-transcendence has significant influence on spirituality, which shows that spirituality and self-transcendence are positively related with each other (Koenig, 2010). According to research which is conducted to investigate the relation between spirituality and self-transcendence contribute in maintaining the meaning of life. The sample consisted of older adults. The results showed spirituality and self-transcendence are significantly correlated with each other and both these variables play a substantial role in finding the meaning of life (Kruse & Schmitt, 2019). Other than that, Sosa et al. (2021) conducted a qualitative research in older adults, to investigate the association between spirituality and self-transcendence. Method of reflective essay was used as methodology on spirituality and self-transcendence, and the participants are supposed to write an essay. It was concluded that spirituality helps to understand the meaning of life, and it is possible to maintain the relationship between the self-transcendence and spiritual well-being. A research present by Leak et al. (2007) to investigate the relationship spirituality and self-transcendence, using personal goals motivation. Nomothetic approach used while conducted the research. Sample was about the college students. It was concluded that Spirituality, self-transcendence was predictor with positive emotions, psychological well-being, and interpersonal relationships. The results of the study revealed that, spirituality and self-transcendence is related to multiple emotions and with the psychological well-being and health. Swatzky (2005), conducted meta-analysis about spirituality and self-transcendence (quality of life). This provides empirical support about the relation between spirituality between these variables. Meta-analysis run by using the linear regression and analysis of variance. 62 researches added, bivariate correlation between the spirituality and quality of meaning of life. Whereas the regression analysis specify the difference between spirituality and self-transcendence. The findings of the research claims

that, spirituality is significantly related with self-transcendence.

Depression and Spirituality

A research conducted by Benjamin and Farrell (2004) on the relationship between depression and spirituality in adults. Sample was about 122 of self-administrated questionnaire is used in this research purpose. After analysis it was concluded that importance of prayers, finding meaning in life and take a high belief about spirituality were negatively associated with the depression. Boneli (2012) conducted research to investigate the relation between depression and spirituality. It was cross-sectional study. For some populations or individuals, religious practices and beliefs can lead to feelings of guilt and discouragement. The findings indicated a negative correlation between spirituality and depression. An empirical study by Braam, (2019) present a study to find the relation between depression and spirituality. In this research cross-sectional method was be used. By using the bi-directional study, the relation between spiritual struggle and depression seems reasonable. The results of the study claims that spirituality has a negative relation with depression. A study by Paine and Sandage, (2016), conducted the research to access the relation between spirituality and depression. Sample was about 250 adults (N=250). It was correlational study. After applying the analysis, findings of the study revealed that spirituality is inversely related with depression. In another study which is held by Assari, (2017) investigate the relation between spirituality and depression among older adults. This research was a subordinate data analysis of survey. The sample population comprised of older adults who took part in surveys and follow-up interviews. The information was analysed to determine at which level adults' spirituality affected their depression. Findings of the study supported earlier research showing a lower incidence of depression in older adults who identify the spirituality as a strong belief. One more study by Doolite, (2004) conducted to evaluate the connection between depression and spirituality in urban dwellers. Convenient sampling was used. The sample size was about 122 adults (N=122). Findings of the study revealed that there was a negative correlation between high levels of spirituality and

depression. It was concluded from the studies spirituality and depression have a complicated and nuanced relationship. While some research indicates that spirituality or religious practice may be linked to reduced depression rates, other studies contend that the relationship is more complex and dependent on a number of variables.

A research conducted by Ellermann, (2000) to assessed the relationship between depression and level of transcendence in middle age adults. By investigating the connection between depression and transcendence and other transcendence factors. Results of the study indicated that self-transcendence is a significant predictor of mental health in older adults and adults nearing the end of their lives, moreover there is inverse relation between self-transcendence and depression. A study is conducted by Smalbrugge et al. (2006) the basic aim of this study was to examine the impact of self-transcendence on depression in residents of nursing home. It was the cross-sectional study. At the end of life, self-transcendence is associated with both nonspiritual and spiritual factors. Findings of the study revealed that self-transcendence has negative relation with depression.

This study was conducted by Buzulu, (2022) to access the relationship between self-transcendence and depression. The purpose of the research is to acknowledge about the self-transcendent in people and also benefit their mental health. In this descriptive-relational study, which looked at 115 participants with a diagnosis of SUD, the results showed a positive correlation between high self-transcendence scores and strong internal locus of control, higher levels of self-esteem, and lower levels of depressive symptoms. Suk Sun, (2014) conducted a research to investigate the relation between self-transcendence and depression. This study used structural equation modelling to test the mediated model of late-life depression and gain insight into the mechanisms underlying the direct and indirect effects of spiritual variables and life purpose on depression. In a secondary analysis study design, sample size was about 157 older adults (N=157). The findings of the study claims that there is inverse relation between self-transcendence and depression. A research conducted by Ping et al. (2021) to investigate the relationship between self-transcendence and depression among adolescents.

Sample was about two different regions of china Shanghai and Qingdao. It was the cross sectional study. The findings of the outcome revealed that transcendence and openness to change was negatively associated with the depression, also indicate individuals of Shanghai have higher level of depression as compared to Qindgo. Basically this study was conducted in COVID-19, also shed some light on the way to improve the mental health of the adolescents. Christopher, (2020) also investigated the relationship between depression and self-transcendence. Findings of their study claimed that self-transcendence had negative relationship with depression.

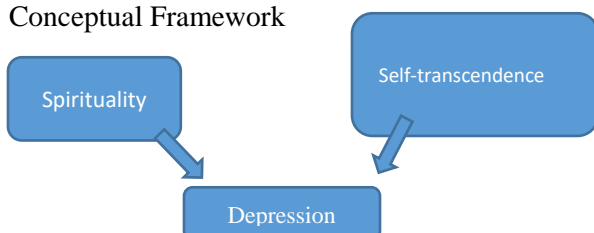
Indigenous Researches

A research conducted by Suliman et al. (2022) to investigate the relationship between self-transcendence and spirituality among stroke patients. Results of the study showed that, self-transcendence and spirituality had significant relation with each other, also showed significant relation with demographic variables.

A descriptive, qualitative study was carried out by Ali, (2016) to investigate the methods of Pakistani women employ for self-management. Ten Pakistani women who had experienced two or more major depressive episodes were recruited through purposeful sampling using flyers displayed in a private university hospital's outpatient psychiatric clinic and through psychiatrist referrals to the primary researcher. Semi-structured interviews were used to gather data. These results lean-to important light on the role that religion and spirituality play in Pakistani women's self-management of depression. These findings provide data that must to guide practice when treating patients with Islamic cultural backgrounds. Islamic women understand their illness and choose how to manage their depression through the critical lenses of religion and spirituality.

Figure No.1

Conceptual Framework



METHODOLOGY

Participants: The sample comprised of 350 young Adults (N=350), including males (n= 170) and females (n=180) with an age range of 18 to 26 years. Convenient sampling techniques were used to collect the data from private and Government universities from Lahore, Pakistan.

Procedure

Data was collected from four different government and private universities. Higher authorities were approached to take permission. The approach employed for selecting participants was convenient sampling, a method chosen for its practicality and accessibility. A total number of 350 adults were approached from their educational institutes for data collection. The whole administration took 20-25 minutes only in each university. There was a total of 370 questionnaires which were distributed among the participants and from which 28 questionnaires were discarded due to missing information. Response rate was 98%. As the data collection ended after multiple visits, the participants were warmly thanked for their cooperation.

Measures

Spirituality can be operationally defined as a person's search for personal meaning and answers to life's big questions regarding relationships to the sacred and transcendent, which may or may not result in the creation of religious rituals and a community of believers (Harold & Koenig 2012). A vast variety of ideas, experiences, and behaviours pertaining to the pursuit of meaning and purpose in life are included in the intricate and multifaceted concept of spirituality. Put another way, spirituality is the relationship with the Divine or transcendent reality. Spirituality Scale was developed by Delaney (2003), to access the individual differences in spiritual beliefs. It is containing of 23 items that classify the aspects of spirituality. It's rating score like Likert scale, responses are based upon a 6-point scale ranging from 1(Strongly Disagree) to 6(strongly disagree). The concluding score of one individual reflects the level of spirituality which one person has. Reliability of this scale is 0.98. Validity is good (Bussing, 2010).

Self-transcendence operationally defined as including these factors, altruistic concern, which

involves being concerned about the welfare of others; spirituality, which involves a logic of connection with a upper authority or universal consciousness; intellectual self-transcendence, which involves seeking knowledge and understanding beyond one's personal experiences and beliefs; and self-forgetfulness, which involves a decrease in self-preoccupation and an increase in focus on the larger context of life. Self-transcendence is moving beyond oneself, and connecting with others, may facilitate productivity in mental health (Wong et al., 2010). The purpose of this scale, developed by Reed (1986), was to identify experiences that are intrapersonal, interpersonal, transpersonal, and temporally characteristic of later life. It consists of 15 items, with responses based on a 4-point scale from 1 (not at all) to 4 (very much). The final score will reflect the overall level of self-transcendent and account for intra-individual differences in self-transcendence experiences; a low score on one item may be offset by a high score on another. The scale's reliability ranges from 0.80 to 0.88, and its validity is 0.94, respectively (Taylor, 2013).

DASS-21 was used to measure the depressive, anxious, and stressed emotional states. There are 21 items on the scale. Subscales with similar content

comprise each of the three DASS-21 scales' seven items. Answers are scored on a 4-point scale ranging from 0 (did not apply) to 3 (applied to me at some point). The sum of the item yielded the scores for depression. The Cronbach's alpha for the DASS-21 scale as a whole was 0.74. The Cronbach's alpha values of the DASS-21 subscales for depression (DASS-D), anxiety (DASS-A), and stress (DASS-S) were 0.66, 0.29, and 0.52, respectively (Moya, 2022). DAS reliability is 0.90, while validity ranges from 0.84 to 0.87 (Haugan, 2011).

ANALYSIS

Data analysis was done with SPSS version 26. Descriptive statistics for study variables and demographic variables. Cronbach Alpha values were computed in order to evaluate the scales' internal consistency in the particular study. Initially correlations between Spirituality, Self-Transcendence and Depression were calculated with Pearson Correlation. Multiple Regression was used to assess predictors of depression. As additional findings, independent samples *t*-test were also run to assess the respective differences of study variables between demographics variables.

Table 2 displays Cronbach's alpha along with the descriptive statistics.

Table No. 1
Demographic Profile

Variable	f%	M(SD)
Age		21.345(1.08)
Education(in years)		1.97(0.61)
Family income		357157.3200(886532.64)
Gender		
Female	170(48.6)	
Male	180(51.4)	
Family System		
Nuclear	301(86)	
Joint	49(14)	
Birth Order		
First Born	119(34)	
Middle Born	124(35.4)	
Youngest	80(22.9)	
Only	16(4.6)	
Area of residence		
Rural	62(17.7)	
Urban	288(82.3)	

Employment status	
Full-time employed	3(0.9)
Part-time employed	2(0.6)
Unemployed	340(97.1)
Self-employed	5(1.4)
Marital status	
Single	347(99.1)
Married	3(0.6)

Table No. 2
Reliability Coefficients

Variable	k	a	M	SD	Range
Spirituality	23	0.93	4.29	0.80	1-6
Self-transcendence	15	0.91	2.91	0.60	1-4
Depression	7	0.67	9.67	5.7	.0-51

Correlation

Table 3 shows that there was a positive correlation between spirituality and self-transcendence. Moreover, there was negative correlation between spirituality and depression. Hence, hypothesis was approved only in case of spirituality.

Self-transcendence and spirituality will predict depression in young adults.

Table 4 shows that hierarchical regression among the variables with respect to the demographics.

Table No.3

Correlation of Demographics with Study Variables (N=350)

	2	3	4	5	6
1.Age	-.14	.01	.02	-.10	-.00
2.Family Income	-	-.02	-.07	-.00	-.05
3.Grade point Average		-	.03	.05	.02
4.Spirituality			-	.34**	-.10*
5.Self-Transcendence				-	-.06
6.Depression					-

Note. * $p < .05$, ** $p < .01$, *** $p < .001$

Hierarchical Multiple Regression Analysis

Table 4 represent the results of regression analysis for depression as criterion variable. In step 1, overall model explained .15% variance in depression, $F(2) = 0.47, p < .001$. Demographic variables (age, family income), explained .3% variance in depression, $F(3) = 1.72$. When spirituality is added in block 2, model explained 12% variance in depression, F change (1,

340) = 4.22, $p < .001$. Hence it is approved, depression is the significant predictor of spirituality. The reason for adding one IV is that DV (depression) shows more significance with the demographics (age, family income). Moreover, it also states that, unique contribution of each variable while considering the effects of previous variables.

Table No 4

Hierarchical Multiple Regression Analysis for prediction of depression (N=350)

Variables	B	95% CI for B		SE B	β	R ²	ΔR ²
		LL	UL				
Step 1						.03**	.003*
Constant	10.92*	-1.20	23.05	6.16			
Age	-.53	-.62	.51	-.05	-.01		
Family Income	-3.36	.00	.00	.00	-.05		
Step 2						.15*	.12
Constant	14.04*	1.61	26.48	6.33			
Age	-.03	-.60	.05	.28	-.00		
Family Income	-3.89	.19	.83	.16	-.06		
Spirituality	-.78	.06	.31	.06	-.11**		

Note. * $p < .05$, ** $p < .01$, *** $p < .001$

DISCUSSION

The aims of the current study to conclude the association among spirituality, self-transcendence and depression in young adults. The study's objective was to investigate the relation between spirituality and self-transcendence with the help of depression. The results of the study provide basic relationship between spirituality, self-transcendence and depression but also confirms the previous predictions. It was hypothesized that correlations are significantly positive with one study variable and negatively associated with another variable. For a single variable, the prediction hypothesis holds significance, spirituality significantly predict depression. The outcomes of the current research are discussed in the light of earlier studies, theories and native context.

It was hypothesized that, correlational analysis of study revealed that spirituality and self-transcendence are significantly correlated with each other. Analysis approved the proposed hypothesis. These findings are parallel to the findings of previous studied, a study by Reed and Haugan, (2021). This study used to state that, there is significant relation between spirituality and self-transcendence. Results revealed that there is significant direct relationship between self-transcendence and spiritual well-being, as well as the overall effects of self-transcendence on spiritual well-being, were also found in a significant way.

A neurological study conducted by Newberg and Waldman, (2009) explored neural components of spirituality and self-transcendence. The results of the

study indicate that some regions of the brain may be involved in spiritual and self-transcendent experiences. The reason for the significant connection between spirituality and self-reliance is that, when a person goes beyond his own desires and needs and thinks about others, his mental health automatically gets stable, as does his life satisfaction.

Another research is done by Saroglou et al. (2008) on spirituality and self-transcendence, to explore at which level of positive emotions affect spirituality and self-transcendence. This study also approve the hypothesis. Finding of the study is again parallel with the findings of current research which claims that positive emotions leads towards more spirituality and self-transcendence, stated that there is significant relation between spirituality and self-transcendence. According to this study, both spirituality and self-transcendence may getting fit with broaden and build theory of positive emotions. A lot of studies has been done on spirituality and self-transcendence.

Other than that, Mark and Koltko, (2004) conducted a research to access the actual relation between self-transcendence and self-actualization which give the deeper understanding of the spirituality. I stated that self-transcendence is the next stage of self-actualization which gives meaning and goals in life. This amended that self-transcendence as the motivational step beyond the self-actualization and getting the meaning of life, deeper understanding of spiritual beliefs, and more multicultural approaches of life.

Another study conducted by Reed et al. (2013) examined the relationship between spiritual perspective and self-transcendence in family caregiver relationships. According to the research,

elder depression may have been significantly influenced by the elder's and the caregiver's shared life purpose. Elderly depression was found to be lower in those who demonstrated self-transcendence. In developing interventions to prevent or lessen elder depression in Korean elders, it is suggested that greater consideration be given to the role of the caregiver and the elder's purpose in life.

Kirk et al. (1999) found that self-transcendence was significantly correlated with age, marital status, and religious affiliation in women and appears to be higher in Australian women than in men. These findings are based on a correlational study. There were no significant relationships found between any indicator of mental or physical well-being and self-transcendence. Spirituality and self-transcendence scores, as well as self-reported church attendance behaviour, were subjected to multivariate modelling, which revealed significantly different aetiologies for each of these variables. The studies' findings demonstrate that spirituality and self-transcendence are greatly influenced by cultural variables, and that these factors are also closely related to one another. The correlational analysis of the study stated that there is no statistical relationship between spirituality and depression. Analysis of the current study disapproved the proposed hypothesis, which is 'there is significant relationship between spirituality and depression'. This study is parallel to the findings of studies in literature, this study conducted by Davies, (2006) revealed a strong inverse relationship between patients' anxiety and depression and spirituality, particularly the existential component of it. Most people agree that religion and spirituality have distinct meanings; religion refers to a connection with a higher power, whereas spirituality is concerned with life's meaning and purpose. A total of 85 full data sets were acquired. The overall spiritual well-being scores and the anxiety and depression scores were found to be strongly inversely correlated.

It was also hypothesized that, spirituality is the significant predictor of depression. The current study intends to investigate how various aspects of spirituality affect the stress, anxiety, and depression of engineering students. These studies corroborate this concept. It used the DASS-21 scale and a self-administered questionnaire to measure spirituality as well as depression, anxiety, and stress. The study's

conclusions supported the hypothesis that students' anxiety and universal consciousness have a positive relationship, which shows that spirituality has significant inverse relation with depression (Khanna, 2021).

According to studies, spirituality is associated with greater physical and mental health. Among the mental health disorders that are most common among elderly people, depression is one that had negative impact on somatic health. A study is conducted by Mahwati, (2017). The purpose of this study is to ascertain the connection between spirituality and depression. 3,103 senior Indonesians were included in the study's overall sample. The correlation between spirituality and depression was examined using logistic regression. This study discovered a 7.2% prevalence of depression, which indicate less spirituality and these findings approved the hypothesis.

The goal of the most recent study was to shed light on potential psychosocial mechanisms linking these two variables. The information was gathered from 630 adults in their town who were in different racial categories and comprised a stratified sample. There was an indirect correlation found between spirituality and depression symptoms. For instance, there was a significant correlation found between spirituality and volunteering, optimism, and perceived social support, but not between spirituality and social support. Conversely, there was a significant correlation between depression symptoms and volunteering, optimism, and perceived social support. There is negative connection between spirituality and depressive symptoms, as it also support the hypothesis.

CONCLUSION

The purpose of the study is to explore the relationship between spirituality, self-transcendence and depression among adults. Findings of the study revealed that spirituality and self-transcendence has strong positive correlation with each other, whereas spirituality had a negative correlation with depression. Specifically, participants who did great score on spirituality, revealed that spirituality has inverse relation with depression. Moreover, results claim that spirituality is more related with self-transcendence and provides more meaning and purpose in life. Furthermore outcomes showed that

spirituality is good predictor of depression. All things considered, the study's findings revealed that young adults to concentrate on coping mechanisms and spirituality since they can lower their chances of developing depression. This has the potential to elevate one's spirituality and self-transcendence.

CONTRIBUTIONS

This study aids in awareness and training programs in educational psychology, clinical psychology, cognitive psychology, developmental psychology, and in other fields of psychology focused on spiritual experiences and their impact on overall well-being. By considering spirituality in these branches of psychology, policymakers can develop more comprehensive and inclusive policies that address the diverse needs of individuals and communities.

LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

While this study makes valuable contributions, it is not without limitations. Limitation of the study was using self-report measures to assess the relation between spirituality, self-transcendence and depression. Though these measures used in the study were reliable, due to response bias, participant's true beliefs and attitudes may not be accurately reflected.

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