

# A Pathway to Healing : Exploring the Role of Spirituality as a Predictor of Suicidal Ideation

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## Abstract

Suicidal ideation, the contemplation of ending one's life, represents a complex and multifaceted public health concern with far-reaching implications for individuals, families, and society as a whole. It is a leading cause of death worldwide. Spirituality encompasses a wide range of beliefs, practices, and experiences related to the transcendent, sacred, or divine. This study aims at evaluating Spirituality as a prognostic factor for suicidal ideation using Correlation and Regression. Data was collected using Positive and Negative Suicidal Ideation (PANSI) and Spirituality Scale with a sample of N=301. Results revealed that n levels of spirituality - Self discovery, Eco awareness and relationships - has a significant positive correlation with Positive Suicidal ideation and a significant negative correlation with negative suicidal ideation. It was also found that there is a 23% prediction level between spirituality and Negative suicidal ideation with an accuracy level of 99.999%. Therefore, it was concluded that spirituality is a prognostic factor for suicidal ideation and that an increase in spirituality can reduce the risk levels of an individual for engaging in suicidal behaviours.

**Key Terms** - Suicidal Ideation, Positive Suicidal Ideation, Negative Suicidal Ideation, Spirituality

## 1 - Introduction

Suicidal ideation, the consideration of taking one's life, addresses an intricate and multi-layered general wellbeing worry with extensive ramifications for people, families, and society all in all. The World Health Organisation gauges that roughly 800,000 individuals end their life by self destruction every year, making it a main source of death around the world. Spirituality, comprehensively characterized, envelops many convictions, practices, and encounters connected with the extraordinary, holy, or heavenly. It envelops strict customs, as well as additional common types of conviction and importance making. The job of Spirituality in emotional wellness and prosperity has been the subject of broad examination.

This study looks to address this basic gap in our comprehension by looking at spirituality as an expected indicator of self-destructive ideation. It is inspired by the possibility that spirituality, through its effect on a singular's feeling of direction, significance, and association with others, might be related with decreased chance of encountering self-destructive contemplations. On the other hand, an absence of profound commitment or existential trouble might add to an improved probability of examining self destruction. By exploring this relationship, we plan to reveal insight into the nuanced interaction among spirituality and self-destructive ideation, which could illuminate designated intercessions and emotionally supportive networks for those in danger.

### 1.1 Spirituality

Spirituality implies any experience that is remembered to carry the experiencer into contact with the heavenly (Beauregard and O'Leary, 2007). Spirituality is a wide and multi-layered idea that incorporates a scope of convictions, practices, and encounters connected with the internal, extraordinary, and non-material parts of human life. It frequently includes a profound feeling of association with an option that could be more significant than oneself, which can incorporate a higher power, the universe, nature, or a feeling of internal insight and reason. Spirituality isn't restricted to a particular religion or set of strict convictions and can be a profoundly private and individual experience.

Spirituality envelops many convictions, practices, and encounters that associate people with an option that could be more significant than themselves, frequently rising above the limits of coordinated religion. While Spirituality is fundamentally an emotional and individualistic peculiarity, scientists from different disciplines significantly affect human prosperity, brain research, and, surprisingly, actual wellbeing. Studies have shown that people who have high levels of Spirituality frequently report more significant levels of mental prosperity, including more noteworthy life fulfillment and lower levels of misery and uneasiness. This association among Spirituality and psychological well-being is upheld by a developing collection of exploration, featuring the constructive outcomes of profound practices like reflection, supplication, and care close to home and mental prosperity. (Hodge, 2011)

Moreover, Spirituality has been found to assume a huge part in adapting to life's hardships. It is accepted that people go to their profound convictions and practices in the midst of misfortune. Spirituality can act as a wellspring of strength, giving people a feeling of significance, reason, and trust even with troublesome conditions. This flexibility can be particularly basic in assisting individuals with exploring sadness, injury, and constant diseases. (Weber and Pargament, 2014).

Spirituality additionally expands its impact into the domain of physical wellbeing. Dr. Harold Koenig, a prestigious scientist in the field of religion, Spirituality, and wellbeing, has directed various examinations looking at the associations among confidence and prosperity. His exploration recommends that people who participate in strict or profound practices might encounter specific medical advantages, for example, working on resistant capability, lower circulatory strain, and, surprisingly, expanded life span. While the exact components fundamental to these impacts stay a subject of progressing examination, the potential medical advantages of otherworldliness are a convincing area of exploration. (Weber & Pargament, 2014).

Otherworldliness likewise expands its impact into the domain of actual wellbeing. Dr. Harold Koenig, a prestigious specialist in the field of religion, otherworldliness, and wellbeing, has led various examinations looking at the associations among confidence and prosperity. His examination proposes that people who participate in strict or otherworldly practices might encounter specific medical advantages, for example, worked on safe capability, lower circulatory strain, and, surprisingly, expanded life span. While the exact components fundamental these impacts stay a subject of continuous examination, the potential medical advantages of otherworldliness are a convincing area of exploration.

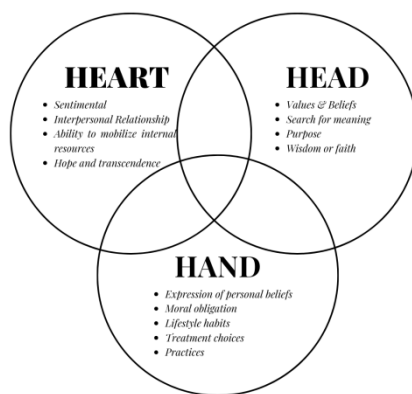
The investigation of spirituality has gotten some decent forward momentum lately, mirroring a developing acknowledgment of its effect on different features of human existence. Specialists from fields as different as brain science, humanism, philosophy, medication, and reasoning have looked to grasp the complex elements of otherworldliness and its significant effect on people and networks. This flood of interest can be credited, to some degree, to a moving cultural scene portrayed by expanding strict variety, changing perspectives towards coordinated religion, and a developing emphasis on comprehensive prosperity. One critical area of exploration inside otherworldliness rotates around its effect on psychological well-being and mental prosperity. Researchers have investigated how otherworldly convictions, practices, and encounters connect with emotional wellness results like wretchedness, tension, and by and large life fulfillment. Furthermore, research has dove into the job of otherworldliness in adapting to difficulty, sorrow, injury, and the development of flexibility despite life's difficulties. Understanding these associations has critical ramifications for clinical brain research and the advancement of mediations that consolidate otherworldliness to improve psychological well-being results.

By and large, otherworldliness incorporates a sensation of relationship with a choice that could be more significant than ourselves, and it routinely incorporates a journey for significance all through regular day to day existence. Consequently, it is a far reaching human experience — something that contacts every individual. People could portray a significant experience as sanctified or remarkable or basically a significant sensation of aliveness and interconnectedness.

### 1.1.1 Theories of Spirituality

#### ● 3H Model

The 3 H represent the Heart (Feelings), Head (Mental) and Hand (Conduct) model of otherworldliness. The mental, or existential, (head) perspectives incorporate quest for significance and reason, and values and convictions most significant in one's life. The experiential (heart) perspectives incorporate the human requirement for adoration, inward harmony, strength, and association. At last, the social (hands) angles relate to the overt gesture of otherworldly convictions and necessities, like life decisions, conduct toward others, ceremonies, and practices. These components of otherworldliness are relevant to all individuals independent of culture or conviction framework, whether secular or religious.



**Fig. 1.1 - The 3H Model of Spirituality**

Spiritual issues relating to the head incorporate such inquiries as for what reason is this event to me (or my adored one), what will occur after I pass on, are these medicines steady with my convictions, and on the off chance that God exists, where could God currently be?

Otherworldly issues connected with the heart incorporate the encounters of feeling associated versus alone when sick; feeling harmony versus strife while confronting passing; or then again feeling trust versus despair while managing ongoing ailment.

At long last, hands viewpoints can appear in the clinical setting in different ways including in a deep sense based treatment choices by patients or families; patients' solicitations for explicit ceremonies, supplications, or diets; or on the other hand doctors' own requirements for profound ceremonies or supplication while managing distressing circumstances.

#### ● Dimensions of Spirituality Model

This model identifies different dimensions or aspects of spirituality, providing a framework for exploring and understanding this concept. Here are the key dimensions typically included in such a model:

This model distinguishes various aspects or parts of otherworldliness, giving a system to investigate and figuring out this idea. Here are the key aspects ordinarily remembered for such a model:

**Experiential Dimension:** This aspect centers around private encounters of association with an idea that could be more significant than oneself. It incorporates magical encounters, snapshots of stunningness and marvel, and a feeling of internal harmony.

**Belief Dimension:** Spirituality frequently includes a bunch of convictions or a perspective that shapes an individual's comprehension; one might interpret the heavenly, the universe, or the idea of the real world. These convictions can incorporate thoughts regarding God, the great beyond, the spirit, and the reason for life.

**Ritual Dimension:** Numerous profound customs include ceremonies and practices that assist people with interfacing with the hallowed. These ceremonies can incorporate petition, contemplation, love, and other emblematic demonstrations that cultivate a feeling of otherworldliness.

**Moral Dimension:** Otherworldliness frequently incorporates a moral or moral part. It guides people in settling on moral decisions, creating temperances, and living in arrangement with their profound qualities.

**Social Dimension:** Otherworldliness isn't exclusively a singular pursuit; it frequently includes a feeling of local area and social association. This aspect remembers support for strict or profound networks, imparting convictions and practices to other people, and participating in demonstrations of empathy and administration.

**Existential Dimension:** This aspect investigates the more profound inquiries of presence, significance, and reason. It includes wrestling with issues connected with mortality, enduring, and a definitive importance of life.

**Cognitive Dimension:** Otherworldliness can likewise be viewed as a mental system for getting a handle on the world. It remembers philosophical and religious reflections for the idea of the real world and the human condition.

**Emotional Dimension:** Otherworldliness frequently brings areas of strength for out, like love, appreciation, wonder, and a feeling of interconnectedness. Feelings assume a critical part in one's otherworldly encounters.

**Health and Well Being Dimension:** A few models of otherworldliness consider its effect on mental, close to home, and actual wellbeing. Otherworldliness can be a wellspring of flexibility, adapting, and generally prosperity.

- **Four Domains Model of Spirituality,**

This model divides spirituality into four domains:

1. **Spiritual Beliefs and Practices:** This space centers around a singular's particular strict or otherworldly convictions, values, and practices. It incorporates the strict practices, ceremonies, and customs that individuals follow, as well as their own convictions about the heavenly or higher power.

2. **Experiences of the Transcendent:** This area manages encounters that go past the material or actual domain. It incorporates magical encounters, snapshots of stunningness and miracle, and a feeling of association with an option that could be more significant than oneself. These encounters can be set off commonly, craftsmanship, music, or different pensive practices.

3. **Meaning and Purpose in Life:** This space investigates a singular's quest for importance and reason throughout everyday life. It includes inquiries regarding the significance of misery, the idea of presence, and the job of people in the bigger universe. Individuals frequently look for replies to these inquiries through reflection, contemplation, or commitment with philosophical and moral standards.

4. **Connectedness and Relationships:** This area stresses the significance of social and relational associations in otherworldliness. It incorporates the feeling of connectedness to other people, to the normal world, and to an extraordinary reality. Constructing and sustaining connections, rehearsing empathy, and looking for solidarity with others are focal parts of this space.

## **1.2 Suicidal Ideation**

Suicidal ideations (SI), often called suicidal thoughts or ideas, is a far reaching term used to depict an extent of assessments, wishes, and interruptions with death and implosion (Harmer et al, 2020). It can likewise mean pondering techniques for self destruction or clarifying designs to end your own life. Various individuals have various encounters of self-destructive sentiments. An individual could feel unfit to adapt to the troublesome sentiments you are encountering. An individual may likewise feel less like you need to kick the bucket and more

like you can't continue carrying on with the existence you have. Self-destructive ideation is definitely not a secluded occasion yet frequently an indication of a basic psychological well-being condition, like sadness, tension, bipolar confusion, or substance misuse. Understanding the unpredictable transaction of these elements is fundamental in forestalling and moderating the effect of self-destructive ideation. Also, it is vital to recognize that the outcomes of self-destructive ideation stretch out past individual anguish, influencing families, networks, and society at large.

### 1.2.1 Active VS Passive Suicidal Ideation

Active and passive suicidal ideation are terms utilized in the field of emotional wellness to depict various sorts of considerations and sentiments connected with self destruction. They address unmistakable degrees of hazard and earnestness, and psychological wellness experts should survey and address them suitably.

#### *Active Suicidal Ideation:*

Active suicidal ideation alludes to contemplations and sentiments in which an individual effectively wants or plans to end it all. These contemplations are frequently connected with a particular purpose to take one's life and may incorporate explicit plans, implies, and a reasonable aim to do the demonstration. Dynamic self-destructive ideation is viewed as high gamble and requires quick intercession and backing from emotional wellness experts, emergency hotlines, or crisis administrations. People with dynamic self-destructive ideation are at an uplifted gamble of endeavoring self destruction.

#### *Passive Suicidal Ideation:*

Passive suicidal ideation, includes considerations and sentiments connected with death and a craving to not be alive yet without a particular purpose or want to end it all effectively. Individuals with latent self-destructive ideation might communicate sensations of sadness, needing to get away from their aggravation, or feeling like life does not merit living. While detached self-destructive ideation is as yet a serious concern, it is for the most part considered lower in impending gamble contrasted with dynamic self-destructive ideation. In any case, people with latent self-destructive ideation ought to look for help from psychological well-being experts or encouraging groups of people to address their close to home trouble and keep it from growing into dynamic self-destructive considerations.

### 1.2.2 Theories of Suicidal Ideation

- **Psychological Pain Theory:**

This theory places that extreme mental aggravation, frequently coming about because of close to home trouble, drives people to consider self destruction for of getting away from their anguish. The craving to end this close to home torment can be a strong inspiration for self-destructive ideation.

- **Cognitive-Emotional Theory:**

This theory proposes that self-destructive ideation emerges from the collaboration between mental variables (e.g., pessimistic reasoning examples, sadness) and profound elements (e.g., wretchedness, tension). It underscores the job of twisted speculation in affecting a singular's impression of their concerns and expected arrangements.

- **Stress-Diathesis Model:**

This model recommends that self-destructive ideation emerges when an individual with an inclination (diathesis) toward self-destructive considerations experiences a huge stressor or setting off occasion. The mix of weakness and stress can prompt the development of self-destructive contemplations.

- **Cultural and Societal Theories:** Sociocultural elements, including social standards, social emotionally supportive networks, and financial circumstances, can assume a huge part in the improvement of self-destructive ideation. A few societies might slander emotional well-being issues or self destruction, making it more provoking for people to look for help.

● **Psychodynamic Theories:**

These speculations, established in psychoanalytic idea, investigate how oblivious contentions, irritating issues, and early valuable encounters add to self-destructive ideation. They propose that self-destructive contemplations might be a sign of internal conflict and unsettled mental contentions.

● **Biological Theories:**

Some examination proposes that natural variables, like hereditary inclination, neurochemical uneven characters (e.g., serotonin brokenness), and neurological anomalies, may add to self-destructive ideation. These elements can associate with mental and natural variables.

● **Social Learning Theory:**

This hypothesis recommends that people might gain self-destructive ways of behaving from noticing or encountering them inside their social climate. Openness to self destruction related ways of behaving in the media or inside one's informal organization can impact the advancement of self-destructive ideation.

### **1.3 Operational Definition**

#### **1.3.1 Spirituality**

Spirituality is a complex and significantly confidential piece of human experience that incorporates a sensation of relationship with a choice that could be more huge than oneself. It incorporates an extent of convictions, values, practices, and experiences associated with the supernatural, hallowed, or divine. Areas of supernatural quality integrate -

- a. Self Discovery
- b. Relationships
- c. Eco-Awareness

#### **1.3.2 Suicidal Ideation**

Suicidal ideation is characterized as the presence of considerations, examination, or distraction with contemplations connected with taking one's own life. Self-destructive ideation can be sorted into two primary sorts:

- a. Positive Self-destructive Ideation
- b. Negative Self-destructive Ideation

### **Review Of Literature**

Euseche and Garcia (2022) explored on the off chance that there is a connection between proportions of self-destructive ideation and mental direction towards otherworldliness, strict perspectives and convictions, and strict practice. A non-exploratory, expressive, and correlational plan, cross-sectional and quantitative methodology was utilized. The example was comprised of 1372 young people, 59.2% female, 40.8% male, mean age 14.57,  $s = 1.75$ , territory 12-17 years of age, understudies from government funded schools in two urban communities in Colombia. The outcomes demonstrated a converse connection between bad self-destructive ideation (NSI) and mental direction towards otherworldliness, convictions and perspectives, and strict practice, and a positive connection among them and positive self-destructive ideation. The relapse examination showed the commitment of otherworldliness, strict convictions, and perspectives in the forecast of NSI. All in all, the elements of otherworldliness and legalism can assist with diminishing self-destructive reasoning, going about as defensive variables. The development of an otherworldly or potentially strict life can be reasonable and corresponding ways as proportions of counteraction of self-destructive way of behaving

Zortia et al (2020) explored the likely effects of scourges on self destruction related results. They looked through MEDLINE, EMBASE, PsycInfo, CINAHL, Scopus, Web of Science, PsyArXiv, medRxiv, and bioRxiv



from initiation to May 13-16, 2020. Consideration models: essential investigations, surveys, and meta-examinations; announcing the effect of pandemics; with an essential result of self destruction, self-destructive way of behaving, self-destructive ideation, as well as self-hurt. Avoidance rules: not worried about self destruction related results; not appropriate for information extraction. Eight essential papers were incorporated, analyzing the impacts of five pandemics on self destruction related results. There was proof of expanded self destruction rates among more established grown-ups during SARS and soon after the pandemic (perhaps inspired by friendly disconnectedness, fears of infection contamination, and worry about troubling others) and relationship between SARS/Ebola openness and expanded self destruction endeavors. A preprint concentrate on revealed relationship between Coronavirus misery and past-month self-destructive ideation.

Ibrahim et al (2019) analyzed the relationship between friendly help and otherworldly prosperity in foreseeing self-destructive ideation among Malaysian young people. A sum of 176 young people in chosen metropolitan regions in the territories of Wilayah Persekutuan and Selangor were chosen. The Self destruction Ideation Scale (Sister) was utilized to quantify the degree of seriousness or inclination of self-destructive ideation. The Complex Size of Seen Social Help (MSPSS) was utilized to gauge the apparent social help got by the respondent while the Otherworldly Prosperity Scale (SWBS) was utilized to quantify the strict prosperity (RWB), the existential prosperity (EWB) and the general score of profound prosperity (SWB). The investigation discovered that both RWB and EWB showed huge negative relationship with self-destructive ideation. Likewise, support from loved ones likewise showed a negative connection with self-destructive ideation. Further examination utilizing different relapses showed that RWB and SWB, and family support anticipate self-destructive ideation in youths.

Franklin et al (2017) directed a meta-investigation of studies that have endeavored to longitudinally foresee a particular STB-related result. This included 365 investigations (3,428 absolute gamble factor impact sizes) from the beyond 50 years. The current arbitrary impacts meta-examination created a few startling discoveries: across chances proportion, risk proportion, and demonstrative precision examinations, expectation was just somewhat better compared to opportunity for all results; no general class or subcategory precisely anticipated far above possibility levels; prescient capacity has not better across 50 years of examination; concentrates on seldom inspected the joined impact of different gamble factors; risk factors have been homogenous over the long haul, with 5 general classifications representing almost 80% of all chance variable tests; what's more, the typical review was almost 10 years in length, however longer examinations didn't deliver better expectation. The homogeneity of existing examination implies that the present meta-investigation could address STB risk factor relationship inside extremely tight strategic cutoff points — limits that poor person took into account tests that estimated most STB hypotheses. The present meta-examination in like manner features a few central changes required in ongoing investigations. Specifically, these discoveries propose the requirement for a change in center from risk variables to AI based risk calculations.

Wu et al (2015) planned to look at what religion means for the gamble of finished self destruction in various settings across the world requires explanation to best illuminate self destruction anticipation methodologies. A meta-investigation utilizing query items from Pubmed and Web of Science information bases was led following PRISMA convention and utilizing the catchphrases "religion" or "strict" or "legalism" or "profound" or "otherworldliness" in addition to "self destruction" or "suicidality" or "self destruction endeavor". Arbitrary and fixed impacts models were utilized to create pooled ORs and I2 values. Sub-examinations were directed among the accompanying classifications: youthful age (<45yo), more seasoned age (≥45yo), western culture, eastern culture, and strict homogeneity. Nine examinations that through and through assessed 2339 self destruction cases and 5252 correlation members met all determination measures and were remembered for the meta-investigation. The meta-examination recommended an in general defensive impact of legalism from finished self destruction with a pooled OR of 0.38 (95% CI: 0.21-0.71) and I2 of 91%. Sub-examinations likewise uncovered critical defensive impacts for concentrates on acted in western societies (OR = 0.29, 95% CI: 0.18-0.46), regions with strict homogeneity (OR = 0.18, 95% CI: 0.13-0.26), and among more seasoned populaces (OR = 0.42, 95% CI: 0.21–0.84). High heterogeneity of our meta-examination was credited to three investigations in which the techniques differed from the other six.

Colucci and Martin (2010) endeavored to organize the current writing examining the connection between religion/otherworldliness and self destruction in this paper. After an outline of the perspectives of the predominant religions (e.g., Catholicism, Islam, and Buddhism) toward self destruction, the three primary hypotheses that have hypothesized in regards to the connection among religion and self destruction are introduced: "incorporation hypothesis", "strict responsibility hypothesis" and "organization hypothesis". Ensuing to this hypothetical presentation, we report on investigations on religion/otherworldliness keeping the self-destructive way as a source of perspective: from self-destructive ideation to non-deadly self-destructive way of behaving to deadly self-destructive way of behaving. Studies introducing signs of strict convictions as a potential gamble factor for self-destructive way of behaving are likewise introduced. The last segment audits conceivable intercession techniques for self-destructive patients and self destruction survivors. Signs for future exploration, for example, more investigations on nonreligious types of otherworldliness and the utilization of subjective philosophy to accomplish a superior and more profound comprehension of the otherworldly element of self-destructive way of behaving and treatment, are advertised.

Muehlenkamp et al (2009) portrayed the turn of events and fundamental viability of a grounds self destruction counteraction program intended for Native American (simulated intelligence) understudies who are at higher gamble for self destruction contrasted and everybody. Utilizing the medication wheel as a directing system, the ongoing counteraction model incorporates correspondence joins between man-made intelligence clans and counteraction program staff, instructive and social programming, and profound services with the bigger grounds psychological well-being assets accessible to understudies. A conversation of the obstructions confronted and arrangements created for executing the program is offered, alongside ideas for scattering this computer based intelligence explicit counteraction program to different colleges.

Garrouette et al (2003) looks at the connection of otherworldliness to the lifetime pervasiveness of endeavored self destruction in a likelihood test of Native Americans. Information were gotten from a cross-sectional example of 1456 Native American ancestral individuals (age range 15-57 yr) who were living on or close to their Northern Fields reservations somewhere in the range of 1997 and 1999. Information were gathered by private meetings. Obligation to Christianity was evaluated utilizing a proportion of convictions. Obligation to ancestral social otherworldliness was surveyed involving separate measures for convictions and profound directions. Results demonstrated that neither obligation to Christianity nor to social otherworldliness, as estimated by convictions, was altogether connected with self destruction endeavors. On the other hand, obligation to social otherworldliness, as estimated by a file of profound directions, was essentially connected with a decrease in endeavored self destruction ( $p_{trend}=0.01$ ). Those with an elevated degree of social otherworldly direction had a decreased pervasiveness of self destruction contrasted and those with low degree of social profound direction. This outcome endured after synchronous change for age, orientation, instruction, weighty liquor use, substance misuse and mental pain. These outcomes are predictable with episodic reports proposing the adequacy of Native American self destruction anticipation programs accentuating directions connected with social otherworldliness.

## **Methodology**

### **3.1 Aim -**

To investigate Spirituality as predictors for Suicidal Ideation among urban young adults.

### **3.2 Objective -**

To investigate the relationship between Spirituality and Suicidal Ideation

To investigate spirituality as a predictor of Suicidal Ideation

### **3.3 Hypothesis -**

The following hypotheses have been formed by thorough evaluations of existing research findings:

There will be a significant correlation between Spirituality and Suicidal Ideation



Spirituality will be a significant predictor of Suicidal Ideation

Gender will play an important role in the levels of Suicidal Ideation seen in individuals

### 3.4 Variables -

- Independent Variables -
  - a. Spirituality
- Dependent Variable -
  - a. Suicidal Ideation

### 3.5 Research Design

The present research is a causal comparative research using correlation research design

### 3.6 Sample -

Data was collected from 301 participants residing in the Urban areas of Delhi NCR who fall within the age group of 20 years - 35 years.

The sample was chosen through Convenient and Snowball Sampling.

#### *Inclusion Criteria -*

- a. Urban population
- b. Young adults between the age of 20 years - 35 years

#### *Exclusion Criteria -*

- a. People below the age of 20 years
- b. People above the age of 35 years
- c. Young adults diagnosed with any mental health disorder

### 3.7 Description of Tools Used -

#### *Apparatus 1 - Spirituality Scale*

Otherworldliness Scale created by Colleen Delaney in 2003 is a strategy used to survey an individual's convictions, values and decisions. The test comprises 23 things isolated into three subscales, to be Self-Discovery, Relationships and Eco-Awareness. The test is surveyed utilizing a 6-point likert scale going from 1 = "Strongly Disagree" to 6 = "Strongly Agree".

For reliability and validity, check table 3.1.

<b>Subscale</b>	<b>No. of Items</b>	<b>Validity</b>	<b>Reliability</b>
<b>Self Discovery</b>	4	1.01	0.8113
<b>Relationships</b>	6	1.84	0.8409
<b>Eco Awareness</b>	13	10.33	0.9439
<b>Total Scale</b>	23	Cumulative Variance = 57%	0.9450

**Table 3.1 - Reliability and Validity of Spirituality Scale**

- People who score low in the Self-Discovery area can be helped to investigate significance and reason in life by consolidating self-care activities to work with self-information and self-awareness through practices like reflection, journaling, paying attention to music, contemplation, and unwinding procedures to upgrade the existential part of their otherworldliness.
- People who score low in the Relationships part of otherworldliness can be helped with building solid relationships through guiding and cooperation in help gatherings, remembering loved ones for medical services, and encountering energy treatments that bring into cognizance the interconnectedness of life, like Reiki. Likewise, basic tokens of minding through undivided attention, presence, and compassion can sustain sensations of association with others.
- The Eco-Awareness part of otherworldliness can be supported for people to see the value in the holiness of the climate by establishing caring conditions, empowering the person to invest energy in regular settings that are seen as recuperating by the individual and to encircle themselves with nature through plants and fine art, and taking part in exercises that work with a comprehension of the transpersonal idea of otherworldliness. The strict perspective intrinsic in this area can be worked with through petition, reflection, and references to pastorate when demonstrated.

#### *Apparatus 2 - Positive and Negative Suicide Inventory*

Positive and Negative Suicide Inventory (PANSI) comprises of 14 items isolated into 2 subscales - PANSI - Negative Self destruction Ideation made out of 8 things and PANSI - Positive Ideation comprising of 6 things. The PANSI-NI comprises inquiries connected with weakness or negative things while the PANSI-PI subscale comprises things which look at the defensive or positive things.

For reliability and validity, check table 3.2

Subscale	No. of items	Validity	Reliability
<b>Positive Inventory</b>	6	85.2%	0.93
<b>Negative Inventory</b>	8	84.6%	0.84

**Table 3.2 - Reliability and Validity of Positive and Negative Suicidal Ideation**

The total scores on the PANSI-NSI and PANSI-PI subscales range from 8 to 40 and 6 to 30, separately. Higher scores on the PANSI-NSI and lower scores on the PANSI-PI reflect more serious possibility for self-destructive way of behaving. Every one of the items on the 2 subscales are evaluated on a 5-point Likert scale (1 = none of the time to 5=most of the time).

#### **3.8 Procedure -**

The information was gathered utilizing the Positive and Negative Self-destructive Ideation (PANSI) Scale, Cognitive Styles Inventory (CSI) and the Spirituality Scale. Each member was reached and mentioned to take part in the review. Upon their assent, a little discussion was held to make the subject agreeable and it was guaranteed that every one of their inquiries were responded to. When the subject consented to continue, the surveys were introduced to the subject and the directions were perused out. The subject was educated that there are no set in stone responses and that they should respond to the inquiries as honestly as could really be expected. When the subject had finished filling both the polls, a casual banter was made to ask them how they are feeling and what was their perspective about the exploration. The subject then expressed gratitude toward their conduction.

A complete information of N=301 members was gathered utilizing Helpful and Snowball testing. The gathered information was scored according to the manuals of the survey and were examined utilizing Descriptive and Inferential insights.

### 3.9 Data Analysis -

To analyze the quantitative data, statistical methods were used :

*Descriptive* - Mean and Standard Deviation

*Inferential* - Pearson Correlation and Regression

### - Result And Discussion

Self-destructive ideation is an intricate and multi-layered emotional wellness issue that influences people across different segment gatherings. Scientists and emotional wellness experts have long tried to comprehend the elements that add to self-destructive considerations and ways of behaving. One area of expanding interest is the job of otherworldliness and its possible effect on self-destructive ideation. Otherworldliness is a profoundly private and emotional part of a singular's life that frequently includes a feeling of association with an option that could be more significant than oneself. It might incorporate strict convictions and practices however can likewise stretch out to a more broad feeling of direction, significance, and greatness. Otherworldliness can differ generally among people, enveloping a range of convictions and encounters. The point of this study is to explore Otherworldliness as indicators for Self-destructive Ideation among metropolitan youthful grown-ups. An example of 301 members were gathered utilizing Spirituality Scale created by Colleen Delaney and Positive and Negative Suicidal Ideation created by Dr. Ronald R. Holden.

	N	Minimum	Maximum	Mean	Std. Deviation
Negative ideation	301	8	40	14.77	7.838
Positive ideation	301	8	30	21.66	4.296
Self Discovery	301	4	24	18.22	3.951
Eco Awareness	301	12	72	55.09	11.354
Relationships	301	6	36	31.07	4.214
Valid N (listwise)	301				

**Table 4.1 - Mean and Standard Deviation of the Scales used**

As found in Table 3.2, the mean populace of Negative ideation is 14.77 and of Positive ideation is 21.66. This shows that greater part of the populace (N=223) have Positive Ideation, demonstrating generally safe of introducing self-destructive way of behaving while a minority of the populace (N=78) have Negative Ideation, showing high risk of introducing self-destructive way of behaving.

Out of the all out of 191 ladies who took part in the review, 74.9% (N=143) addressed Positive Ideation and 25.1% (N=48) addressed Negative Ideation. Likewise, out of the 110 men who partook in the review, 72.7% (N=80) addressed Positive Ideation and 27.3% (N=30) addressed Negative Ideation. This demonstrates that In spite of their orientation, larger part of the metropolitan youthful grown-ups are less in danger of following up on their self-destructive ideation. The outcomes additionally show that each individual has a few degrees of Negative Ideation, thusly, putting them at some gamble of addressing self-destructive way of behaving. The equivalent should be visible in Figure 4.1 and Figure 4.2

Fig. 4.1 - Percentage Difference of Suicidal Ideation in Urban Women

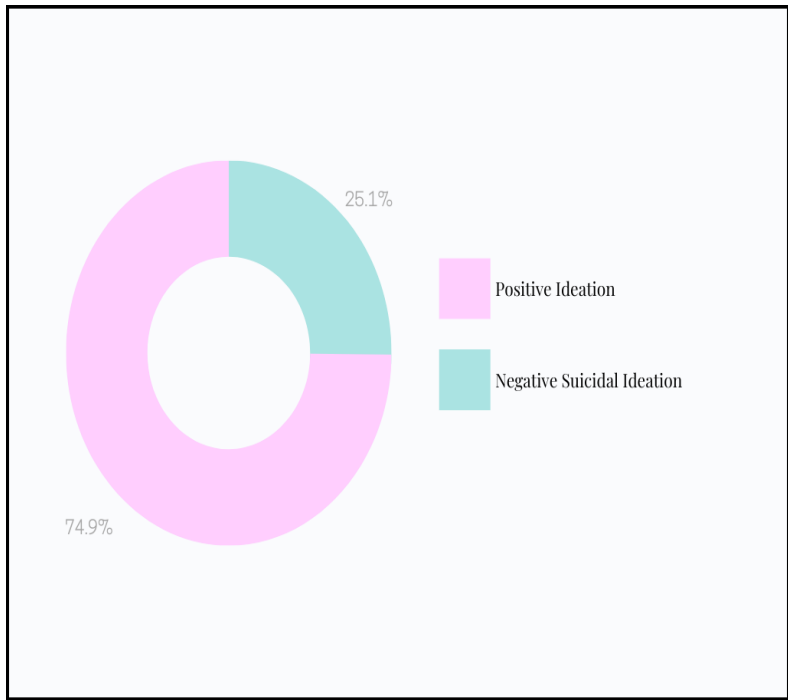


Fig. 4.2 - Percentage Difference of Suicidal Ideation in Urban Men

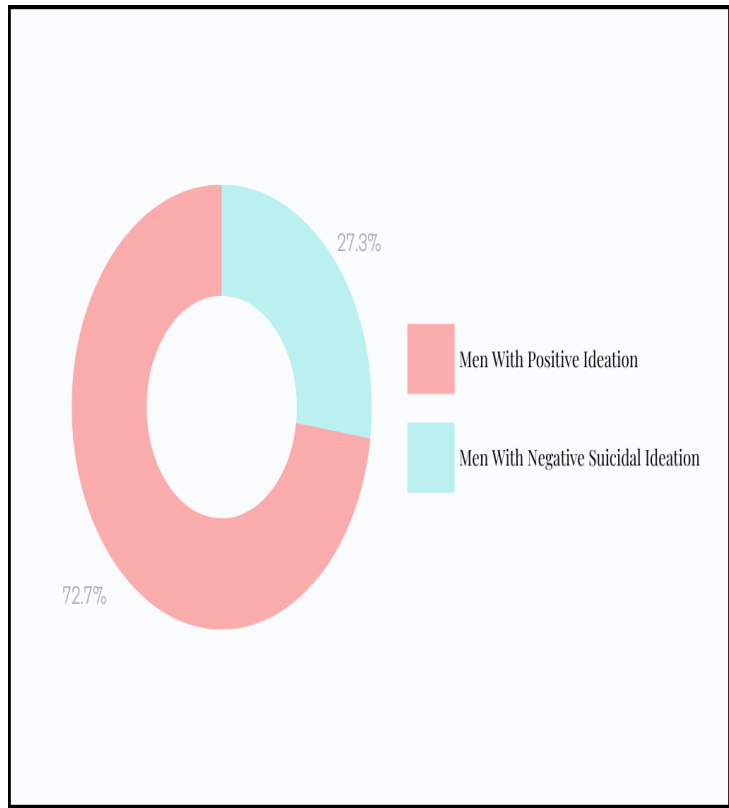


Table 4.2 - Correlation Table

		Negative ideation	Positive ideation	Self Discovery	Eco Awareness	Relationships
Negative Suicidal ideation (PANSI-NSI)	Pearson Correlation	1	-.452**	-.470**	-.364**	-.270**
	Sig. (2-tailed)		<.001	<.001	<.001	<.001
	N	301	301	301	301	301
Positive ideation (PANSI-PI)	Pearson Correlation	-.452**	1	.599**	.452**	.419**
	Sig. (2-tailed)	<.001		<.001	<.001	<.001
	N	301	301	301	301	301
Self Discovery	Pearson Correlation	-.470**	.599**	1	.616**	.520**
	Sig. (2-tailed)	<.001	<.001		<.001	<.001
	N	301	301	301	301	301
Eco Awareness	Pearson Correlation	-.364**	.452**	.616**	1	.719**
	Sig. (2-tailed)	<.001	<.001	<.001		<.001
	N	301	301	301	301	301
Relationships	Pearson Correlation	-.270**	.419**	.520**	.719**	1
	Sig. (2-tailed)	<.001	<.001	<.001	<.001	
	N	301	301	301	301	301
**. Correlation is significant at the 0.01 level (2-tailed).						

Table 4.2 represents the Pearson Correlation Values of the data collected. As seen in the table, there is significant negative correlation (-0.470) between Self Discovery and Negative Suicidal Ideation (PANSI-NSI) and a significant positive correlation (0.599) between Self Discover and Positive Ideation (PANSI-PI). This indicates that an increase in the level of Self Discovery can lead to a significant decrease in the risk of an individual in engaging in suicidal behaviours. Self Discovery level of an individual can be increased by exploration of meaning and purpose in life by incorporating self-care activities to facilitate self-knowledge and self-awareness through practices such as reflection, journaling, listening to music, meditation, and relaxation techniques can lead to a significant decrease in the levels of willingness that an individual might have towards engaging in suicidal behaviour.

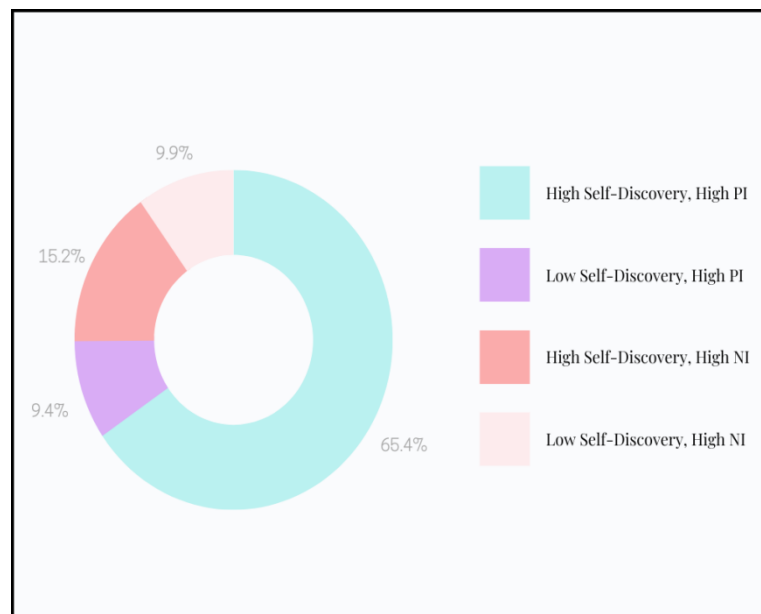
Table 4.2 also denotes a significant negative correlation (-0.364) between Negative Suicidal Ideation (PANSI-NSI) and Eco Awareness and a significant positive correlation (0.452) between Positive Ideation (PANSI-PI) and Eco Awareness. This indicates that an increase in Eco Awareness will lead to an increase in Positive Suicidal Ideation and a decrease in Negative Suicidal Ideation, therefore leading to a reduction in the risk of the individual acting upon their suicidal thoughts and indulging in suicidal behaviours. The Eco-Awareness aspect of spirituality can be nurtured for individuals by creating caring environments, encouraging the individual to spend time in natural settings that are perceived as healing by the individual and to surround themselves with

nature through plants and art work, and participating in activities that facilitate an understanding of the transpersonal nature of spirituality.

It can also be seen in Table 4.2 that there is a significant negative correlation (-0.270) between Relationships and Negative Suicidal Ideation (PANSI-NSI) and a significant positive correlation (0.419) between Relationships and Positive Ideation (PANSI-PI). This indicates that building of healthy relationships leads to an increase in Positive ideation and a decrease in Negative suicidal ideation therefore indicating that a sense of strong relationships decreases the risk of an individual of indulging in suicidal behaviors. These strong relationships can be built by Counseling and participation in support groups, including family and friends in health care, and experiencing energy therapies that bring into consciousness the interconnection of life.

Therefore, as per the findings of Table 4.2, it can be observed that all three factors of spirituality - Self Discovery, Eco-Awareness and Relationships- have a significant negative correlation with Negative Suicidal Ideation and a significant positive correlation with Positive ideation. It can, thereby, be said that an increase in the levels of Spirituality experienced and expressed by an individual significantly reduces the risk of that individual of acting upon their suicidal ideations or indulging in suicidal behaviors.

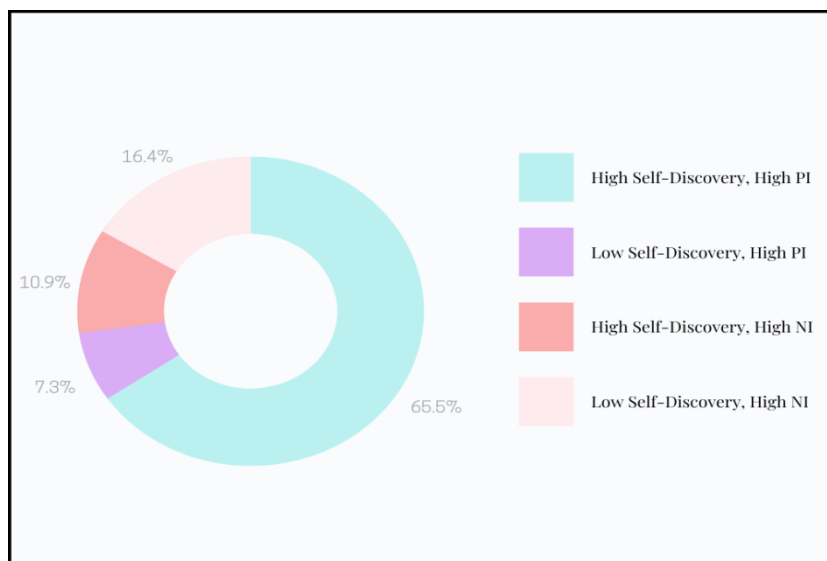
Additionally, as seen in figure 4.3, out of the 191 women who participated in this study, 65.4% (N=125) indicated High levels of Self Discovery and high scores on PANSI-PI (positive ideation), 9.4% (N=18) indicated High levels of Self Discovery and high scores of PANSI-PI (Positive ideation), 15.1% (N=29) indicated High levels of Self Discovery and high scores on PANSI-NSI (Negative Suicidal Ideation) and 10.1% (N=19) indicated Low levels of Self Discovery and High scores on PANSI-NSI (Negative Suicidal Ideation).



**Fig. 4.3 - Levels of Self Discovery and Suicidal Ideation In Urban Women**

As seen in Figure 4.4, out of the 110 men who participated in this study, 65.5% (N=72) represented High levels of Self Discovery and high scores on PANSI-PI (Positive Ideation), 7.3% (N=8) represented Low Levels of Self discovery and High scores in PANSI-PI (Positive Ideation), 10.9% (N=12) represented High Levels of Self Discovery and High scores on PANSI-NSI (Negative suicidal Ideation) and 16.4% (N=18) represented Low levels of Self discovery and High scores on PANSI-NSI

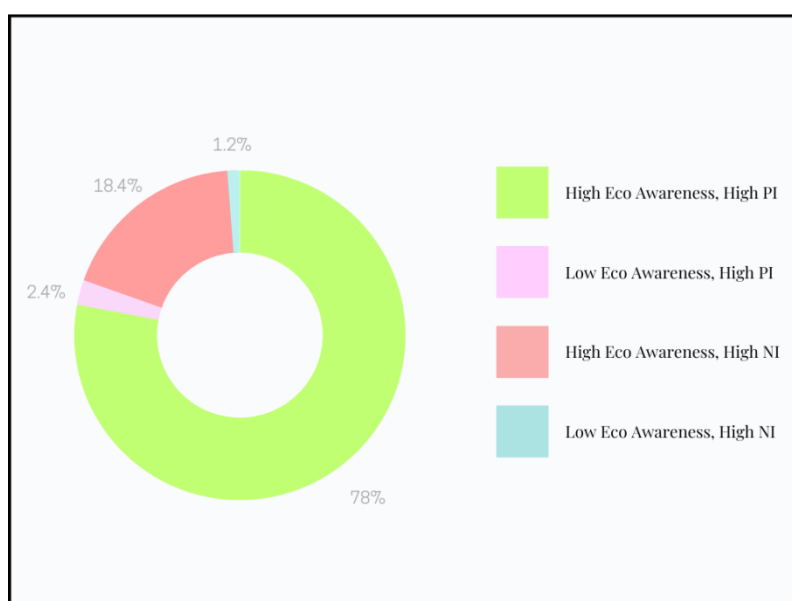




**Fig. 4.4 - Levels of Self Discovery and Suicidal Ideation In Urban Men**

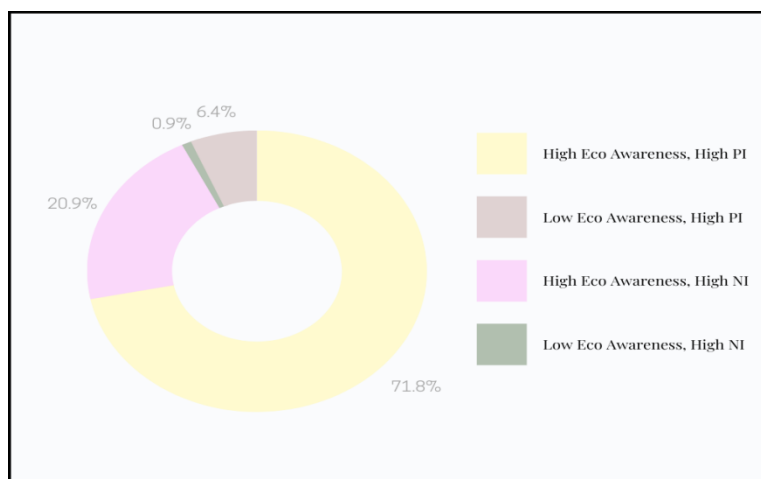
This indicates that there is no significant gender based differentiation in the relationship between suicidal ideation and Self discover domain of Spirituality, identifying the fact that both men and women show an almost equal levels of reduction in the risk of engaging in suicidal behaviour with an increase in Self Discovery. The results also reveal that majority of the population experiences the sense of Self-Discovery and therefore, are less inclined towards acting upon their suicidal ideation.

It can also be seen in Figure 4.5 that out of the 191 women who participated in this research, 78% (N=191) indicated high levels of Eco-Awareness and High scores in Positive Ideation (PANSI-PI), 2.4% (N=6) scored low in Eco-Awareness and High in Positive ideation (PANSI-PI), 18.4% (N=45) scored high on Eco-Awareness and Depicted Negative Suicidal Ideation (PANSI-NSI) and 1.2% (N=3) scored low in Eco-Awareness and high in Negative Suicidal Ideation (PANSI-NSI)



**Fig. 4.5 - Levels of Eco-Awareness and Suicidal Ideation In Urban Women**

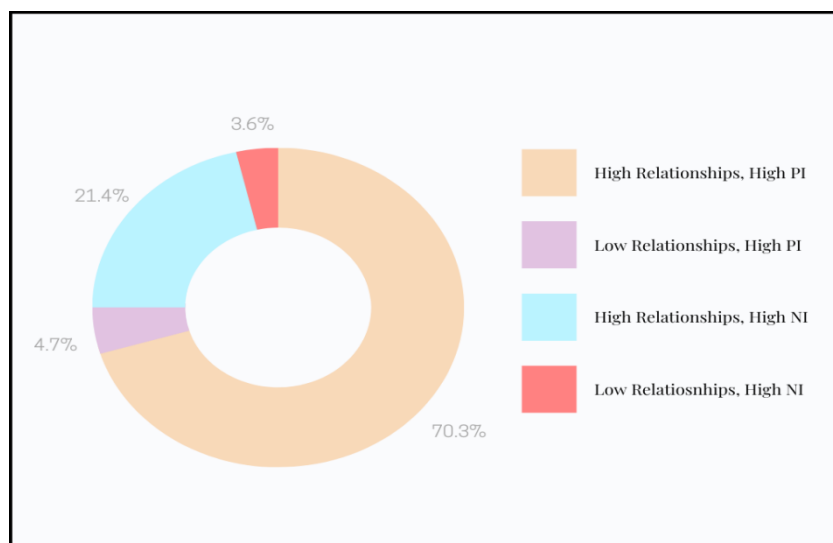
Figure 4.6 shows that out of the 110 Urban men who participated in this study, 71.8% (N=79) depicted high levels of Eco-Awareness and Positive Ideation on PANSI-PI, 20.9% (N=23) depicted high levels of Eco-Awareness and Negative Ideation on PANSI-NSI, 0.9% (N=1) depicted Low scores of Eco-Awareness and Positive Ideation and 6.4% (N=7) scored low on Eco-Awareness and Depicted Negative Ideation on PANSI-NSI.



**Fig. 4.6 - Levels of Eco-Awareness and Suicidal Ideation In Urban Men**

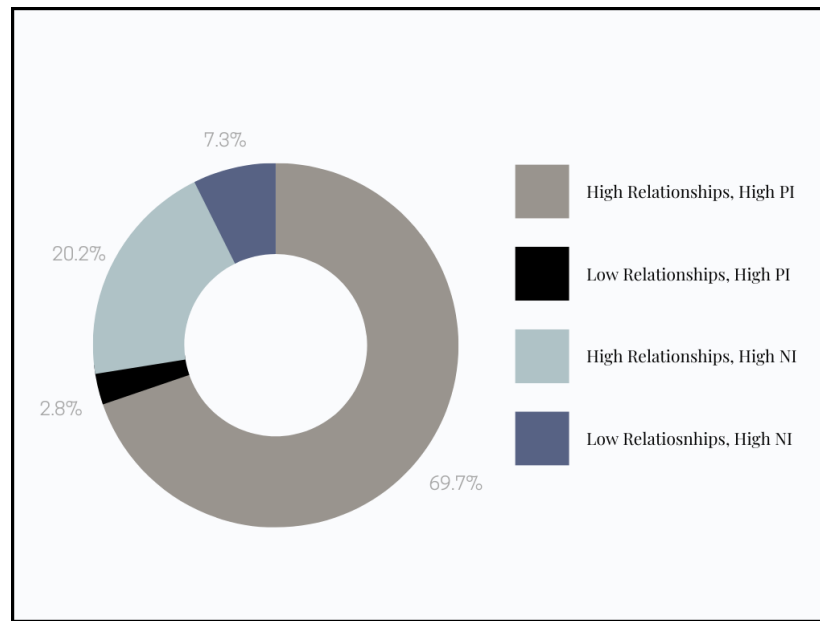
This indicates that gender differences do not play any significant role in the relationship between Levels of Eco Awareness and Suicidal Ideation, identifying the fact that both men and women show an almost equal levels of reduction in the risk of engaging in suicidal behaviour with an increase in Eco-Awareness. The results also reveal that majority of the population experiences the sense of Eco-Awareness and therefore, are less inclined towards acting upon their suicidal ideation.

Figure 4.7 indicates that out of the 191 women who participated in this study, 70.3% (N=135) scored high on Relationships and indicated Positive Suicidal Ideation (PANSI-PI), 4.7% (N=9) scored low on Relationships but also indicated Positive Suicidal Ideation (PANSI-PI), 21.4% (N=41) scored high on relationships and indicated Negative Suicidal Ideation (PANSI-NSI) and 3.6% (N=7) scored low on relationships and indicated showed Negative Suicidal Ideation (PANSI-NSI).



**Fig. 4.7 - Levels of Relationships and Suicidal Ideation In Urban Women**

Figure 4.8 denotes that out of the 110 men who participated in this study, 69.7% (N=76) scored high on Relationships and showed Positive ideation on PANSI-PI, 2.8% (N=3) scored low on relationships and indicated Positive Ideation on PANSI-PI, 20.2% (N=22) scored high on relationships and indicated Negative suicidal ideation on PANSI-NI and 7.3% (N=8) scored low on relationships and indicated Negative Suicidal Ideation on PANSI-NSI



**Fig. 4.8 - Levels of Relationships and Suicidal Ideation In Urban Men**

This indicates that gender differences do not play any significant role in the relationship between Levels of Relationships and Suicidal Ideation, identifying the fact that both men and women show an almost equal levels of reduction in the risk of engaging in suicidal behaviour with an increase in Relationships. The results also reveal that majority of the population experiences the sense of Relationships and therefore, are less inclined towards acting upon their suicidal ideation.

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.481*	.231	.223	6.908
a. Predictors: (Constant), Relationships, Self_Discovery, Eco_Awareness				

**Table 4.3 - Model Summary of Regression**

The dependent variable is Negative Suicidal Ideation observed using PANSI-NSI and the Independent variable is Levels of Spirituality. As shown in Table 4.2, level of R is 0.481 and R square is 0.231, indicating a 23% prediction level between various domains of Spirituality, i.e. Relationships, Self Discovery and Eco Awareness and Negative Suicidal Ideation with significance at 0.001 level, indicating a near to 100% accuracy levels in the same.

These results indicate that all dimensions of Spirituality (Self Discovery, Eco Awareness and Relationships) are significant predictors of Negative Suicidal Ideation. Therefore, it can be said that with an increase in a level of Spirituality, the levels of negative ideation decreasing thereby decreasing the possibility of an individual engaging in suicidal behaviour.

### Conclusion

The aim of this study was to investigate Spirituality as predictors for Suicidal Ideation among urban young adults. The same was done by collecting data from 301 participants using Spirituality Scale and Positive and Negative Suicidal Ideation (PANSI). It was observed that the majority of the population, high levels of Positive Ideation were present as compared to negative ideation.

Significant positive correlation was observed between Positive ideation in PANSI-PI and self-discovery, eco-awareness and relationships with scores of 0.599, 0.452 and 0.410 respectively. Significant negative correlation was observed between Negative Suicidal Ideation in PANSI-NSI and self-discovery, eco-awareness and relationships with scores of -0.470, -0.364 and -0.270 respectively. This indicates a significant correlation between Levels of Spirituality and Suicidal Ideation. Therefore, our hypothesis “There will be a significant correlation between Spirituality and Suicidal Ideation” has been accepted

With Suicidal ideation as a dependent variable and levels of Self-Discovery, Eco-Awareness and Relationships as independent variables, regression levels of 0.482 and R-square levels of 0.231 were observed indicating that there is a 48% prediction level between the same. Results of ANOVA prove that this value is significant at 0.001 levels indicating a 99.999% prediction accuracy level. This indicates that all domains of spirituality (Self-discovery, Eco-awareness and relationships) can be considered as a predictor of Suicidal Ideation. Therefore, our hypothesis “Spirituality will be a significant predictor of Suicidal Ideation” has been accepted.

### Limitations of the study –

- The study does not include urban population above the age of 35 years
- The study does not include urban population below the age of 20 years
- The study does not include rural population
- Individuals with a diagnosed mental disorder were not included in the sample
- The study does not include the differences in various spiritual practices

### Suggestions for future study

- Study can be conducted on urban population below the age of 20 or above the age of 35
- Study can be conducted on rural population
- Study can be conducted on population that is diagnosed with a psychological disorder
- Spiritual practices can be considered as an additional variable in the study
- Results of this study can be used to formulate a treatment plan for suicidal ideation using spiritual methods.

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