CHAPTER 5
DISCUSSION AND CONCLUSION

Item-wise comparison of responses of Hindu and Muslim subjects, male and female subjects, employed and unemployed subjects, on purpose of visit to holy shrine was done by Critical Ratio (significance of difference between percentages). Muslim subjects as compared to Hindu subjects have scored significantly higher percentages in respect of pursuing spiritual goals and coming closer to God, a Supreme Being. The results indicate that the Muslims subjects consider these two purposes of visit to holy shrine as relevant and important to their spiritual orientation in comparison to their counterparts. There were eighteen purpose of visit to holy shrine where the Hindu and Muslim subjects’ did not differ significantly. These results suggest that both group of subjects equally benefited by the visit to holy shrine. Purposes of visit promote psychological health and well-being regardless of the people’s religion. For instance, some Muslim respondents have reported that they visit the holy shrine to get blessed and for welfare, some emphasized on prayer and alms, and beliefs,‘to pay respect and seek their blessings, to offer salaam and recite the Holy Quran for the consolation of the deceased Sufi/Saint, and to pray to God for forgiveness of their sins and fulfill legitimate desires. Both the group of subjects may be experiencing direct or indirect effects, depending on the nature of their problems. Purpose of visit to holy shrine may thus lead the people to experience a lesser degree of stress in the face of a challenging situation.
Female subjects as compared to male subjects scored significantly higher on the recovery of the illness of self/family members, to be financially secure, and developing a sense of power and confidence, purposes of visit to holy shrine. Females feel secure with the knowledge that help will be provided by God, when and if necessary. Financial security and adequate sense of power and confidence increase their inner resources and wisdom. These purpose of visits to holy shrines help females in maintaining a more positive outlook towards life, for example, recovery of the illness of self/family members. The remaining seventeen purposes of visit to holy shrine motivate equally to both the male and female subjects. Purpose of visits to holy shrine leads people to feel positively about themselves and others.

On the marriage of their children, and maximizing harmonious relationship with the spiritual preceptor - purpose of visits to holy shrine, employed subjects scored higher than their counterparts. In the case of employed subjects, social relationships may be mediated by the purpose of visit to holy shrine. While engaging in such behaviors, the employed subjects’ attention is directed upon purpose itself with greater attention towards the problems that motivated the visits and their consequences.

Unemployed subjects scored significantly higher percentages than the employed subjects on the recovery of the illness of self/family members, attaining inner harmony or peace, pursuing spiritual goals, developing a sense of personal power and confidence, developing goodness, integrity and love, achieving
mission or purpose in life, and the development of inner resources in order to live peacefully and whole heartedly, purposes of visit to holy shrine. Unemployed subjects attach greater importance to visit holy shrine and consequently to achieve their goals or purpose in life.

Significant differences were not found to exist between the mean scores of Hindu and Muslim subjects, male and female subjects, and employed and unemployed subjects on spiritual orientation. Amazingly, all the demographic factors did not influence spiritual orientation. All the groups of subjects considered spiritual orientation very important for harmonious functioning and spiritual faith. In collectivistic culture like India, the group is often considered more important than the individual. Furthermore, subjects of all groups virtually have the same level of spiritual orientation signaling the positive reactions. The similar level of experiential spirituality among subjects implies a constant evaluation of what is happening to each individual. In the field of spirituality, subject’s spiritual beliefs about his/her own well-being are of paramount importance. Thus, spirituality is an independent variable and not influenced by religion. This finding can be corroborated by some earlier findings (Elkins, et al., 1988; Maslow, 1970).

Significant differences were not found between the mean scores of Hindu and Muslim subjects, male and female subjects, and employed and unemployed subjects on subjective well-being. The general conclusion is that demographic factors are often only weakly correlated with Subjective Well-Being (SWB). For
example, Campbell and others (1976) found that all demographic factors together accounted for less than 20 percent of the variance in SWB. The influence of demographic factors on SWB did not appear because every individual in the sample is concerned with improving rather maintaining his/her satisfaction or happiness level by paying visit to holy shrine for solace seeking. That is, the context did not influence SWB. Furthermore, the evidence appeared from the Tables 9-11, which clearly reveals that satisfaction with life scores of comparison groups were almost equal. In the present study, the context was believed to be the person's conscious aims i.e. purpose of visit to holy shrine. Thus, respondents of all groups not only experience SWB more objectively but in positive terms.

High spiritually oriented Hindu and Muslim subjects as well as low spiritually oriented Hindu and Muslim subjects did not differ significantly on subjective well-being. Significant differences were not found between the mean scores of high spiritually oriented male and female subjects on subjective well-being. There were no significant differences between the mean scores of high spiritually oriented employed and unemployed subjects and between low spiritually oriented employed and unemployed subjects on subjective well-being. Lack of significant differences between the comparison groups of high and low spiritually oriented subjects on subjective well-being indicate that the SWB is considered important in terms of the experiential spirituality of the respondents. Again, the demographic characteristics of the respondents did not influence SWB. High as well as low spiritually oriented subjects give equal weightage to
the perception of their own lives. That is, high as well as low level of spirituality leads to satisfaction with life. Perhaps the respondents may be interested in relatively enduring feelings of well-being. Thus, the level of spirituality may be considered as the strength of the respondent's own internal perspective and thus gives priority and respect to people's own views of their lives. SWB attach importance to the experience of people.

High spiritually oriented Hindu subjects, high spiritually oriented male subjects, and high spiritually oriented employed scored significantly higher than their counterparts on SWB. Spiritual orientation of the people has a powerful effect on SWB. These results suggest that the high spiritually oriented subjects in comparison to low spiritually oriented subjects have high SWB and they experience satisfaction in life, happiness, and frequent joy, and only infrequently experience unpleasant emotions such as sadness and anger. Contrariwise, low spiritually oriented subjects have low SWB and they are dissatisfied with life, experience little joy and affection and may frequently feel negative emotions such as anger or anxiety. The findings of the present study clearly demonstrate that the factor of spiritual orientation influences SWB. From the findings it appear that for high spiritually oriented people SWB is important. High spiritually oriented people in comparison to low spiritually oriented people may function well in many levels of spiritual orientation, which is optimal for SWB and good functioning. In other words, I can say that high spiritually oriented
Hindu, male, and employed subjects consider SWB to be a desirable characteristic.

Differences were found only among the mean scores of high and low spiritually oriented comparative groups, which shows that level of spirituality has different effect on peoples’ evaluation of their own life. High spiritually oriented people have more positive outlook towards life for themselves and as well as for others as indicated in the ‘dimensions of spirituality’.

There were no significance of difference between the mean scores of high and low spiritually oriented Muslims, high and low spiritually oriented females, and high and low spiritually oriented unemployed subjects on SWB. Results indicate that how people perceive and experience about the spiritual world determines SWB of the people who pay visit to holy shrine. Irrespective of the level of spirituality (high or low) Muslims, female and unemployed subjects’ SWB is influenced by their visit to holy shrine. For example, mental attachment from the world is counseled in Muslim religious tradition in order to dampen one’s unpleasant emotions. Subjects with high and low spiritual orientation are more likely to perceive or feel similar level of satisfaction with their life. The similar level of SWB in these groups is indicative of adjustment to psychosocial problems.

**Conclusion** Subjective well-being is a growing field of applied psychology. This is a new field of research that focuses on understanding the total life satisfaction as perceived or experienced by the people themselves. Diener’s Satisfaction with
Life Scale (SWLS) is an adequate measure that allows researchers to work and progress in this area.

The main conclusions drawn from the findings of the present study is:

* Significant differences were not found to exist between the Hindu and Muslim subjects as well as male and female subjects on most of the purpose of visit to holy shrine.

* Employed and unemployed subjects differed significantly on ten items; on two items employed subjects scored significantly higher whereas unemployed subjects scored significantly higher on eight items, on purpose of visit to holy shrine.

* Significant differences were not found to exist between the mean scores of Hindu and Muslim, male and female, and employed and unemployed subjects on spiritual orientation.

* Significant differences were not found to exist between the mean scores of Hindu and Muslim, male and female, and employed and unemployed subjects on subjective well-being.

* High spiritually oriented Hindu and Muslim subjects scored equally on subjective well-being whereas low spiritually oriented Hindu and Muslim subjects did not differ significantly on subjective well-being.

* High spiritually oriented as well as low spiritually oriented male and female subjects did not differ significantly on subjective well-being.
High spiritually oriented as well as low spiritually oriented employed and unemployed subjects did not differ significantly on subjective well-being.

High spiritually oriented Hindu subjects scored significantly higher than the low spiritually oriented Hindu subjects on subjective well-being.

High and low spiritually oriented Muslim subjects did not differ significantly on subjective well-being.

High spiritually oriented male subjects scored significantly higher than the low spiritually oriented male subjects on subjective well-being.

High and low spiritually oriented female subjects did not differ significantly on subjective well-being.

High spiritually oriented employed subjects scored significantly higher than the low spiritually employed subjects on subjective well-being.

High and low spiritually oriented unemployed subjects did not differ significantly on subjective well-being.