

Understanding the Role of Spiritualism, Happiness and Prosocial Behavior in Pandemic Era

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The COVID-19 pandemic affected the psychosocial wellbeing of individuals at global level. Previous studies have indicated that spirituality, happiness and prosocial behavior played very pertinent role in helping people to cope with various kinds of calamities. As pandemic was crisis as well as an opportunity; as the world was facing a disease which is unprecedented consequences due to COVID 19 pandemic, and both physical and mental health was affected. so, one of the possible tools that people

INTRODUCTION

Spirituality is considered as quite arduous concept to comprehend. In human history, spirituality has been often corresponded with body, mind and spirit (Huitt , 2003) and therefore, questions has been raised regarding its pertinence, origin and functioning (Huitt,2000).But the main function of spirituality is to search for something that is unknown and something that is sacred.

Many psychologists describe spirituality as something which is inculcated within the human beings (Helminiak ,1996; Newberg, D'Aquili, & Rause,2001). So, spirituality can be considered as the way to search for meaning in one's life and also to explore the unknowns of the universe (Adler,1932/1980; Frankl,1959). According to Danesh (1994) spirituality help individuals to enhance their self-awareness by relating them to some powerful source of

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thought would help them deal with negative thoughts and stress is to practice religious activities and spiritualism (faith in God) as a coping strategy. Positive Interpersonal relationships with others as well as showing cooperation and empathy was quite helpful during the time of crisis. In this study, the first objective is to find out if there is any correlation between the three main variables in the study: Spirituality, Happiness and Prosocial behavior. The second objective is to understand gender difference in comparison with these three variables. The data was collected from 124 adults who were residing in Delhi. The results indicated positive correlation between the three variables and statistical analysis indicated that relationship between males and females is insignificant in comparison with three variables.

Keywords: Pandemic, Spirituality, Happiness, Prosocial Behaviour

energy. The vital principle of spirituality is search for meaning in one's life and understand how we relate to our intrapersonal self. It also focuses on how we form interpersonal relationship with others and how we connect to nature and some higher power (Hamilton & Jackson, 1998; Hay & Nye, 1998). Spiritualism basically involves the question of who am I and what is the purpose or the mission of my life. All the identities what everything humans believe, are all dependent upon something else and all the sufferings in life are because of not knowing humans' true identity.

When researchers describe spirituality, they incapsulated three categories. The three categories were naturalism, pantheism, and theism (Copan, 2001). Naturalists define spirituality as something that is sacred and relates to our physical body (Maslow, 1983). Whereas, pantheists affirmed that individuals can find God in everything and whole universe can be related to God (Levine, 1997). On the other hand, Theists related non-material soul to humankind's spirituality which is created by God and still remain in existent even when the physical body stops functioning (Collins, 1998). It is not necessary to have a belief in God or higher power because atheists or skeptics generally express their spirituality through philosophical inquiry (Solomon, 2002).

Spiritualism is always seen as something related to religion. But both are distinctive to each other. Spirituality is something related to meaning and purpose in life, whereas, religion refers organized system of beliefs, teachings and practices inculcated within a group that tends to guide their expression of spirituality (Tolan, 2002). The

most important thing is that one can be considered as spiritual without being religious and one can be considered as religious without being spiritual.

SPIRITUALITY IN INDIA

The origin of spirituality in India can be traced by going through the sources published in the west and in India (Kroeber, 1994). The importance of spirituality in the Indian

context can be traced by the fact that many innovations related to spirituality has been originated in India. Many spiritual gurus such as Ramakrishna Paramhasna, Maharishi Mahesh and Osho Rajnesh played very important role in the emergence of spirituality in Indian Context.

Ramakrishna Paramhasna (1836-1886) was the follower of Hinduism, Islam and Christianity and elucidated that all religions have same purpose and goal. He was the first person in human civilization who tried to integrate all religious beliefs. Similarly, Maharishi Mahesh Yogi (1917-2008) developed a universal technique called Transcendental Meditation (TM) which allow people from all religious beliefs to practice meditation. Another very important theory which led to a kind of revolution was "From sex to super consciousness" was given by Osho Rajneesh (1931-1990). The theory was debatable but it gained support both locally and spiritually.

SPIRITUALITY AND HEALTH DURING PANDEMIC

The unfortunate events that occurred during COVID-19 had a disastrous impact on economic, social and psychological wellbeing at global level. Rogers et al, states that COVID-19 COVID-19 has led people to become more wary of their health and spiritual well-being. Many people adopted various methods such as going to meditation centers, gyms and religious places to enhance their psychosocial and spiritual health during the pandemic (Del Rio & Malani, 2020). Many individuals who are young and full of energy c also suffered from poor spiritual health (World Health Organization, 2020).

Well-being is defined as condition which leads to harmony in all dimensions of life, which includes psychological as well as physical dimensions (Baljani et al., 2011).

Researches have indicated that healthy spirituality and sound religiosity can lead to positive psychosocial wellbeing and more empathy within the individuals (J Fox,2005; S Sandler,2005). Rogers et al believed that COVID-19 in long term will lead to various mental disorders such as anxiety, depression, fatigue, insomnia and post-traumatic stress.

During the times of pandemic, institutions such as spirituality played very pertinent role in enlightenment of individuals and also helped them to cope with the challenges and stresses that came during the time of pandemic. Spirituality played very pertinent role in amplifying collective resilience and people ability to flourish during the tough time (J. Levin,2020).

HAPPINESS

The ultimate goal of life is to be happy and therefore it becomes important to

understand the factors and reasons that leads to happiness. There are various definitions of the term happiness and it generally refers to the experience of feeling good. But the term happiness often used interchangeably with terms like wellbeing, quality of life and social welfare. The term happiness can be defined as the way the individual evaluates his/her life as a whole. If the evaluation is positive it leads to the experience of happiness and if the evaluation is negative it leads to the experience of lack of happiness (Veenhoven, 1984). So, happiness has a high value in the global world. The most intriguing fact is that people are not only aiming for their happiness but they also want the society in which they live to be happy (Bentham, 1789).

When we evaluate the experiences of our lives as positive and negative, we tend to gather information from two different sources:

- Our affects &
- their thoughts

The emotions that we are experiencing and the thoughts that we relate to these emotions generally tend to determine our experience of happiness (Veenhoven, 2009). Seligman defined happiness as absence from all kinds of adversities and inculcates in-depth understanding of positive emotions, positive traits, and positive institutions. Happiness has been correlated strongly with positive experiences of the past, present and the future. There have been many researches related to these areas which led to various kind of positive interventions, to enhance happiness and wellbeing at individual as well as society level (Seligman, 2002b; Seligman & Csikszentmihalyi, 2000).

THEORIES OF HAPPINESS AND WELLBEING

Ed Diener has defined 'Subjective well-being' as how individuals evaluate various domains of their lives such as their emotional experiences and level of their satisfaction (Diener, Suh, Lucas & Smith, 1999). All these various domains can be evaluated individually and can also be correlated to each other. According to Diener, important domains of hierarchical model of subjective wellbeing are global life judgments, domain satisfaction, unpleasant emotions, pleasant emotions. The main focus of subjective wellbeing theory is on understanding internal and external factors that affect people's life (Diener, 2009, p.3).

On the other hand, Carol Ryff Psychological Well-being theory (2014; 1989) had focused more on exploring meaning in life. In ancient times, psychological well-being was known by the name 'eudaimonia' which refers to understanding one's inner self.

The field of psychology which correlated both happiness and well-being was Positive psychology, whose founder was Martin Seligman (Seligman & Csikszentmihalyi, 2000). The three important components in his theory of happiness are Positive Emotions, Engagement, and Meaning (Seligman, 2002a). Later on, two more components such as Relationships and Achievements were added to theory of happiness (Seligman, 2011). These all components got transformed into a model called PERMA .

P – Positive Emotions

E - Engagement

R - Relationships

M - Meaning

A - Achievement

Apart from the PERMA model another theory of happiness given by Seligman is Authentic happiness theory. In this theory, Seligman elucidated about three types of experiences such as the Pleasant life, Engagement life and Meaningful life (Seligman,2002)

Another important theory related to happiness is Desire-satisfaction theory. According to this theory satisfaction of desires play very pertinent role in determining the level of happiness. If your desires are satisfied you will be happy and if your desires are not satisfied you will be unhappy (Griffin, 1986).

HAPPINESS AND PANDEMIC

COVID-19 pandemic has led to various kinds kind of restrictions like social distancing, lockdowns etc. These social distancing and lockdowns during the pandemic severely impacted happiness, well-being and mental health of individuals. Pandemic had led to economic crisis in many countries and therefore many studies have been conducted to study relation between happiness and income. Most intriguingly many studies have indicated strong positive relationship between self-reported happiness and income (Frey and Stutzer, 2002; Diener and Biswas-Diener, 2002; Gardner and Oswald, 2007; Ridley et al., 2020; Lim et al., 2020).

Pandemic also created social isolation which reduced the interpersonal contact of individuals with the outside world. Studies conducted articulated that social relatedness plays very important role in determining the individual's level of happiness (Coleman, 1998; Mogilner, 2010). During the pandemic times, people who were with their families were found to be happier than individuals who were living alone. Therefore, happiness correlated positively with social relationships and

negatively with lack of social relationships.

Several studies indicated that pandemic tends to have severely affected women as compared to men. In a study conducted by Dang and Nguyen (2020) indicated detrimental impact of the COVID-19 pandemic on women employment more as compared to men. The reason was that during the lockdown when people were not allowed to go outside, women had more workload such as taking care of children and house (Alon et al., 2020) and therefore studies have indicated that they are more perturbed as compared to men (Galasso et al., 2020).

PROSOCIAL BEHAVIOR

The main goal of prosocial behavior is to help and benefit others. Prosocial behavior is directed towards enhancing the wellbeing of other individuals. This includes various activities such as cooperation, helping, sharing, charitable donation and volunteering in some activity in order to do welfare for the society. Individuals should be motivated to engage in prosocial behavior and eliminate all kinds of undesirable social behaviors. There are many personalities traits such as agreeableness, empathy towards others, honest, humility and magnanimous are correlated with prosocial behavior (Penner, Dovidio, Piliavin, & Schroeder, 2005). These personality traits play very important role in developing positive interpersonal relationship with others. Some personality traits such as honest and humility require individuals to be unbiased, genuine and authentic in their interpersonal relationship with others. On the other hand, agreeableness requires individuals to be trustworthy and sympathetic toward others. If individual score high on both these dimensions of personality, this means that they will display prosocial behavior whenever they meet any stranger and closed ones (Manesi, Van Doesum, & Pollet, 2017).

Social value orientation (SVO) tends to determine whether someone will engage in prosocial behavior or not. In the process of social decision making, social value orientation play very cardinal role in determining the outcomes that we attribute for self and others (Messick & McClintock, 1968; Van Lange, 1999). Environment and parenting also play vital role in determining whether individual will engage in prosocial behavior or not (Hastings, Utendale, & Sullivan, 2007).

PROSOCIAL BEHAVIOR AND PANDEMIC

During the tough times of pandemic, prosocial behavior played very pertinent role in reducing the causes of the pandemic. Many inspiring acts of prosocial behavior has been reported such giving food, donating money, providing masks to the people

and creating awareness regarding the harmful effects of COVID-19 pandemic. These acts can be related with a term called 'Common-enemy effect', it means that common enemy will always lead to increase in concordance (Diamond,2005; Henrich & Henrich, 2007; Ostrom et al., 1999). Empirical observations have indicated that calamity tends to bring best out of the people. Therefore, prosocial behavior escalates during the time of conflicts (Bauer et al., 2016), Vandalism (Paez et al., 2007) and catastrophe (Rodriguez et al., 2006). Researches have also indicated that there is high correlation between the context and prosocial behavior (e.g., Cuadrado et al., 2016, Decety et al., 2016, Chen & Li, 2009).

OBJECTIVES OF THE STUDY

- To understand the relationship between spiritualism, happiness and prosocial behavior.
- To understand the gender difference between male and female on three variables that are spiritualism, happiness and prosocial behavior.

RESEARCH QUESTIONS

- What is the relationship between spiritualism, happiness and prosocial behavior?
- Does gender difference exist on three variables?

METHODOLOGY

Participants

The data was collected from total 124 participants. Different Questionnaires for different variables were used to collect data from 124 participants. As participants were selected randomly. Simple random sampling was used to collect data from the participants. The participants were randomly selected from the Delhi only. Among 124 participants, there were 60 males and 64 females who participated in the study.

Measures

In the study, several measures were used to measure three variables spiritual, happiness and prosocial behavior:

- **Spiritual Intelligence Questionnaire-** This Spiritual intelligence questionnaire

consists of 29- item and was given by Abdollahzadeh et al, 2008). In 2008, Abdollahzadeh along with Mahdieh Kashmiri and Fatemeh Arabameri collected data from students in order to normalized the test. The test is also used to find the gender difference and the reliability of the test was found to be 0.87.

- **Oxford Happiness Scale-** Michael Argyle and Peter Hills developed the oxford happiness questionnaire at Oxford university. The scale consists of 29 items in which some questions are phrased negatively and others positively.
- **Prosocial Scale for Adults-** The prime focus of prosocial scale for adults is to measure the prosocial behavior of individuals. This scale consists of 16 items and measured on five-point Likert scale.

RESEARCH DESIGN

The research design use in the study is correlational research design because in the study the focus is to understand the relationship between spirituality, happiness and prosocial behavior. In the study the focus is also on understanding any relationship or difference exist between the two gender groups. To analyze the data, Quantitative method involving both descriptive inferential statistic (t-test) and statistic (mean, SD) were used. Statistical Package of Social Sciences (SPSS) software was used for interpretation of the data.

RESULTS AND DISCUSSION

Table 1: Descriptive data

Gender		N	Mean	Std. Deviation
S1	male	65	44.93	9.190
	female	61	45.55	6.108
S2	male	65	44.73	8.47
	female	61	43.93	5.452
TS	male	65	89.67	16.53
	female	61	89.49	10.08
P1	male	65	15.40	4.30
	female	61	16.14	3.38
P2	male	65	14.87	4.009
	female	61	15.31	3.30
P3	male	65	14.96	4.08
	female	61	15.62	3.44
P4	male	65	14.76	4.18
	female	61	16.34	3.45
TP	male	65	60.01	15.64
	female	61	63.42	12.50

H	male	65	4.35	.68
	female	61	4.21	.59

Table 1 represents the different dimensions of the three variables (spiritualism, happiness and prosocial behaviour). There are two dimensions of spiritualism used in the scale namely, factor 1(s1) which is understanding and communication of universe and factor 2(s2) which corresponds to spirituality and resilience. Prosocial behaviour scale has four dimensions, namely, helping (p1), sharing(p2), caring(p3) and empathy(p4). In spiritual dimension S1, the mean of Males (N=65) is 44.93 and SD is 9.19. Whereas the mean of Females (N=61) is 45.55 and SD IS 6.10. In S2, THE mean of Males (N=65) is 44.73 and SD is 8.47, and in females, the mean is 43.93 and SD is 5.45. similarly, in Happiness the mean of the Males (N=65) is 4.35 and SD is 0.68 and in Females (N=61) the mean is 4.21 and SD is 0.59. In Prosocial behaviour dimension P1, the mean of Males (N=65) is 15.40 and SD is 4.30 and in females (N=61) the mean is 16.14 and SD is 3.38. In P2, the mean of males is 14.87 and SD is 4.009. In P3, the mean of males is 14.96 and SD is 4.08, and in Females, the mean is 15.62 and SD is 3.44. and in P4, the mean of Males is 14.76 and SD is 4.18.

Table 2 correlation significant >0.05level (sig 2 tailed)

		Prosocial behaviour	happiness
spiritualism	Pearson Correlation	0.54	0.98
	Sig. (2-tailed)		.651
	N	124	124

This table shows the correlation between spiritualism and happiness and spiritualism and prosocial behaviour. The result of the table shows there is a stronger correlation between spiritualism (r=0.98) and happiness than spiritualism and prosocial behaviour (r=0.54).

Table 3

Factors		N-MALE	N-FEAMLE
SES	H	56	56
	M	2	3
	S	7	2
	J	3	0
TOTAL		124	124
AGE MEAN		32.57	30

Table 3 shows the different factor that is age and socio-economic status and gender were,

SES is socio economic status

H is Hindu

M is Muslim

S Is Sikh
 J is Jain
 N is total no.

Table 4
Levene's Test for Equality of Variances

		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference
S1	Equal variances assumed	4.507	.036	-.442	124	.659	-.61892	1.39970
	Equal variances not assumed			-.448	111.973	.655	-.61892	1.38247
S2	Equal variances assumed	1.931	.167	.629	124	.531	.80404	1.27871
	Equal variances not assumed			.637	110.068	.525	.80404	1.26186
TS	Equal variances assumed	2.999	.086	.075	124	.940	.18512	2.45936
	Equal variances not assumed			.076	106.845	.939	.18512	2.42356
P1	Equal variances assumed	5.821	.017	-1.079	124	.283	-.74754	.69287
	Equal variances not assumed			-1.087	120.389	.279	-.74754	.68767
P2	Equal variances assumed	2.984	.087	-.661	124	.510	-.43455	.65735
	Equal variances not assumed			-.665	122.041	.507	-.43455	.65337
P3	Equal variances assumed	2.577	.111	-.968	124	.335	-.65372	.67545
	Equal variances not assumed			-.973	122.579	.332	-.65372	.67177
P4	Equal variances assumed	2.403	.124	-2.297	124	.023	-1.57503	.68582
	Equal variances not assumed			-2.311	122.059	.023	-1.57503	.68168
TP	Equal variances assumed	3.946	.049	-1.346	124	.181	-3.41084	2.53391
	Equal variances not assumed			-1.356	120.971	.178	-3.41084	2.51606
H	Equal variances assumed	1.238	.268	1.202	124	.232	.13879	.11546
	Equal variances not assumed			1.207	123.285	.230	.13879	.11494

Table 4 shows the different dimensions of the the three variables (spiritualism, happiness and prosocial behaviour) along with their t score. There are two dimensions of spiritualism used in the scale namely, factor 1(s1) which is understanding and communication of universe and factor 2(s2) which is spiritual life or reliance on the inner core. Prosocial behaviour scale has four dimensions, namely, helping (p1), sharing(p2), caring(p3) and empathy(p4). Spiritualism, S1 males have mean of 44.93 and females is 45.55 with SD is 9.19 and 6.108 respectively. A t value of -.442 which indicate there is no sig diff male n female in this dimension. S2, the mean of the males is 44.73 and females are 43.93 and SD is 8.47 and 5.45 respectively. the t value was .629 that means, on second factor there is no significant difference between males and females. In composite Happiness, the mean of males and females is 4.35 and 4.21 respectively and their t value is 1.20 that means, difference between males and females is insignificant.

P1 has mean of in males and this females with SD of 4.30 and 3.38 respectively and

the t value was -1.07, that means there is no significant difference between males and females in first dimension. In P2, the mean of males and females are 15.40 and 16.14 respectively with SD of 4.30 and 3.38 respectively. t value was -.661 that means, there is no significant difference between males and females in this dimension. in P3, the mean of males and females are 14.96 and 15.31 respectively with SD of and respectively. the t value is -.968 that means, there is no significant difference between males and females in this dimension. In P4, the mean of males 4.009 and mean of females are 3.309 with SD of and respectively. The t value is -.968 indicates significant difference between males and females. This analysis was done by t test, inferential statistics.

DISCUSSION

The main focus of the study is to understand if there any kind of relationship exists between spiritualism, happiness and prosocial behaviours and also to see if there is any significant difference between male and female on three variables and also to see if any affects were there of pandemic on three variables. From the results (table 3), it can be interpreted that a strong Positive correlation between spiritualism and Happiness ($r = .102$) than Spiritualism and prosocial behaviour ($r = .098$). There is low but positive correlation between the three variables. Data collected was analysed by the method of Pearson correlation. findings are in table 3. The interview results clearly indicate high relationship between spiritualism, happiness and prosocial behaviours, shows table 2.

For the second objective of my study, we want to see the difference between male and female in different dimensions of spiritualism and prosocial behaviour and composite happiness, for this we used independent t- test. As we can see in table 4, Spiritualism, S1 males have mean of 44.93 and females is 45.55 with SD is 9.19 and 6.108 respectively. A t value of -.442 which indicate no significant difference between male and female in this dimension. Different findings were shown in a research paper by Abdollah Zadeh et.al 2008 the test indicated a difference between male and female. In addition, there was a significant difference between females and males in terms of general spiritual intelligence in the first factor but there is no significant difference in the second factor. Whereas in the study there is no significant difference between males and females in factor 1 but there was a significant difference between males and females in second factor. S2, the mean of the males is 44.73 and females are 43.93 and SD is 8.47 and 5.45 respectively. the t value was .629 that indicates significant difference between males and females in second factor.

P1 has mean of in males and this females with SD of 4.30 and 3.38 respectively and

the t value was -1.07, that means no significant difference between males and females in first dimension. In P2, the mean of males and females are 15.40 and 16.14 respectively with SD of 4.30 and 3.38 respectively. t value was -.661 that means, there is no significant difference between males and females in this dimension. in P3, the mean of males and females are 14.96 and 15.31 respectively with SD of and respectively. the t value is -.968 that means, there is no significant difference between males and females in this dimension. In P4, the mean of males 4.009 and mean of females are 3.309 with SD of and respectively. The t value is -.968 that means, there is a significant difference between males and females.

In a study of Isah Aliyu Abdullahi and Dr. Pardeep Kumar on gender differences in prosocial behaviours, there was no significant differences in two dimensions of prosocial behaviour, and there are significant differences in two dimensions of prosocial behaviours whereas in my study, there was no significant differences in three dimensions of prosocial behaviour and there was a significant difference in one dimension of prosocial differences.

In composite Happiness, the mean of males and females is 4.35 and 4.21 respectively and their t value is 1.20 that means, no significant difference between males and females. In a comparative study of males and females of Studies of Mearns (1996) states that, there are also significant differences between, positive cognition, physical health, self- efficacy, life satisfaction and happiness among male and female athletes of Tehran University.

LIMITATIONS AND SUGGESTIONS

Limitation of the study is:

- The data was collected only from Delhi, so generalizability of the results is questionable.
- Sample size was only 124, so there are chances of type II error.

SUGGESTIONS

For future research:

- The data could be collected from individuals from different age groups in order to understand the affect of age on the three variables that we are studying.
- The data could also be collected from different religious groups such

Hinduism, Islam, Christianity and Sikhism in order to understand the relationship between religion and spirituality. This may also help us understand the expression of spirituality by different religious groups.

- The data could be collected from more participant in order to avoid type II error and large sample size also makes generalization of the study much easier.

CONCLUSION

This study indicates two main objectives; for the first objective, there is a low but positive correlation between spiritualism, Happiness and prosocial behaviour where, there is a stronger correlation between spiritualism and happiness ($r=0.54$) than spiritualism and prosocial behaviour ($r=0.098$).

For the second objective, there is no significant difference between males and females in factor one but there was a significant difference between males and females in second factor. S2, the mean of the males is 44.73 and females are 43.93 and SD is 8.47 and 5.45 respectively. The t value indicates that, there is a significant difference between males and females in second factor. Similarly, in composite happiness, the mean of males and females is 4.35 and 4.21 respectively and their t value is 1.20 which indicates no significant difference between males and females. In prosocial behaviour, in there was no significant differences in three dimensions i.e., P1 (sig 2 tailed=.283 >.05), P2, P3, of prosocial behaviour and there was a significant difference in one dimension of prosocial differences i.e, p4 (sig 2 tailed =0.023<0.05). These scores were analysed by SPSS and t score. Both descriptive and Inferential statistics were involved in the the analysis.

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